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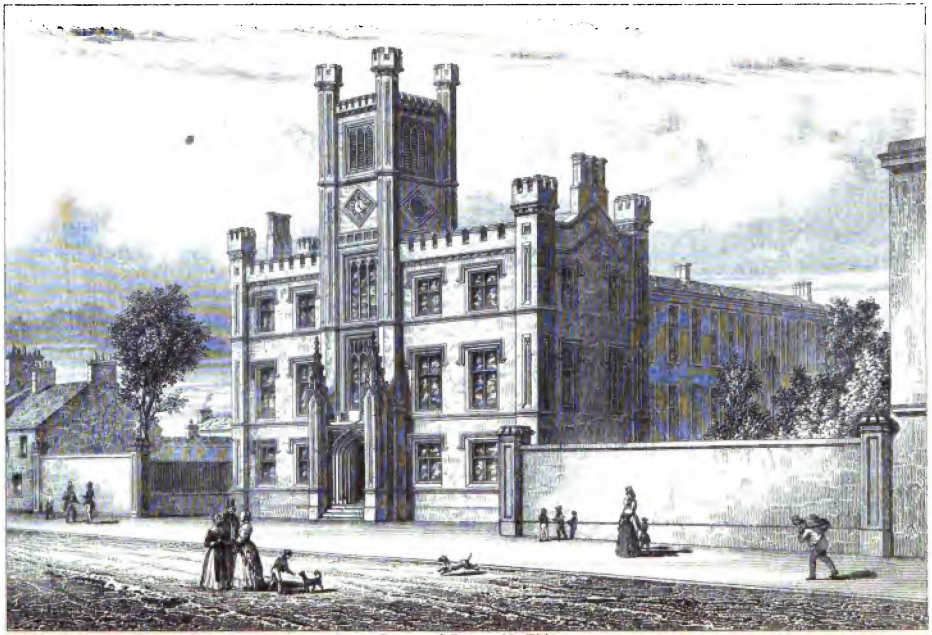

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GLASGOW NORMAL SEMINARY

Connected with the Free Church.

THE

TRAINING SYSTEM,

MORAL TRAINING SCHOOL,

AND

NORMAL SEMINARY

FOR PREPARING SCHOOL-TRAINERS AND GOVERNESSES.

BY

DAVID STOW, ESQ.

Honorary Secretary to the Glasgow Normal Seminary,—Author of "Moral Training," etc.

TENTH EDITION, ENLARGED.

LONDON:

LONGMAN, BROWN, GREEN, AND LONGMANS,

PATERNOSTER ROW.

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"TRAIN UP A CHILD IN THE WAY HE SHOULD GO."

"PREVENTION IS BETTER THAN CURE."

"THE CHILD IS FATHER TO THE MAN."

PRINTED BY S. AND T. DUNN, GLASGOW.

PREFACE.

ALTHOUGH the primary object of working out this system was to provide an antidote to the exposed condition of youth, and the demoralising influence of large towns and rural villages, yet, in arranging its details, other important points in general education were developed, which are suited to all ranks and conditions of society.

It is difficult in one sentence to present an intelligible view of a system which is simple in its parts, and yet comprehensive as a whole for the intellectual, physical, and moral training of children. But we may state that it assumes the following fundamental principles:—*First*, That TEACHING is not TRAINING, whilst the former is included in the latter; and *Second*, That THE SYMPATHY OF NUMBERS, which has been so much overlooked or neglected in education, form an important element in the whole practical process.

We may notice one peculiarity of this system which was a desideratum in education—the mode of communication provides that from the age of three up to manhood, children may be taught and trained upon one principle,

and without change of system. Also, that the same amount of intellectual instruction is communicated to children who cannot read from the day they enter school as to those who can read by means of the ORAL TRAINING LESSONS. This is a very important point for the consideration of Missionaries, Scripture Readers, and Sabbath School Teachers as well as School Trainers.

Sections I. and II. show the necessity for an increase of the quantity, and an improvement in the quality of Education, *intellectually;* also, the necessity for Moral Training in School, by adding practice to principles. The object of this combined machine being to train not merely the head or intellect of the child, but *the whole man*, according to Scripture precept, "in the way he should go"—"as he walketh by the way, as he sitteth down, and as he riseth up." The Moral Training School, therefore, must include the cultivation of correct intellectual and physical, as well as moral habits—all based on the only unalterable standard of morals—the Word of God—just as we would have our secular lessons in astronomy or mechanics based on a Newton or James Watt—and our physical exercises on the principle of military obedience, promptitude and precision.

Sections III. and IV. present the peculiar or distinguishing features of the system; and VI. Examples of the Practical Working, and Lists of Bible and Scientific Subjects for Oral Training Lessons.

The Training System must be taken and judged of as a whole, and not in its disjointed parts. Some of its

practical points may indeed be successfully pursued apart, but only as *one* entire machine for training *the child* can it be responsible for results.

Twenty odd years ago, when we first published the principles of the Training System, after having had eleven years' experience of its effects in three schools, we fearlessly asserted that *moral* Training Schools were the great desiderata for the cultivation of youth, especially in large towns and villages, both as an addition to family training where that exists, and as a substitute for it where neglected. Our subsequent experience, and the testimony of all who have faithfully and fully pursued its natural and Scriptural principles, go to prove that we were correct; and its success as a method of communication and of moral training may now be stated as a matter of history. The written testimony of above two thousand parents and the critical ordeal of more than two thousand Normal students, ranking from the village schoolmaster to the ordained clergyman, who have passed a course of training in this Institution, may, we hope, be warrant sufficient for our making this statement.

The Educational machinery which we propose, would of course require an expenditure of which we have hitherto had no example, and yet, in the end, it would unquestionably prove to be the country's greatest economy. Taking the lowest view of its results, it would at least prove to be the cheapest police, and the surest sanitary process for the inhabitants of our lanes and alleys.

In drawing up this Treatise, our greatest difficulty has been, to condense into any intelligible form a subject so vast and important as the cultivation of 'the child,' and to compress within convenient compass what a folio volume could scarcely elucidate. Such a manual, however, as the present may be useful, and even necessary; lecturing on its principles is also useful; but without actual practice, no man can become a trainer.

We are thankful for the universal improvement, intellectual and moral, which all placed under the influence of the system have exhibited, and still more so for the proofs of decided piety manifested in so many instances. Our prayer is, that the Most High may be pleased still more to bless this system for His own glory, as one instrument, at least, for the intellectual, physical, and moral elevation of youth in our own and other lands.

THE AUTHOR.

GLASGOW NORMAL SEMINARY,
December 20, 1853.

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THE

TRAINING SYSTEM.

SECTION I.

CHAPTER I.

WHAT IS EDUCATION?

THERE is no subject that engages the attention of the public, more generally discussed, or less defined and understood, than EDUCATION. And yet, properly considered, there is no subject so vast or so important; involving, as it does, the temporal and eternal interests of man, as an inhabitant of earth and a candidate for heaven. All that can elevate him above the mere animal is involved in it. Instinct, in common with the lower animals, may do much to supply his bodily wants; but *true* education, or rather training, alone fits him for those intellectual and moral pursuits and enjoyments that distinguish him as a rational, physical, and moral being.

Education is a term representing what must be of vast importance; and yet we can scarcely converse with two persons who agree as to what is the meaning of the term. Almost all speeches, pamphlets, and letters on the subject, refer to the quantity and variety of subjects to be taught, and the kind of books to be read, whether Scriptural, elementary, scientific, historical, or to the size of school-houses, number of pupils, amount of fees, etc., and whether to be taught by

monitors or masters; but *never treat upon the mode of communication*, which is, after all, *the most essential point;* or whether moral results can be produced by other than *direct* moral means. The question, indeed, has been the theme of our most accomplished orators, in the pulpit, on the platform, at the bar, and in the senate; and yet it must be acknowledged that the whole expositions, separate and combined, have not proved so explicit and practical, and therefore satisfactory, as to receive universal approval. All appear to agree in prescribing EDUCATION as a cure for the evils of society; and yet we are left to guess at *what* Education is: it seems to mean anything and everything. The great and general mistake appears to arise from the fatal idea and practical error of substituting mere intellectual *instruction* for intellectual and *moral training*, and imagining that the 'child' is under cultivation when the *head* alone is being exercised.

Some writers have recommended that Education should embrace the cultivation of the heart; but they have not provided for it, nor explained the means by which it might be *practically* accomplished; and when asked to state in what manner, and by what apparatus or method this should be effected, the almost uniform answer has been: 'Give the children of the poor moral and religious *instruction*, and they will become virtuous and good;' just as if moral *instruction* were one and the same thing with moral *training*, and the mere knowledge of what is right synonymous with the doing of it.

Education, technically considered, means simply that of the school. In reality, however, it comprehends that of the family, and the education, or rather training, which we all more or less experience in the intercourse of society, child with child, and man with his fellows. Above all, it embraces self-education, to which every man is most of all indebted for his *real* knowledge and attainments. In school he has generally received little more than the mere elements or power whereby he may educate himself, and too generally not even so much.

School is primarily, nay, almost exclusively, in the public mind when Education is talked of, whilst in reality it is only secondary in influence. Why not make it primary, as it professes to be an instrument for intellectually, physically, and morally elevating the masses—modelling it after that of the family, with all those advantages and that power which are attendant upon one of the most influential principles of our nature, viz., the sympathy of numbers?

The cultivation of mind and body in school has been too much disjoined; and whilst the physical powers have not had their due share of attention, the intellect and verbal memory have been almost exclusively, though but partially, cultivated. The moral affections and habits have not been properly exercised and directed. Intellectual instruction has been substituted for intellectual *training;* in fact, they have *practically* been considered synonymous terms. Instruction is not training, although it forms a part of it. The child has been held to be under cultivation when his intellect or verbal memory was being exercised, as if he were neither a physical nor a moral being; forgetting, or not attending to the fact, that the *simultaneous* cultivation or exercise of all the powers of our compound nature alone trains 'the child,' and secures the highest attainment of each faculty; and that the sympathy of our nature is such, that the non-exercise or overstretching of one power or faculty to a certain extent weakens the others—bodily health and vigour having an influence on the intellectual powers, and *vice versa*, whilst the exercise of the moral faculties and feelings gives a healthful and energetic tone to all.

WHAT IS EDUCATION? By some a child is said to be *educated* when he can read words of two or three syllables—better, no doubt, when he can pronounce every word of a sentence, although he may not understand the meaning of one half of its terms, and repeats sounds from memory without attaching any idea to them. He is no more than *educated*, say others, when he can write, cast accounts, repeat the rules of English grammar, and answer a few questions in

geography; and is simply *educated*, others still declare, when he has passed through the whole curriculum of the highest university. What Education is, has yet to be defined. In these days, *the most important of all the questions we can determine is*, WHAT IS POPULAR EDUCATION? WHAT OUGHT IT TO BE? The wealthy may choose for themselves, and are able to provide privately the best masters, or send their children to boarding schools, grammar schools, or universities. They may be satisfied at any step, from the 'ab-eb-ib-ob-ub' of the old rote system of the English school, to that which embraces the most finished education. The idea, however, is now becoming more and more prevalent, whatever the practice may be, that, in the true sense of the term, our education is never complete on this side the grave—that education progresses, or ought to progress through life—and that, although Methuselah himself had lived to complete 999 instead of 969 years, his education would only then have been finished.

Much has been said and written as to the deficiency of school education. Give us quantity, say many, and all will be well. Our nation will then rise to an unexampled height of intelligence and prosperity. Give us education—education—increase the number of schools and schoolmasters, say they, and it will be the glory of our land! We say, Give us quality first—quantity afterwards.

In many parts of our country, and in our towns, there is undoubtedly a deficiency of schools, but the defects in quality are more to be deplored, notwithstanding all the noise and improvements that have been made during the last fifteen years. Education, as it was, was little more than mere sounds. Education, as it is, except in a very few cases, and these are thinly scattered, is little better now. We hear much about secular instruction and religious instruction, and the public imagine that the rising generation are now being well taught, and even *trained*. But examine the pupils who have left nine-tenths of our schools in town and country, and what do they actually know? What have they been

taught either of science or the arts, of history or of religion? Where is their moral training? To what correct physical habits have they been trained? Have they received proper notions of men and things? Can they follow or remember the substance of any discourse from the pulpit? Do they apprehend the plain meaning of a passage of Scripture, of science, or of morals, which they may have read? Can they apprehend or 'take in' the substance of any reading, save that of those trashy publications which are alike dissipating to mind and injurious to morals? Have they been trained to the habit of what books they ought to read—which they should choose, and which reject? In fact, have their habits of mind and manners been at all moulded to any correct form? And yet a few months of such school teaching will place them on the list of what is termed 'THE EDUCATED!' Most certainly they are not *trained.*

What the education is that will best enable a man to educate himself, ought surely to be the paramount inquiry. Is it *Instruction*, or is it *Training*, or is it both? Is it the amount of elementary knowledge communicated, or is it that exercise of mind by which the pupil acquires the power of educating himself? Till within the last few years, the term used to define Education was INSTRUCTION. Give elementary and religious *instruction*, it was and is still said, and this will be sufficient. Teach the poor to read the Bible, and forthwith you will make them good, holy, and happy citizens,—kind parents,—obedient children,—compassionate and honourable in their dealings; and crime will diminish. Hundreds of thousands of our population have received such an education. Are such the results? Have we hit upon the right kind of education, *or upon the proper mode of communication?* Can teaching or instruction alone produce the results which are so fondly anticipated? Can all the *telling*, or teaching, or instruction in the world enable a man to make a shoe, construct a machine, ride, write, or paint, without *training*—that is, without *doing?* Can the mere *head-knowledge*

of religious truth make a good man without the practice of it—without the training of the affections and moral habits?* Will teaching to read, write, and cast accounts cultivate the child—the whole man? Is this process of mere head-knowledge likely to uproot selfishness, pride, and vanity, and to substitute in their stead, kindness, generosity, humility, forbearance, and courteousness, without the practice being enforced in suitable circumstances as well as the theory communicated? The boy may repeat most correctly, and even understand in a general way, the precepts, 'Avenge not yourselves, but rather give place unto wrath,' 'Render not evil for evil,' 'Be courteous;' but see him at play among his companions, neither better nor perhaps worse than himself, unsuperintended, and his conduct unreviewed by parent or schoolmaster, and what do these Scriptural injunctions avail him when engaged in a quarrel? Reason is dormant, passion reigns for the time, and the repeated exercise of such propensities strengthens the disposition, and eventually forms evil *habits*.

In Education, as hitherto conducted in school, we may have had in many cases sound instruction, but not physical, intellectual, and moral training. Schools are not so constructed as to enable the child to be superintended in real life, which is at play; the master has not the opportunity of training, except under the *unnatural* restraint of a covered school-room; and it is imagined, or at least stated, that children are morally trained, without their being placed in circumstances where their moral dispositions and habits may be developed and cultivated; as if it were possible to train a bird to fly in a cage, or a race-horse to run in a stable.

Man is not all head, all feeling, nor all animal energy. He is a compound being, and must be trained as such; and the varied powers of mind and body, although distinct, so act and re-act upon each other, that it is difficult to say where

* Of course we do not for a moment suppose that all the training in the world can change the heart; but training, as well as teaching, is a means, in the use of which we hope to receive God's blessing.

the influence of the one begins and that of the other ends. The intellectual, to a certain extent, influences the physical, and *vice versa*, whilst the moral influences both, and is influenced by both in return. The most influential and successful mode of cultivating the child is, therefore, the daily and *simultaneous* exercise of his intellectual, physical, and moral powers. No injury can arise to his varied powers of mind or of body, provided they be fed and not stuffed, trained and not merely instructed.

How, or in what way, do we propose to elevate morally, physically, and intellectually the masses of our population, amongst whom there is not, on the part of parents, either the opportunity, or, in most cases, the intelligence to accomplish this object? If done at all, it must be almost exclusively performed by the school-trainer. *It is not now done by the schoolmaster, and it cannot be accomplished by the parent.* Therefore our youth are growing up untrained, in a moral, in a physical, and even in an intellectual point of view, although it is announced that 'the schoolmaster is abroad.' In reality we have had much said and little done. The truth is forced upon our attention, that 'TEACHING IS NOT TRAINING.'

What a school for moral, physical, and intellectual training ought to be, is not yet generally known, or at least is not apprehended. The schoolmaster himself is untrained, or if trained, he is not provided with the platform on which he can practise the art, and thus mould and train his tender and important charge. It is not enough 'to teach the young idea how to shoot;' he must also weed, prune, and water. And how can he labour without proper instruments—how accomplish his end if practically ignorant of the art? If he must train the 'child,' he must do more than merely exercise the memory or the understanding. He must, as we have already said, cultivate by exercise *the whole man*, in his thoughts, affections, and outward conduct; and this cannot possibly be accomplished within the walls of an ordinary school-room. What suitable school premises for popular education ought to

be, remains, therefore, quite as undefined as the term Education itself. The two ideas are, in fact, inseparable. School accommodation, to teach or instruct the head, may be just what it has hitherto been, viz., the one school-room, not unfrequently *dingy, dirty, and airless.* What a school for 'training' the 'child,' according to the rule of Scripture and of nature, *must be,* is quite another thing. The physical, intellectual, and moral propensities and habits, must have *free* exercise under a proper superintendence, and the opportunity of development in *real* life, which, to a child, is freely at play. We do not speak of jealous watchfulness, or of a system of hateful and hated espionage, but of one where the natural dispositions of children have free scope, and their youthful and joyous feelings find full vent. To effect this, however, there must be the training school premises, and there must be the trained master.

My object in working out the Training System, and transmitting it to the public through the Model and Normal Schools in Glasgow, was to accomplish these desirable points in Education. The system introduces two new and fundamental elements, namely, Moral Training, and Picturing out in words. The latter, as an intellectual process, is necessary to the former; and both principles run through the whole process of the lessons, secular and religious. The 'picturing out,' embracing various points in the method, as we shall hereafter elucidate, enables the pupils to draw the lesson or deduction in their own language,* the master acting throughout the whole process as the trainer or conductor, and only furnishing facts which he ascertains that the children do not know, and therefore, for the sake of advancement, must be told. The pupils, therefore, give the deduction or lesson.

Moral Training cannot be accomplished without providing additional accommodation, and re-organising the whole method

* What we mean by the lesson is, the inference which every complete sentence or paragraph is intended to convey.

usually pursued. Moral Training, although a distinct principle, was introduced in conjunction with the ordinary branches of the public school. Whilst for the natural development of dispositions and character, for moral superintendence by the master, and the intellectual culture of the pupils, a playground and a gallery were introduced. The week-day trainer, by the method of oral gallery training lessons, is enabled to communicate to seventy or eighty pupils a greater amount of secular knowledge in a given time, than he could on any other principle. During the first hour of the day also, as much Bible knowledge is communicated on each of the six days of the week, as is done in the best Sabbath or Sunday schools, leaving the remainder of the day for other branches, and for the moral training, and this, too, for the youth of all ages, whether they can or cannot read.*

Previous to 1819, when my attention was first strongly directed to the imperious necessity of measures being taken to establish some system of school training that might meet the moral wants of the sinking poor and working population, particularly in our own city and in other large towns, I knew of no machinery whatever for the moral elevation of children of any age save the training of the family; and this was and still is wofully neglected. To this might be added the religious instruction which a few enjoyed on one day of the week in Sabbath schools.

Before and at the period referred to, the state of popular schools which had come under my notice, or that of any of my friends in the country and principal towns in England and Scotland, was in general of a most miserable description. The 'knock-in,' 'cramming,' 'rote system,' was all but universal—a mere exercise of the memory of words and figures. In a few schools, monitors were employed instead

* This system, therefore, would be highly valuable to Scripture readers, Masters of Ragged Schools, etc. etc., and to Sunday School Teachers in particular, by enabling ignorant children to receive instruction from the day they enter school, equally with those who can read.

of masters, and this was thought to be a mighty improvement, because larger numbers could be taught under one superintendence. Moral training in these days was not attempted, or even regarded as necessary; nay, in many schools, amusements were engaged in by the teachers and pupils of a directly opposite tendency, the full particulars of which I should be sorry to narrate. All was an exercise of the memory of words and figures, very little of the understanding, and none of the moral affections, although a portion of the children might daily or *weekly* spell and read a passage from the Bible as a school task. Teachers were not trained to their profession, as in every other art. No system of communication whatever was set forth to the world, to which they might aspire. Every teacher worked himself into any method he pleased, and just as he could, without guide or adviser, and was left, while serving an apprenticeship to himself, to cut and carve the persons and minds of the children under his care entirely according to his own fancy. The candidate teacher had no model school *to look at*, far less a Normal Seminary *to be trained in*.* The gardener, the joiner, the jockey, the artisan must all be trained, and yet at that period it was never thought necessary to train the schoolmaster. To possess knowledge himself, and to have the power of communicating it to others, were considered synonymous. The teacher was left to train himself, and to try his unpractised skill upon our children, while he was creeping on to some real or fancied standard of his own, too generally giving the shadow of education for the substance, neglectful of habits, mental and physical, and permitting a whole generation to grow up at the best with the understanding not even half educated.

A system, therefore, was wanting, founded on natural or training principles, whereby the child, on entering school at the age of two or three years, might progressively advance in

* Is this not the case still in five schools out of six throughout Great Britan, notwithstanding the stir that has been made of late years by establishing Normal or Training Seminaries and Colleges?

intellectual, physical, moral, and religious training, up to the age of fifteen or sixteen years, without experiencing any change in the principle of communication, except what is natural to advancing years;—in the intellectual department, commencing with the first steps or broad outlines of every subject, and gradually at each stage becoming more and more minute as the children advance in years and knowledge; in one word, feeding and leading—not stuffing and driving. An institution also was wanting to prepare teachers for conducting such a system, in which, in fact, they might serve an apprenticeship to the arts of teaching and training.

At that period, also, it was, and still is, a very generally received opinion that education cannot be properly commenced with children under five or six years of age. This is perfectly true, when the process is confined to books and mere teaching or instruction—stuffing instead of *feeding*, forcing instead of leading or *training*. The mother, at a much earlier age, however, sometimes morally *trains* at home, although, no doubt, oftentimes with very little mental instruction. At that time, no public arrangements existed for the intellectual, moral, or physical culture of one of the most important stages of the life of man, viz., childhood, under five or six years of age—a period *by far the most impressible*, when habits are only beginning to be formed, ideas expanded, and propensities requiring to be regulated, and when the *weeds* of nature have not as yet attained their full growth. At a later period, even at six years of age, improper habits, bodily and mental (which are simultaneously formed), must be undone before correct ones can be established.

Several schemes have been set agoing, by way of assisting parents in the superintendence of their children. Dame Schools before, and Infant Schools since 1820, have been established with a greater or less degree of success. The former were little better than asylums for keeping or restraining children whose parents either could not or did not attend to them at home. The latter are more natural; but still in them it is nearly all teaching or telling, not training; and,

unfortunately, what is termed the 'Infant School System,' while suitable for a very limited period during infancy, is not of that progressive or natural kind that can be carried forward in the prosecution of the child's future education. The whole intellectual process is one chiefly of the memory of words, and of facts from objects and prints presented to the eye, or spoken about without analysis or picturing out. The materials are neither mathematically laid nor logically deduced. Excellent materials they may indeed be to erect a building, but they are so jumbled and thrown together, as to be unfitted for supporting any solid superstructure. The child, on leaving an Infant School in which, if fortunate in having a play-ground and a kind master or mistress, he has much liberty and enjoyment, is forced to enter the ordinary parish, private, or Lancasterian school, where physical restraint, confinement, and the rod are rigidly enforced, and where the child's buoyancy of spirit naturally gives way under the dull routine of sitting at desks, and poring over books in a close, oftentimes ill-ventilated school-room.

I must affirm that EDUCATION, in the sense in which it is generally understood, never has and never can morally elevate a community. Mere secular knowledge cannot by any possibility accomplish the work; and an extensive knowledge of the history and facts of Scripture, apart from the habit being early formed of reducing *its lessons* into practice, is by no means a sufficient basis for moral training. Men may discuss the subjects, and yet hate the principles and precepts of Scripture. 'Knowledge indeed is power,' but it is a power for evil as well as for good. To turn our eyes away from home,—in Prussia, where religion is excluded from school except on the occasional visits of the priest, and the master is prevented by law from introducing the only standard of moral training, viz., the Bible, as his instrument for the work,—what is the moral character of its people? Or in Ireland, in the National Schools, where only extracts from Scripture are permited to be read or explained, the contents

of which cannot disturb the conscience of any one, be he who he may—(even this advantage, of late, is proposed to be withdrawn)—do we perceive knowledge, or virtue, or good order, or contentment prevailing? In France, where the Bible is entirely excluded, it has been clearly proved that crime extends with what is termed *education*; and if we look narrowly at home, we shall find that even with the reading of the Scriptures in school, sin and crime are not diminished, nor are the manners and habits of the masses at all improved. We ought to read the Scriptures, it is true; but the command is not simply '*read*,' but '*search—search as for hidden treasures.*' The lessons, as well as the facts of Scripture, must be enforced on the understanding, and reduced *into practice* in *real life*, under proper superintendence, ere we can hope that the Word of God will be influential in elevating man in all the virtues and graces of social life, or in fitting him for the enjoyment of a pure and holy God throughout eternity.

It is a serious mistake to suppose that the mere reading or mere knowledge of Scripture history and facts is all that is sufficient to make a good man. Motives must be implanted more fitted to affect the heart, if we expect the life and conduct to be influenced. Scripture says, 'Knowledge puffeth up, but charity (or love) edifieth.' It does not stand alone, like mere knowlege, but extends its effects in every direction. Many are influenced by a sense of the stern virtue of honesty —'Thou shalt not steal'—and they would not pick their neighbour's pocket for the world; but the same persons who may reverence the words of the eighth commandment, oftentimes steal their neighbour's good name without a pang, and are entirely unmindful of the command, 'Be pitiful, be *courteous.*' They practise the sterner virtues of Christianity, it may be, but make nothing of the commands, '*Whatsoever things* are honest, lovely, and of good report, *think* on these things,' and do them. Hence, without the direct influence of Christian principle, polished wordly society sometimes presents that outward courteousness, politeness, and forbearance

which ought to be the natural fruit of Bible principles, and which religiously instructed children would present, provided they were *trained* to practise its virtues; provided the weeds of sin were tossed about, and not permitted to grow luxuriantly, and that their habits were superintended and caused to be rightly exercised.

A thorough Bible and moral training, by God's blessing, would make the most perfect gentleman, the most sincere friend—would promote the graces of kindness, and forbearance, and sincerity—would extinguish vice, and crime, and also promote cleanliness, order, and attention to health. Bible and moral training, that is, teaching and *doing*, ought never to be separated in the education of young or of old. In our view—

Education consists not in the mere amount of knowledge communicated, but in the due exercise of all the faculties whereby the pupil acquires the power of educating himself. It is a mould for the formation of character.

We have no such education generally in school; and until we have it for the young, at an age when the understanding is comparatively unwarped by prejudice, and the feelings tender and susceptible, it is folly to look for the moral elevation of our country during succeeding generations; and as for a millennium, we understand it simply to be the consequence of a thorough infusion of *practical* Bible principles (not mere intellectual knowledge) into the understanding and affections of young and old, rich and poor. From the facts which I am prepared to lay before my readers, I ask, would not the universal extension of Bible and moral training, as part and parcel of popular education, under the blessing of God, produce *like* glorious results? I *assert that it would*; and in doing so I would not *exclude* but *increase* every other means of knowledge and of grace; I would treble our pastors and places of worship, our social and Christian meetings, and our week-day and Sabbath schools; but these last I would eventually extinguish for the family fireside, with the father

as the priest and instructor, so soon as we had the Training System established in week-day schools, under Christian men well trained to the art, by which the scholars would receive, each day of the week, as much religious instruction as they possibly could in a Sabbath school, and with this most important addition—the seeing that Bible precepts were reduced into every-day practice.

It must be apparent that moral training cannot be conducted without being at the same time intellectual, and that morals must have a standard, the only perfect and unchangeable one being, the Word of God. This principle is so self-evident, and lies so completely at the root of every attempt in cultivating the entire child, that I do not conceive it necessary to argue the question here with those who are opposed to religion in connection with popular education.

Bible instruction might be rendered a vastly more interesting, and a more intellectual as well as improving exercise than it usually is, both as respects the subjects treated of, and particularly the mode of communication. The method of communication ought to be more natural—the natural picture ought to be fully and clearly drawn before we attempt to elicit the lesson. The emblems of Scripture are an inexhaustible field, even intellectually. It must be admitted by all, that the preaching of the word of truth is *the* appointed means of conversion, and of extending a knowledge of salvation by Christ. Keeping this steadily in view, the question is, What is preaching? All must acknowledge that the highest and most authoritative preaching is that by ministers who are specially set apart to the sacred office, and 'who give themselves wholly to prayer and the ministry of the word.' We highly value the office of the gospel ministry. But is there no other mode of preaching,* or promulgating the word of life? Is the same discourse which is couched in language suited to adults and the cul-

* We beg our readers to remember that we use the word not in the accepted sense, but in its real and Scriptural meaning.

tivated mind, equally applicable to, and apprehended by, the youthful and the ignorant? Is it understood at all? Are not such discourses to very many the same as if spoken in an unknown tongue? May not a father preach the gospel to his children? May not the tender mother do so to her infant offspring? Does she not do so often in strains so simple that they reach the heart? May the schoolmaster, who represents and takes the place of the parents for a portion of each day, not promulgate the gospel to the young, by analysing and picturing out the daily Bible lesson? And may not the prayers and endeavours of parents and schoolmasters be effectual to the conversion and Christian improvement of the young committed to their charge? Nay, without such additions to the pulpit ministry of the word, may not the young be robbed of the great purposes for which the gospel was sent? No restriction ought to be laid upon the parent or the minister as to the full exposition and *enforcement* of Scripture truth upon the understanding and consciences of all; but the province of the schoolmaster I conceive to lie more in training in the elements of Divine truth, just as he trains or ought to train in the element of any and of every secular branch of education which he is required or entrusted to teach. This he can best and most satisfactorily accomplish by analysing and picturing out Scripture in its emblems, precepts, history, etc., along with his pupils, in a simple and natural manner, with the moral lessons it naturally furnishes—at the same time seeing that these are reduced to practice while the children are under his care, and unfolding and rendering visible to their mind's eye those innumerable emblems which, when pictured out, present practical truths rich as the golden mine, and sweet as honey to the taste.

The natural picture is always pleasing to the human mind —the lesson deduced is not so palatable. It is no trifling matter to be the means of elucidating the leading points of Scripture, and of vivifying every paragraph of it, and thus of assisting the parent, and preparing all for apprehending the

meaning of those innumerable Scripture terms which are employed, and those allusions which are made during the public preaching of the word. The time allotted to a sermon does not enable the minister to unfold or picture out the emblems contained in any text or passage so fully as in a training gallery lesson.*

Such, then, I conceive to be the peculiar province of the schoolmaster. Such we make Bible training in school; and such is the kind of Scriptural education, united with other elementary and scientific branches, we wish to see established in all the schools of Great Britain. Mere Bible reading, or explanation, or question and answer, will not do, but by picturing out by analogy and familiar illustrations—by simplifying every term, and unfolding every point that is complex—the youngest child present ought to be enabled to apply the lesson to himself. The schoolmaster, if a trainer, has the peculiar advantage over every other class of persons, of *the sympathy of numbers*, of which I shall subsequently speak. Mind is thus brought to bear upon mind, and every variety of temperament and mental power can be made to operate upon all. Some children more easily apprehend facts, others imagery, and others reasoning. All, however, learn, when the system is properly pursued, what any one present in the gallery knows; and, when such oral lessons are properly conducted, all are stimulated and benefited by the power of

* We shall subsequently show by examples that what is termed preaching, or dogmatical teaching, apart from the point or picture in hand, by the school-trainer to his pupils, is directly opposed to the Training System. He must simply analyse each point as he proceeds—add facts to those he ascertains, by questions and ellipses, the children do not know, and assist them in picturing out in words the subject-matter of the lessons, whether read or simply orally conducted. And then the children must be, and if the exercise be naturally conducted, they will be, prepared to give the lesson or deduction in their own terms, more or less simple, according to their age and literary acquirements. This, on all subjects, secular or sacred, is the distinctive process in the intellectual department of the Training System, viz., the pupils give the lesson, not the master—he is the trainer or conductor.

SYMPATHY. It is because in the family and in the school, the religious instruction has generally consisted in committing words or mere sounds to memory, or in some slight or incomplete explanation by the parent or tutor, a task in which, half asleep sometimes, the children take no part; or in questions and answers upon the mere facts or history of the passage; that the public ministrations of the pulpit are so partially effectual upon a common audience. How very little of a sermon, either in its facts or lessons, is generally remembered! We have examined persons of all ages, year after year to the present day, and it surprises us how little they recalled. One or two of the heads may have been imperfectly recollected, or perhaps the text, but the general bearing of the subject, or the lessons deduced, were seldom remembered. That the Word of God may be freely extended, the minds of the young must be *trained* to the *understanding* of it.

Scripture knowledge, then, in the wide extent of its precepts, promises, emblems, history, etc., ought to be daily communicated in a simple and natural manner by analogy and familiar illustrations, and in language suited to the age and capacity of the pupils, and these made the basis of all the practical moral training during the day. The same natural and training process should be proceeded with in the elementary branches. One gallery training lesson on some point of natural history, physical science, or the arts, ought to be *orally* conducted daily without a text-book, in addition to the ordinary reading, spelling, writing, arithmetic, and other lessons,—singing, to cheer and animate, to soften and subdue the feelings,—physical exercises, to arrest and secure the attention,—play, to animate and invigorate both body and mind,—superintendence by the master, to observe the children, and afterwards to train the understanding to the true nature of their conduct, and to cultivate proper thought as well as correct behaviour—the *sympathy of numbers* being used as the one grand actuating and moving principle in

every department—a principle in every society, consisting of young or old, uniformly tending to good or evil.

These points and these principles I desire to see added to what previously existed of a desirable kind in popular schools, and all the ordinary elementary branches adapted, in the mode of communication, to the same 'picturing out' system.

We owe an apology to the literary reader, for our simple and unclassical style, but more particularly for the repeated allusions to great principles in elucidating the various points of the system, which to them may appear unnecessary and oppressive. But, from experience, we know that to the ordinary reader and practical student, even more frequent repetitions are necesary, in order to break down that pyramid of prejudice which habit has raised against novelty or change, even although such novelties and changes are a return to nature, simplicity, and Scriptural example. The great difficulties which we have to contend against and overcome, are the facts we announce—that secular, religious, and moral instruction is not *training*, although it forms a part of it—and that the mode of education suited to an agricultural population, is not necessarily, and actually is not, equally well suited to, or sufficient in towns. To sum up the argument, TEACHING IS NOT TRAINING, and the instruction of the *head* is not the training of 'the child'—*the whole man*.

SECTION I.

CHAPTER II.

PRIMARY OBJECT IN VIEW—THE MORAL ELEVATION OF THE MASSES IN LARGE TOWNS.

The moral elevation of the poor and working classes, more particularly of cities and towns, appears to us the most important object that can engage the attention of the statesman, the philanthropist, and the Christian. It will, of course, be borne in mind, that in the process of elevating the moral sentiments and conduct, the intellectual faculties and physical habits must of necessity be cultivated.

Our cities are the strongholds of vice and of virtue;—they are are also the citadels of power—they hold the destiny of nations. Witness Paris, Berlin, Vienna, Rome, etc., in 1848–9, and some of these and others in bygone times. The question is not, whether land or manufactures preponderate in the scale of wealth, to solve which problem would not advance us one step towards our object. Politically and morally, the question is, on which of these two departments of our nation's power does our safety depend—on the agricultural labourer, for whom much has been attempted to be done, or at least proposed; or on the city weavers, spinners, mechanics, and artisans, who have been left very generally to provide means of improvement for themselves? Individually and socially, the question is of infinite importance.

Systems of national education have been provided for the rural population of Scotland, Prussia, France, and Holland, and to a certain extent also of England and Ireland; but none have been adapted to the condition of towns. This is a point from which every government, and nearly every educationalist, seems to have shrunk. We have been particularly

surprised at this fact, on perusing accounts of the Prussian system, and in conversing with practical men from various parts of Germany, which country is professedly the most thoroughly provided in the world with schools. The SYMPATHY OF NUMBERS—the most influential of all practical principles, and which gives to large towns all their power—seems to have been entirely overlooked in the arrangement of educational systems. Farming, tilling of land, gardening, etc., have been warmly recommended as parts of education—all unquestionably excellent in their way for a rural population. But these cannot be had in a city, where, in suitable situations for the mass of the population, it is difficult, except at an enormous cost, to find space enough for the erection of even school-houses, without ground for healthful exercise and moral superintendence, development of character, and training. The inhabitants of our towns, therefore, are permitted to sink in the scale of morals, intelligence, and correct habits. We desire not to overlook, on the contrary, we are fully aware of, the sad and too generally depraved condition of our rural population, and particularly of farm servants. If this class is to be improved, it cannot be accomplished by mere teaching, as hitherto pursued, but by moral training schools for the rising generation. Farm servants are so migratory, and their habits so formed, that beyond benefiting a mere fraction of their number, we have no hope of much improvement from the application to them of any system of moral training. The young are the only hopeful portion, many of whom find their way into our workshops, city factories, and families, as well as engage in rural pursuits. Our primary and peculiar province, however, is with the concentrated masses in towns. Whilst our primary object is, to present a system of school training suited to the concentrated masses in towns, we must not forget that our large cities are made up, in a great measure, gradually and imperceptibly, by those innumerable rills which flow in from country districts, therefore it is vastly important that our rural schools should be conducted

on the same natural, Christian, and intellectual principle, so that we should not have, as now, a continual flow into our towns of a rude and half-educated increase to our already sinking and sunken population. Let us have, therefore, the complete Training System in the country, as well as in town schools, keeping always in view, that the high price of ground in towns will always be an increased difficulty, and that the larger the town, from this circumstance, the greater will be the difficulty; just in proportion as is the imperious necessity and importance of the object.

Towns have not entirely escaped the notice of Christian philanthropists. That great and practical writer on the moral economy of large towns, the late Dr Chalmers, proposed and carried into effect the parochial economy of country parishes in his town parish of St John's of Glasgow, viz., church and schools, with the other agency, and with the addition of Sabbath schools, and a Savings' Bank, and deacons for taking charge of the poor; he considering these as that machinery by which a town population might be morally elevated. Dr Chalmers, however, omitted the introduction of *moral school training* into the four schools which he established in that parish—which we consider an essential element for the moral and intellectual cultivation of youth. These schools were arranged for instruction or teaching—not for carrying out family training in school, or of laying hold of the principle of *the sympathy of numbers* in the real life of the child. Such an addition for children of from two or three to fifteen years of age, was necessary to render his whole economic system complete and efficient for town or country. This defect was early apparent to my mind during its practical working, (excellent teaching schools as those of St John's were in many respects,) which left the *hopeful* and impressible young to be trained how and in what manner, and by whom they pleased, except during the restraints and confinement of a school-room.

Much good was unquestionably done in that parish through

the Doctor and his parochial agency, and which was continued by his worthy successors in the pastoral office. But, as one of these agents, I found a sad gap in the machinery, and one of infinite importance, which it was and still is my desire to fill, viz., moral, intellectual, and physical school training, in addition to religious instruction. I held the office of Sabbath school teacher and elder in one district containing 300 inhabitants, and that of deacon for the management of the poor, etc., in another containing 500—to which latter district there were also attached an elder and a Sabbath school teacher. My knowledge of these districts, and of the parish generally, led me to this conclusion, that notwithstanding the visits of minister, elders, deacons, teachers, etc., to that portion of the family they might happen to find at home when they made their calls, for want of the new and additional machine we contend for, with the exception of a very few children in some of the Sabbath schools, the young generally continued to grow up with rude, grovelling, and ungodly habits. Instructed they might be to a certain extent, it is true, but they were not morally trained.

Some years previous* to the providing of complete and uniform buildings for the accommodation of the Normal Seminary, an additional model or practising school was required for the training of the students. As a trustee and a director, therefore, I selected for this purpose one of the four juvenile schools which Dr Chalmers had erected. This was gradually converted into a moral training school, by erecting a gallery capable of seating the whole scholars, 140 in number—by purchasing a contiguous play-ground, or uncovered school-room, and adding suitable out-door buildings—by introducing a daily course of oral training lessons on natural science, as well as on Scripture, etc.;—by moral training, including superintendence out of doors in the play-ground, as well as in the covered school-room—and, at the same time, by training the master and assistant to conduct the system in question.

* Namely, in 1830. The complete buildings were opened in 1837.

Doubtless some will consider us presumptive (as many have already done) in proposing any additions to, or improvement upon the plans of Dr Chalmers, in regard to the moral and social economy of large towns; but I only repeat what was published more minutely, and at greater length, in 'Moral Training,' 1834, when the Doctor was alive. We are too great admirers of the system of the Rev. Doctor, which he so luminously proposed and endeavoured practically to carry into effect, to say or do anything that might mar his otherwise beautiful and practical plans; but we also have a duty to perform, from which we cannot shrink. Twenty years' experience under the Doctor and his successors so far enables me to form a judgment in the matter; and year after year only deepens the impression in my mind of the imperious necessity for the addition of the Training System now proposed, and which, wherever faithfully followed, has been uniformly successful—not indeed by mere portions being adopted, *but the entire principle*—not the machinery or apparatus without the trained workman, or the well-trained workman without the machinery.

In regard to ordinary school teaching in towns, even where the Bible is read, we have little or no hope of its having much effect, or of its reaching or reclaiming the adult thief, abandoned female, the pickpocket, or the dissipated,—churches and ordinary schools do not reach them; at the same time, I would follow such to the last with every appliance that wisdom can devise and the gospel enjoins. 'Cure,' 'cure'—some platform or project for restoration or cure, is the point on which philanthropy generally expatiates.

The vicious, the criminal, the abandoned, who are beyond the pale of pulpit, pastoral, or missionary influence, engross the attention, while our neglected youth are fast filling up their ranks. Almost any sum can be had for prisons, bridewells, penitentiaries, and convict-ships, to cure or restore the criminal. How little, how very little, is given to prevent crime! The public still require to be trained to the practical

lesson—*prevention is better than cure.* Experience proves that deep-rooted habits present an almost insurmountable barrier to a change of conduct. Instances of restoration, indeed, are extremely rare.

We have also little hope of any great improvement on the mass of the careless, non-church-going, thoroughly worldly population, who have arrived at maturity, and who, before fifteen years of age, have not received a religious education at home or in school. We regret that too abundant proofs can be given, that this conclusive opinion is well founded. Analogy bears us out, that early training alone secures success. The young tree, the young horse, the young soldier, the young artisan, are all more easily trained than the old; and while we would unquestionably provide for the adult, we must confess that *our hopes are with the young*, and the younger the better, who are to become the parents of the succeeding generation. A blessing does indeed sometimes rest on the means applied, even to the dissipated and the criminal; and we have *one* example in Scripture, viz., the thief on the cross.

In this Treatise my object, then, has been to show, while improvements have taken place in education during the last fifteen or twenty years, that still the wants and condition of the people are not met by a natural and practical system fitted to elevate them morally and intellectually, and, by a necessary consequence, physically, nor to meet the exposed condition of the youth of large towns. Whether the Training System is, or is not, the best that may be presented to public acceptance, we are prepared, after the experience of a quarter of a century, to prove that it has at least been efficient. It is my earnest desire, that its extension may, by the blessing of God, greatly promote the work of youthful cultivation, and that it may serve as one mode or system (already triumphantly successful), until another more simple, more natural, and therefore more efficient, is presented by the innumerable host of educationalists who have entered the field during the last eighteen or twenty years.

SECTION I.

CHAPTER III.

EXPLANATION OF THE TRAINING SYSTEM—MORAL TRAINING SCHOOL—AND NORMAL SEMINARY, OR COLLEGE.

BEFORE entering more fully into proofs of the necessity of moral school training, as an addition to the public school, or the necessity of a system of intellectual communication more simple and natural than is usually pursued, with examples of the practical operation of the principles we have proposed for general adoption, I may shortly explain the three distinctive points of our title-page, viz.:—The TRAINING SYSTEM; the MORAL TRAINING SCHOOL; and the NORMAL SEMINARY.

I.—THE TRAINING SYSTEM.

This system, which of late years has been sometimes termed 'The Glasgow System,'* is chiefly new, and partly an adaptation of some of the points in education that were practised previous to 1820, when first I seriously endeavoured to provide and systematise a particular course in our public schools, for the moral and intellectual cultivation of the youth of large towns.

The novelties may be stated as—*First*, the addition of direct Moral training, in conjunction with the branches usually taught, including the requisite platform and apparatus, with

* The mere name is unimportant, except in so far as it may convey an idea of the object pursued. We find, however, that to many this name gives the impression that the system in question is universally pursued in Glasgow, whereas throughout the city there exists to this day every possible variety, from the oldest rote system to the most intellectual.

the method of using them;—*Second*, A mode of intellectual communication, termed, *Picturing out in words*, conducted by a combination of questions and ellipses, analogy, and familiar illustrations,—the use of simple terms by the trainer, within the range of the pupil's acquirements,—and answers, chiefly simultaneous, but occasionally individual, by which the pupils are naturally trained to observe, perceive, reflect, and judge, and thus to draw the lesson for themselves, and to express it to the trainer in such terms as they fully understand—being made to perceive as vividly by the mental eye as they would real objects by the bodily eye.

I may state, that while this machinery for training the child, or *whole man*, may at first sight appear complicated, and certainly requires the master to be accomplished in the art of conducting it, yet each part or division of it is extremely simple in itself, and, as a whole, every practical student finds it to be the best fitted for accomplishing the great end in view. The Training System is by no means stereotyped in its details, excepting in so far as concerns its two distinguishing features. The Training System, however, is not practised where moral superintendence of the children by the masters while at play; and a subsequent review of their conduct on their return to the school gallery, form no parts of the plan pursued, and where, in the intellectual department, each lesson is not so conducted and pictured out as to enable the pupils to give the inference or deduction intended to be drawn, in their own language. The more obvious parts of the machinery and mode of operation have been more or less copied in schools and seminaries throughout the kingdom, without the two peculiarities mentioned having been actually adopted; the effects, therefore, are not produced. To a casual observer, they present something of the appearance of the system; but, thus separated and disjoined, they are not *the thing* itself, the more especially if conducted by an untrained master or mistress.

The alternate exercises of body and mind, which the entire system affords during lessons and at play, render school quite

a pleasure; and what is pleasing is the more likely to be eagerly engaged in and pursued. This is proved by the intense delight the children manifest in every school so conducted—truant-playing or *ennui* being quite out of the question.*

We are sensible that no explanations or examples of ours can render the system visible to the mind of the inquirer, except very partially—just as the landscape or portrait-painter can only explain and exhibit very partially the working of his art. He paints in colours—the trainer pictures out in words. Either art, however, can only be thoroughly known when practised. I have therefore little hope of convincing any prejudiced person of its beauty and efficiency, by any treatise I can present. Painters differ in power and efficiency in their art—so do trainers and public speakers; but the requisite qualifications for a trainer are perhaps less rare than for a painter or public speaker.

Every lesson, whether elementary, scientific, or Scriptural, is conducted on the training principle, viz., ideas before technical terms—every term being pictured out before being used, and the whole premises on which the lesson rests being so vividly presented to the mind's eye of the children, as we have already said, that they are prepared to draw the lesson or deduction—the master acting the part of trainer, and only stating facts which the pupils do not already know; and thus drawing their minds, step by step, to the natural conclusion.

Without physical exercises indoors, and 'plenty of fun' out of doors, for children of every age, under the eye of the master, the system must fail; for if we do not permit the superabundant spirit to be expended in what is right, they will expend it themselves in what is wrong—superabundance there generally is, unless crushed by improper confinement and tedious unmeaning lessons. Children cannot be idle, and they cannot always be employed in intellectual exercises,

* See Chap. Progress of the System. Section VIII.

nor too long in one particular mental exercise, without injury. Variety is necessary, and variety does not dissipate or fatigue. The '*steam*,' in fact, must be *let off*, and nowhere so well or so fully as in a play-ground, as well as by physical exercises in the gallery.

The play-ground should be large enough to enable all the pupils to have free exercise for their bodily powers, and the development of their natural dispositions and habits. In large towns, where there are no such facilities for innocent amusements as in the country, this system makes the provision we have mentioned—thus carrying out the training of the covered into the uncovered school-room. But we must not be supposed to imply that the same regular superintendence and participation in the pursuits of the children, on the part of the master-trainer, are not equally necessary in the country as in towns. On the contrary, we maintain that every system of education or of training is incomplete, where provision is not made for this no less important part of physical and moral training, than the regular lessons of the covered school-room. I therefore always recommend, and, when I have the power, insist upon the purchase of a play-ground in connection with every country as well as town school.

The religious department, termed BIBLE TRAINING, occupies the first hour of the day, including the prayer, and analysis of the hymn or psalm, before being sung—the practice of the Bible precepts and principles, termed moral training, being diffused throughout the whole day. The teaching to read or write, or cast accounts, does not differ materially from the ordinary improved methods, except that the habit of the trainer induces him naturally to adopt more of the simultaneous than the individual method. English grammar is of course taught on the reverse principle to that of merely committing the rules to memory. Elocution is taught on a natural and novel method. In regard to corporal punishments, they, as well as prizes, are dispensed with

on this system *—the aim being to punish through other than mere bodily feeling, and to stimulate from higher motives than selfishness or fear. The daily secular gallery training lessons are conducted orally and generally without a book—such as on physical science, natural history, the arts and manufactures, with the qualities, relations, and adaptations of natural substances, which never fail to cultivate the understanding and the judgment of the pupils. These, and the Bible training lessons, while they greatly add to the intellectual culture of the pupils, exercise at the same time the higher powers of conscientiousness, benevolence, and veneration; and, by elevating the motives of action above sordidness and mere selfishness, tend also, by the blessing of God, to imbue the pupil with a just self-respect, and to engender humility, which lies at the base of all improvement and of all the other Christian graces.

Singing was introduced into the Juvenile Model Training School from the year 1829, long before it was introduced into popular schools; since which period, however, it has been widely spread throughout the empire, even for 'the million.' The singing of sacred and moral songs, and marching airs, forms an important part of school discipline—alternately cheering, animating, and tranquillising the feelings of the children, as they require to be regulated, also preparing them better for joining in public and family worship. It had been introduced into the Model Initiatory School, for children under six years of age, from its establishment in 1826, and ever since, in regard to children of all ages, has had an effect at home and at play of displacing many songs of a very questionable character.

It cannot be too frequently repeated, that all cultivation ought to begin early. *Early training* is the only rational and hopeful experiment. It is so in the vegetable and animal—it is so in the moral world. If corn is expected to grow and ripen,

* See Chapter Punishments—Prizes, etc.

we must not sow in summer nor in autumn, but in spring. The farmer ploughs, and weeds, and sows, and harrows, and doubts not but, by God's blessing, he shall have an abundant harvest. Spiritual husbandry bears a closer analogy to natural husbandry than is generally imagined. During the spring-time of life, the weeds of sin and folly may be prevented from growing into such rank luxuriance as entirely to pre-occupy the ground. Early, rather than late training, secures success in the prosecution of everything in life. It is so in the arts and sciences, and in the business and occupations of life; and it is no less true in the culture of the mind, the moral affections, and physical habits. *Early* training, except in particular cases, alone gives cause for hope; and the earlier the better. Let everything be simple and elementary, in the first instance. Lay the foundations broad and deep, and there will be no danger of erecting a too massive superstructure. Give the child early and clear perceptions of elementary subjects, and *correct habits of thought and action*, and through life he will be able to teach and train himself. Set before him the broad outlines of every subject, and he will not fail, according to his opportunity of reading and observation, to fill in the outlines for himself. *Quality*, therefore, is more the object of The Training System than *quantity*.

The first mental power exercised by a child is *observation*—acquiring a knowledge of external objects. Facts, deduced from the presentation of objects, therefore, ought to form the first step in the initiatory education of the child. A clear understanding, however, of the uses and adaptation of every object presented, ought to accompany the presentation; and although this process must necessarily occupy time, it lays a firm foundation in the mind, and secures that every future erection is placed on a firm basis. Seeing, also, the relations and bearings of every subject, children proceed, *logically*, to form their own conclusions or natural inferences. Cultivation of mind, therefore, is the natural consequence, even at an early age—the memory of the judgment and of the observation being jointly exercised.

Gallery training lessons, conducted *orally* without Book, and which were first introduced into popular schools under this system, have this decided superiority over the mere analysis of a lesson read from a spelling or school collection book, that in bringing out the points of the subject under analysis, both master and scholars take the sentiments or statements, not merely of the text-book or extract they are reading, which are often extremely short and imperfectly delineated, but of the whole range of authorities that bear upon the particular point or subject to which the master may have had access, in addition to their own observation and experience,—thus mightily extending the means of information to all the pupils.

Were we required to give a laconic reply to the question, What is the Training System? we should say—*it is that system which cultivates the whole nature of the child, instead of the mere head—the affections and habits, as well as the intellect. Intellectually* —it renders visible to the mind's eye of the child the meaning of every word, and of the whole subject of the lesson, as in a picture; and it only uses such simple language as enables the pupils, whether of 3, 6, 10, or 15 years of age, to draw the lesson or inference, and express it in their own language. It gives the idea in the most simple manner before clothing it in technical terms, and never uses a word until it is pictured out, and, of course, understood. It, in fact, exercises the memory of the understanding before the memory of words, thus inverting the usual method of teaching.

It is common for children to have large tasks to prepare at home. The picturing out principle in the gallery, as we have already hinted at, prevents the necessity of doing so to a great extent, and lightens this burden to the young; and while it adds to the labour of the trainer in school, it greatly adds to the intellectuality of the pupils. In many cases, on the old systems, the schoolmaster simply hears the lessons which the children commit to memory at home; and parents deceive themselves by determining the amount of education their children are receiving, *by the number of books and the*

length of the lessons which they have to pore over during a whole evening.

One important point which may be noticed is this,—That the principle of picturing out in words by gallery training lessons, conducted orally, not only enables the trainer to communicate instruction to all, whether they can or cannot read, but it enables the master to communicate, in simple language, more information to the pupils in three hours' instruction, than he could do on the ordinary methods in six; part of the time thus saved being spent at intervals in the play-ground along with the pupils, and in reviewing any particular case of good or bad conduct on their return to the gallery of the covered school, and partly in conducting additional branches of education.

One important feature in the system we may allude to, and that is the use we make of the gallery in every department of our schools, and at every age, for the exercise of the mutual, *mental* sympathy, which is so mighty an agent constantly at work for good or for evil,—exhibiting its corrupting or beneficial influence in the world at large, just according as it is exercised. Nor is this all: it provides a better platform for the practice of simultaneous answers and other exercises, which we consider so essential a part of the system. The gallery to which we allude does not, of course, exclude the use of desks and forms, (arranged in a particular manner,) which we regularly employ, as in other schools, during certain portions of the day.

TRAINING PHYSICALLY. Although we notice this department last, yet it is first in order, and even in importance. We cannot secure the fixed attention of the minds of a gallery of children without physical training. Physical exercises are alike necessary for health of body and of mind. Even for the sake of the former, they ought to be introduced into every school; and fresh air being necessary to health, every school ought to be furnished with a play-ground. Physical exercises and singing are used more as a means to an end than for their

own sake—the end being to arrest and secure the attention of the children, and prepare them for receiving the intellectual and moral lessons to which they are called—just as military drilling prepares the soldier for instant obedience and prompt action at all times, and in the midst of the most trying circumstances. Those exercises, however, are no less important as an end, although secondary in purpose; for the children learn to sing as an accomplishment, and to sit, stand, walk, etc., in order, and in healthful comfort and regularity. The highest point, however, viz., moral training, we have principally in view. Without a play-ground, therefore, there cannot be an *approach* to the development of the real character and dispositions of the child; also, without superintendence by the master, there cannot be moral training, except, indeed, in a very trifling degree; and time cannot be afforded for that moral superintendence without a new and particular arrangement of the method of conducting the indoor lessons; and, also, without the gallery principle, there cannot be the patient, full, and dispassionate review of their *play-ground* conduct by the master-trainer.

Physical exercises in the covered school gallery are also necessary, as we have already said, to arrest and sustain INTELLECTUAL attention, as well as moral; and therefore the most particular care should be paid to this department at all times, but *more particularly during the first few weeks of commencing a training school.* To no department, however, have young masters such an innate aversion as physical training. To what cause can we attribute this feeling but *to intellectual pride?* What—they say or *feel*, 'Am I to condescend to play with my scholars—to make myself like a child?' The exercise of this pride, however, uniformly 'goes before a fall' or a failure in training 'the child.'

A single branch of education—such as reading, elocution, geography, grammar, science, or Latin—may be conducted on what is termed 'The Training System,' bearing in mind the one particular principle, viz., ideas before technical terms, and

employing suitable arrangements in regard to the method pursued. The system applied to 'the child,' however, is a vastly more extended process of the same principle, and refers to the whole nature of man. The complete system, in fact, is necessary to train '*the child.*'

When a catechism, or book in the form of a catechism, is used, whether on secular or sacred subjects, the mere committal of the verbiage to memory is at best a superficial and inefficient mode of teaching. To render *such* really useful, each question and answer ought to be, in the first instance, analysed, pictured out in words, and rendered visible to the mind's eye by *familiar* illustrations; and the ideas being possessed by the pupils, they may then be fixed in the mind by committing the words to memory. This, which is the training process, secures a permanent retention. The opposite course of procedure has been, and still is, all but universal. Hence the fugitive tendency of what is termed the memory, viz., the verbal memory, without the sympathetic influence of the memory of the understanding. Should the pupils fail in giving the lesson to the master, then the fault is not the children's but his own, not having properly conducted or pictured out the premises. He must have used technical terms above their comprehension, or otherwise led them blindfold on the way.

THE TERM TRAINING. Before closing this short analysis, which might be extended to a volume, we may state our authority for terming the system TRAINING. In Scripture the command is given, "Train up a child in the way he should go;" and the promise attached to the precept is, "and when he is old he will not depart from it."

Whatever may have been done in families, this has not been the practice hitherto in popular schools. Teaching or instruction has been given, not training, or, at the best, the head has been trained, not 'the child'—the whole man. We have, therefore, no right to expect the fulfilment of the promise which is attached to the precept. Too frequently

children are trained elsewhere than in school, in the way they should *not go*, and when old they do not depart from it.

We understand, then, the precept to be—'train,' not simply teach or tell; and the whole nature of the child, not merely his intellect or memory; up, from the beginning of life to manhood, 'in the way he should go.' If a child is to be trained in the way he should go, the trainer must be with him to superintend, guide, and direct him. The child's affections, and physical and moral habits, must be properly exercised and trained. (Were he naturally inclined to think, and feel, and act properly, he would then require no training.) It will be acknowledged, that 'the way he should go' should be in accordance with God's revealed will. We know of no other standard of obedience, whether of thought, feeling, or outward action, in the intercourse of play, of business, or of religious exercises. This, then, is our warrant for the term *The Training System*—being, so far as we know, the first school system under which the principle was practically established, of training on one and the same natural principle, from the earliest stage up to manhood.

Locke and Butler have already set forth in their works, that lecturing or telling will not make a proficient in any art. Dr Samuel Johnson also says, 'You cannot, by all the lecturing in the world, enable a man to make a shoe.' The divinely-inspired Solomon, ages before, gave the command, "Train up a child," etc.; but who, it may be asked, presented the practical training school and system? Who showed the manner how? This was wanting. We know not how often we have listened to a sermon from the text, "Train up a child in the way he should go;" but in less than ten minutes we uniformly heard the term changed to, *instruct* him in the right way—show the child what he ought to believe, and what he ought to do—show him a good example. But to see that he *does*, and to place him in such circumstances and under such superintendence as to induce and enable him *to do*, were neither recommended nor provided for. Anything short of

this principle is not training the 'child.' Any one of the points or parts of the process may be useful in particular circumstances; but being disjointed pieces of machinery, they prove inefficient, and cannot reasonably claim the fulfilment of the promise, which to many minds appears *not quite true.* The command, 'train,' is of course addressed to parents; and what they cannot accomplish personally, they are bound to do by proxy; and what better or more suitable proxy than the schoolmaster, to whom is generally handed over the care of their children for several hours a-day?

When I first published the principles of a system of education, termed *training*, I met with many objections from high and influential quarters. What! it was said, do you propose to train our children as you would dogs and horses, etc., which have no understanding? At that period the terms publicly used were, *instruction*, *education*, *teaching*, moral *education*, religious *instruction*, intellectual *teaching*. Now, however, the terms used (whatever the systems may be) have as uniformly been changed, in every quarter, to *training*, and even by some who formerly denounced the use of the term.

In nearly every one of the model training schools of the most prominent normal or training institutions which of late years have sprung up throughout the kingdom, professedly for preparing schoolmasters and schoolmistresses, the directors have adopted one, two, or more of the points of the mode of communication or of the machinery alluded to; but, with the exception of three or four institutions, in none are the actual peculiarities of the Training System pursued, viz., *direct moral training*, and *picturing out in words.* They have generally been termed Training schools—a name which, ten or twelve years before, we had given to every private or parish school established on the *complete* principle, having a trained master, and suitable school arrangements, and apparatus for cultivating the entire 'child.' A confusion of ideas, therefore, has existed, since the opening of these training or normal establishments, on the mention of the term TRAINING SCHOOL*—

* See Section VIII., Diocesan Training Schools.

several hundred schools having previously been established at home and in the colonies by our trained students, each bearing that name, and only training *children* as they professed to do. This circumstance, therefore, has compelled us sometimes of late to alter the title of these parochial and private schools, conducted on the system, to *Moral training schools*—morals based upon Bible training being the primary object, aim, and end of the system in question.

At the early period of our labours, the old rote system was so universally practised, that a very slight allusion to our peculiar method, and to the school arrangements, was alone necessary to show the distinction between what popular schools were and what we earnestly desired them to be. It is different now, however, when parts of the machinery and prominent features of the mode of operation have gradually found their way into private and public schools throughout the kingdom, without having adopted the entire machine, *or the trained workman.* Enlightened teachers may have seen the power of the system in schools conducted by some of our 1950 trained students, although directors of some of these schools may not have permitted the whole arrangements nor mode of communication to be carried into effect. In the later editions of this manual, I have therefore found it necessary to enter more minutely into the detail of what constitutes the real and distinguishing features of a system which has its more showy and its more substantial points. Some have copied parts of the system, knowing whence they originated, and many without knowing, both being equally ignorant that disjoined portions of a machine, such as they have selected, could not be expected to produce the results they may have fondly anticipated. Discredit, therefore, is apt to be thrown upon the entire system; this is what we complain of, not the fact that the source from which they sprung is not acknowledged.

In our distant and more retired locality, it may not be surprising, then, that I should receive such questions as the following, personally and by letter:—In your system do you use

a gallery? Do you demand simultaneous answers? Do you use ellipses? do you ever mix them with questions, as I see done in our neighbourhood? How do you act when the children cannot answer? do you tell them at once? Does the Training System require a play-ground? Is the master with the children at play? Have you Bible training lessons? Do the books you use contain the substance of your oral training lessons? Do you give prizes? What corporal punishments do you use? Do you give oral gallery lessons on science? etc. Of course no one could put any such questions who had ever read this manual of the system, or witnessed it in operation at Glasgow, where these and other points were *first* established, and presented to public attention.

We may simply add, 1st, that four pamphlets were sent to me at different times, which had been addressed to the Lords' Committee of Council, setting forth the mighty advantages of the Training System, and copying several paragraphs from this book, *verbatim*, without acknowledging whence derived, or that any institution existed at the moment in which the principles contended for are carried into practice. 2d, A minister of the gospel from the country came to one of the large towns of England, and advertised his intention of delivering five lectures on a new system of education, as he stated, not knowing that one of our former students had conducted a training school for children in that town for four years previously. Three lectures were delivered, during which our former student was surprised to hear the precise system recommended as new, which he daily practised, and large quotations expressed, *verbatim*, from this little work, of course without acknowledgment; and still more surprised was he to see one of his own directors occupying the chair. Our friend, the trainer, immediately addressed a note to the lecturer in one of the public journals, offering to bring 120 of his pupils, to any public place he might choose to name, and there to exhibit in practice the precise system which he so strongly and eloquently recommended. One thousand of the *elite* of

the place were admitted by tickets, the Mayor in the chair. The children did admirably, and precisely according to the system. The reverend gentleman was confounded, and instantly leaving the town, the two remaining lectures were, of course, not delivered.

II.—WHAT IS A MORAL TRAINING SCHOOL?

The Moral Training School comprehends a carrying out of proper family training into the public school, and is intended as an assistant to parents, but never to supersede their exertions at home—the school more particularly fitting for public, and the family for domestic life. Without both of these influences, mankind must be imperfectly trained for performing the duties of men and of citizens. The moral training school presents a combination of all the apparatus and principles already referred to in the mode of communication, having the Bible as a text-book, and its daily oral gallery lessons as the standard of morals. A moral training school does not necessarily require a large extent of elementary or scientific knowledge, although every one may embrace the highest degree possible. In addition to the daily Bible training lessons, however, the trainer or master must see that Scriptural principles are as far as possible reduced to practice in the covered school, and, during the sports of the pupils, in the uncovered school-room or play-ground.

In addition to moral training and religious instruction, there must be reading, writing, and arithmetic, with a certain amount of natural history, geography, science, and the arts of life; and in rural districts, the theory and practice of agriculture, particularly for boys;—and for girls in both town and country, stitching, sewing, aud knitting, as necessary accomplishments for every housewife. These may be considered as the least amount of instruction in a moral training school. The secular lessons are intended the better to fit for the business and occupations of life. The broad outlines so

communicated *orally* during gallery training lessons, are of course much more comprehensive than what can be gathered from any one reading or spelling-book. Some of these secular lessons, as we shall shortly see, even assist the elucidation of oral Bible lessons in those innumerable *emblems* and allusions to natural things through which moral and spiritual truths are conveyed.* To all hearers in the public sanctuary, the simplification and clear perception of the emblematical points of Scripture in school are very valuable. The oral training lessons, secular and sacred, in addition to their practical use, highly cultivate the understanding; and the infusion of sound Scriptural knowledge, coupled with its daily practice in school during the period of infancy and youth, may be expected, under God's blessing, to elevate all, whatever may be the sphere of life in which they move. In the case of the poor and unprotected, it must tend to raise them above the temptations of those haunts of vice and corruption in which low and untrained minds and affections are so apt to revel, and lead them also to select for their private reading more improving books than the trashy infidel and demoralising publications now so widely circulated.

A moral training school may be conducted with boys alone, or with girls alone, but the separation principle will render it so far imperfect—it being an important point in morals that the sexes should be trained to conduct themselves properly towards each other; and this cannot be accomplished if they are kept entirely separate.† Experience proves that each sex improves the other, not merely in a moral, but in an intellectual point of view.

Whatever may be the amount of oral elementary and secular knowledge that is communicated in any school—without Bible training lessons, and the superintendence of the pupils by the master while at play, and a review of their conduct as exhibited in the play-ground, on returning

* See Chapters *Picturing out in Words*—BIBLE TRAINING, etc.

† See Chap. SEPARATION OF THE SEXES.

to the school gallery, such does not form a moral training school.

Those who object to the children of the poor in national and other schools receiving such a high education as is sometimes proposed to be given (although the long list of subjects recommended is seldom actually imparted to the pupils) may perhaps approve of our previously stated lowest standard. To require *one* master to teach too many branches, will be found as destructive of moral training as it is to the understanding and thorough training in the secular or elementary branches. Hence the promotion and continuance of the 'cramming system.'

The Training System is intended as an assistance to parents and as a carrying out of the training of the family into the school, and during the every-day intercourse of children with their companions at play. Parents, as we have said, do not, and cannot train their children during a large portion of the day. What we propose, therefore, is, that during that period, viz., from nine till four o'clock, the child should be superintended and trained by an intelligent, and a well-trained and Christian schoolmaster, and returned to his parents each afternoon, improved, instead of being decidedly injured by the training of the streets. The master of an ordinary school at present does not, and cannot, for want of a platform and suitable arrangements, superintend his scholars at play, and therefore, as we have shown, cannot train them.

It is objected, that even were money provided for the purchase of sites, and the erection and establishment of schools to be conducted on the Training System, for all the working classes in town and country, a sufficient number of well-educated, pious, and well-trained persons could not be found to conduct the schools, and to render them efficient instruments for the intellectual, religious, and moral training of the young. But why should this be the case? Why not prepare persons for the work of school-teaching and training, just as has been done for the higher office of the ministry? There is much

piety to be found in the country. There is also a fair share of intelligence; and this can be increased. Time and attention also would *gradually* produce good trainers, even in the few Normal Schools, Seminaries, and Colleges already in existence, provided all of them pursued the natural or training system with the grown students and children.

MORAL TRAINING IN SCHOOL AND IN THE FAMILY. The process of moral training in the school or in the family cannot be rendered so visible to a visitor or inspector, as can the intellectual process and its results. Were a stranger, on paying a transient visit to a family, the children of which exhibited such prompt obedience as to be directed by the parent by a nod or a look; and further, did they at table and in their whole conduct act in such a manner as to prove themselves to have been under excellent training,—were this visitor to say to the mother, I am quite delighted with the conduct and polite manners of your family; pray, tell me how you manage? How do you get your children to be so obedient to yourself, and kind to one another? The prudent mother would say—*Come and see*—come and live in my house, and what I cannot possibly make you understand by telling or explanation, you may fully understand by observing my course of training. Little quarrels occur in my family, as they do in others, but I endeavour to render them as unfrequent as possible. My children sometimes exhibit a disobedient disposition, but I check this by causing them, in a firm but calm tone of voice, *instantly to obey*. The manner *how*, I really cannot well explain to you. I act according to circumstances, firmly yet kindly. The results you see, but the precise process I cannot possibly tell. Live with me a month or two, and you may see a little. I must be offended—the fault must be committed before I interfere; and then, should you be present, not as a stranger, but as an inmate, you shall see how I endeavour to proceed. The tempers and dispositions of my children are varied, and the nature of the provocations, or mutual misconceptions, requires the utmost delicacy on my part, more, indeed, than in my

own strength I am capable of performing; but I do my best, and God has been pleased to bless my endeavours. The mother-trainer may again repeat, in answer to the visitor's request—COME AND SEE.

This is precisely the answer that a judicious school-trainer would give to a stranger visitor who desires him to explain how he morally trains his scholars—COME AND SEE,—remain here a month or two, and I shall show you how we proceed. My children do not always steal, or lie, or quarrel, or fight, or deceive, or exhibit the strong propensity of selfishness. These must be developed in likely circumstances, and are met by what we endeavour to render suitable antidotes. You admire the demeanour and alacrity of my children; but I am as incapable of exhibiting or explaining to you how I train my pupils in a single hour or day, as is the intelligent Christian mother. Her proper mode is our standard, although the sympathy of numbers is a power she does not possess, which undoubtedly I do. And we each in our own sphere endeavour to 'train up' the children 'in the way they should go.'*

III.—WHAT IS A NORMAL SEMINARY OR SCHOOL?

This may be stated as an institution having model or practising schools under masters who themselves have been trained to practise some particular system, and who are capable of exhibiting and explaining its principles. Into this institution, well-educated young men and young women are admitted as students, and by means of the example and precepts of such training, they themselves also being put to the work, do practically acquire a knowledge of the system in all its departments, and thus carry it out into the schools and families to which, on finishing their prescribed course, they may be appointed.† The

* For illustration, see Section VIII.

† It is much to be regretted that in by far the greater number of the Normal Training Schools and Colleges which have been established during the last fifteen years, the attention of the students is chiefly occupied in re-

Training System, including moral training, and a particular mode of intellectual communication, were the 'Norma' or rule of this the first instituted Normal Seminary in Great Britain for the training of schoolmasters. Other Normal Seminaries, Colleges, or Training Schools may follow our 'Norma' or rule, or of course any other they may choose. The name Normal, it is evident, does not necessarily involve the particular system which is pursued.

Whilst the Normal Seminary at Glasgow, from 1826, had the points referred to in view, in regard to its students who previously possessed the requisite amount of elementary knowledge, we mean the mode of communication and moral training; yet from the gradual exhaustion of the stock of well-educated young men and women in the country, to meet the increased demand for trainers from all parts of the United Kingdom and the colonies, it was found necessary, of late years, to give additional *direct* instruction to the students in branches in which they were found deficient, or of which they were entirely ignorant. In fact, to add a college department to that of the Normal,—the subject-matter of what is to be taught, as well as the 'Norma,' or rule of teaching and training. This, however, is essentially distinct from the original Normal establishment, and may or may not be attached to it, and is only rendered necessary in consequence of the generally incomplete and imperfect education which is received in elementary and grammar schools throughout the country and in towns. Even without such separate and direct teaching as we allude to, it must be understood, that in practically acquiring the mode of communication, not only is a large addition necessarily made to their stock of knowledge, but all their previous acquirements are revised, and more systematically arranged in their own minds. Every one ought of course to

ceiving instruction in those elementary branches of education which should have been previously acquired in elementary and grammar schools, rather than in the practical art of teaching and training, which, after all, is the professed object of all Normal Institutions. See Section VIII.

be well educated who undertakes the highly respectable and important office of teacher and trainer, and he ought to be well grounded in this profession, not merely as to mental knowledge, but in the power of communicating it to others, and in the still more delicate and important work of moral training.

Persons thus accomplished ought to be well paid, better than schoolmasters have hitherto been; and we are happy to be able to state, that as in commerce an extra demand generally raises the price of the article, so the rapid and increasing demand for school-trainers from our Seminary has for many years raised the salaries of private schoolmasters from 30 to 50 per cent. on the average of all whom we have appointed.

It is, indeed, surpassing strange, that whilst in every art but one, an apprenticeship is required to be served before engaging as a master, that exception, till of late years, should have been in the most important and the most difficult of all, viz., the art of teaching and training. Practically, and, in general, theoretically also, the possession of knowledge, and the power of communicating it to others, have been considered synonymous, and this, too, in the face of the well-known fact, that many great and learned men, as teachers, have been almost unintelligible to the old, and positively so to the young. To be a great scholar, and a good teacher, we all know are two very different conditions.

SECTION I.

CHAPTER IV.

ORIGIN OF THE TRAINING SYSTEM.

IMPORTANT improvements and even novelties in general education may be developed by apparently trifling circumstances, some of which, in regard to the system in question, may be worthy of notice. Providential circumstances led my thoughts to the necessity of doing something *practically* for the moral, physical, and intellectual elevation of the poor and working classes, instead of spending time in fanciful theories, and useless expressions of pity and commiseration for their sad condition.

We are frequently asked the question, 'What led to the establishment of The Training System, and, in conjunction with it, the Normal Training Seminary, for the preparing of schoolmasters and mistresses to conduct the system?' This is not easily answered; but we may state a few facts which suggested the idea. Most certainly it was not the result of mere reflection in the study or in the parlour, but arose from the daily and yearly observation of ignorance and crime presented to my mind, from the circumstances in which I was providentially placed. It is always painful to speak of one's self; but one or two statements may save many uncomfortable repetitions.

For five years previous to 1819, I was one of a number who distributed to poor old men certain funds raised by subscription, and which, it was expected, should be paid to the

individuals monthly at their own dwellings. The small pittance given was only granted after the most minute investigation of the case of each applicant for relief. My district was one of the lowest and most degraded in the city. During these investigations and private visits, an amount of deceit, ignorance, and wickedness, was gradually disclosed, which convinced me that the favourite idea of reforming the old was a hopeless one. A few solitary cases there were, indeed, of persons who had been early imbued with Christian principles, and who had profited thereby; but, with these exceptions, the mass was as impenetrable as the nether millstone. No motive awakened their consideration, save the *silver pence*, which, when presented, lighted up their eye and warmed their heart. On every other subject save Mammon, they were in a profound sleep. Habits, 'our second nature,' held them as with an iron grasp.

I turned my attention, therefore, more particularly to the young; and as my residence was, for some years previous to 1816, on the south side of the river, the most direct way to which lay through the Saltmarket, the very 'St Giles of Glasgow,' my eyes and ears were shocked several times a-day by the profanity, indecency, filth, and vice, which were exhibited by hordes of young and old, and even by infants who were growing up pests to society, and ruined in themselves, for whose souls or bodies no one seemed to care, and whose wretchedness was enough to disgrace a professedly Christian community. Could nothing be done to stem this torrent of vice and ungodliness? was the daily recurring and home-pressed question in my mind. I knew of nothing but a Sabbath school; for I then participated in the almost universal delusion, that religious and moral *instruction* would accomplish all, and had not then learned that religious and moral instruction and religious and moral *training* are two distinct things. Week-day schools had evidently done nothing, and preaching from the pulpit had seldom or never reached that class of the community. These thousands of

pitiable creatures were seldom, if ever, visited by ministers, elders, missionaries, or any godly person whatever. The riotous drunkard, or the police officer, chiefly disturbed this seat of 'the wicked one.'

My object was to *seize* a dozen or so of these wild human beings on the streets, and try what, by the blessing of God, might be done with them. But how to accomplish this, and to teach them when brought into a school-room on a Sabbath evening, I was alike ignorant. Moreover, I understood from others that none but children of the well-disposed could be retained longer than a few afternoons, whilst the love of novelty held its sway. The want of clothing formed another barrier.* I therefore determined that none but neighbours should be admitted—thereby removing the aversion to appear ill-dressed among strangers—the proximity of their residences also rendering it easy for me to call upon the absentee children during the week, and to send for them on Sabbath evenings; also, that the school-room, although only a kitchen, should be within or close to the district. This principle was afterwards widely extended in this and other districts of the city, and is termed the Local System.† The locality was confined to two short and narrow lanes, and no child was admitted who did not reside within the district, so I gave up the idea of the random mode of catching children on the streets.

Ignorant as I was how to teach, yet, having a fancy for the art, I hired a room in the Saltmarket; and having called upon seventy contiguous families, residing in the two narrow closses or lanes alluded to, I succeeded in bringing out

* See Section VIII.—Clothing Societies.

† Dr Chalmers about that period, viz., in 1816, had commenced establishing Sabbath schools, which were confined to his own parish, containing 10,000 souls, so that any child throughout the parish might attend any one of the parochial Sabbath schools. This method of inviting scholars from such an extended district, although parochial, did not secure the attendance of the most sunken or neglected children. Such children can only be brought out and retained by the district plan alluded to. On seeing its superiority, it was afterwards adopted by the Rev. Doctor, and termed the LOCAL SYSTEM.

twenty-eight boys and girls, of ages varying from eight to fourteen years, who were as unruly a set of children as could well be imagined. Their tricks and Sabbath 'pranks,' if narrated, might fill a volume. They were not exactly thieves or pickpockets (except occasionally), but the average run of labourers' children, rude however, and uncultivated in the extreme, quite what would now be termed a Ragged School, with an *untrained* master. They had all been at some school, in town or country, parochial or private, and could read more or less correctly (for I then *imagined* it would be of no use attempting to communicate religious knowledge to a child who could not read, which oral gallery training lessons have since enabled me to do.) Nearly every one brought a Bible with him; but being aware that the fact of having acquired the art of reading the Bible by no means infers that its contents are known or understood, I determined on some test of their Scriptural knowledge. Accordingly, on the first evening of their entrance, I took each of the children aside separately, and, by questioning them as plainly as I could, found that *only five out of the twenty-eight* could tell the name of the first man, or that there ever had been a first man, or a garden of Eden, or the origin of sin, or the first transgression—quite as ignorant of these things as the merest savage. Of course, if Bible reading in school be confined to some portions of its history, without exercising the mind, or drawing any lessons or deductions from the history, what can be expected? The words, in the language of Scripture, become merely as 'sounding brass or a tinkling cymbal.' So much for the amount of real or useful knowledge then communicated in Week-day BIBLE Schools in Glasgow, or in the country whence some of these families had come. They had all been taught to read and repeat words, but certainly not to understand them. These were all religiously-instructed children! or at least had been taught in what are termed Scriptural schools—and this in the centre of the commercial metropolis of Scotland, *said to be* the most highly educated nation on the face of

the globe.* Surely we are living on former fame, and satisfying ourselves too much with the phantoms of our own imagination. We are reaping as we have sown. We sow little, and therefore we reap little. Words may have been sown, but certainly not ideas. Under such systems of communication, the Roman Catholics themselves might feel perfectly safe in putting the Protestant Bible into the hands of all their children.

From the year 1816 to 1821, I imagined that were the whole juvenile population brought out into such local Sabbath schools, eventually the mass of the community might be morally elevated; I therefore pushed forward the establishment of a number of these schools in different parts of the city and suburbs; but I gradually discovered that one day's *teaching in school*, for good, was not equal in effect to six days' evil *training on the streets*. Successful as this enterprise was (for the schools remain to the present day, under various parochial and private societies, embracing nearly 20,000 scholars), I found I had been ignorant of the important fact, that *teaching is not training*, and that the sympathy and example of companionship are more influential than the example and precepts of any master.

Something more and very different, therefore, appeared wanting—practical good habits must be formed as well as principles inculcated—the children must be taught and superintended during the week, as well as during two hours of a Sabbath evening or morning; in fact, the natural principles of *sympathy*, and the insinuating current of evil, must be met by an opposing current of good. It was evident that for children of from three to fifteen years of age, twelve years of the most important, because the most impressible, period of life, no moral machinery existed for their 'godly upbringing.'

* From what I and many others have witnessed in different localities of this and other towns, in Scotland and in England, I am presenting no overcharged picture of the miserable educational and moral machinery which is applied to our population generally.

My eyes were now directed everywhere, in search of anything and everything that might assist my purpose. In the meantime, the system of oral Bible training was gradually developed and worked out in my private Sabbath school, which, by the intellectual character of its picturing out in words, stimultaneous answers, questions and ellipses, gallery principle, etc., was afterwards made the intellectual department of the first model week-day schools of the Normal Seminary—this method enabling the master to communicate more knowledge in one hour, and more perfectly, than on the ordinary methods is done in two or three hours.

This principle of intellectual training, so accordant with nature, unexpectedly discovered how the time could be saved in conducting the ordinary elementary branches of a day school, whereby the children might have time for amusements in a play-ground, and the master sufficient leisure for morally superintending them whilst there, and afterwards for reviewing their conduct on returning to the school gallery; in fact, for adding and embodying moral training as a new principle in the public school.

'Prevention is better than cure,' was our motto; and to begin well, we cannot begin too early. My first object, therefore, was to begin with children under six years of age, before their intellectual and moral habits were fully formed, and consequently, when fewer obstacles were presented to the establishment of good ones. This experiment then, and ever since, has proved most triumphantly successful, and exhibits the important practical principle, that valuable as training is at any age, still you increase geometrically in power as you descend in age; for if *training* at twelve or fourteen years of age be calculated as *one*—at ten it is as *two*—at seven as *four*—at five as *eight*, and at three years of age as *sixteen*. Thus children at three years of age are sixteen times more easily, therefore more efficiently, trained than at twelve years of age.

We were aware that parents could not be easily prevailed upon to pay for moral training, even were it practicable to

establish it by itself, apart from the ordinary branches of education, or even to send their children, of eight, ten, or twelve years of age, to an institution for that purpose, which being unknown they did not value.

In regard to young children under six years of age, there were comparatively few obstacles presented, because this period of youth was entirely untouched by any existing institution for their moral or intellectual culture. The greater difficulty presented afterwards was, how to ingraft moral and intellectual training on juvenile schools, so that, without any change of system, children might be carried forward in all the stages of their subsequent education, without infringing on the amount and variety of the elementary branches.

Although we do not approve of sending children *early* to a school for mere teaching or instruction, yet, for reasons which we shall subsequently show, however well-trained the children may be at home, we would in all cases advocate the principle, that they cannot be sent too early to school for moral training, and that at each stage of their education, both in the juvenile and adult departments, they should be carried forward on the same *training* system;—on the broad principle, that while family training fits more particularly for domestic, that of the school prepares for public and social life.

If moral school training be an advantage to children who are properly attended to at home, what must be the necessity in regard to the thousands of poor neglected ones who crowd our city-lanes and alleys, or live in the country without any parent qualified to train them! Their parents cannot and do not, either by example, or by precept, or superintendence, 'train them up in the way they should go;' but on the contrary, often inculcate principles and show an example perfectly the reverse of all that is godly, or sober, or virtuous; thus leaving their offspring a prey to their own propensities, and the evil example and *training* of children as bad as themselves, or perhaps worse. Need we wonder then at the prevalence of crime, and rudeness, and insubordination, and every sort of ungodli-

ness? Need we wonder that these habits should stand proof against every subsequent appliance that may be brought to bear upon such a mass of uncultivated human beings?

The leading features of the Training System, both moral and intellectual, may then be stated to have originated in 1816, when I commenced the Sabbath school alluded to. At that period I had to train myself to some system of discipline, and some method of communication, being wholly ignorant of the proper or natural principles of governing the minds and physical habits of children, and still more of resisting or subduing the volcano of moral depravity which was ever active around me.

For these purposes I laid down certain rules for my guidance, which eventually proved successful, the most important of which were,—First, that I would never *strike*, whatever degree of provocation might be given; and, Secondly, that I would never *expel*, however unruly the children might prove. The various methods to which, upon these principles, I was compelled to resort, in order to obtain attention, and to maintain discipline, obedience, and good order, and, at the same time, control and subdue my rising feelings of indignation at their wayward conduct, led to the working out of the great principle of MORAL TRAINING. The necessity of moral superintendence on week-days at play, as a part of the system, naturally led afterwards to the adoption of a PLAY-GROUND. These self-restraints compelled me of course to use moral and intellectual, instead of physical means of discipline.

PHYSICAL EXERCISES.—The impossibility of being able to command that fixed attention so necessary in school, when the pupils are seated at desks, or placed in semicircles or squares, in consequence of which they look each other in the face, led me to place my pupils (boys and girls) in parallel lines. This arrangement gave the first idea of a GALLERY—to this was added *certain* bodily movements, or PHYSICAL EXERCISES, that were not considered out of accordance with the sanctity

of the Sabbath, but which greatly tended to arrest the attention and maintain order. Physical exercises were thus rendered a means to an end—the end being their intellectual and moral improvement.

ELOCUTION AND THE SIMULTANEOUS PRINCIPLE IN GALLERY TRAINING LESSONS.—The monotonous, slurring, blundering style of reading which one and all exhibited, led me to adopt the method of reading *each word separately* and very slowly, and the propriety of saving time by causing the children to read and repeat *simultaneously*, as well as individually, and answer questions all together, or to repeat only one line at a time, and sometimes even each child after another, only one word in succession, eventually led to the principle of the SIMULTANEOUS SYSTEM IN GALLERY TRAINING LESSONS. Simultaneous distinct reading, and each child repeating only one word rapidly in succession, enabled a class of thirty or forty to read pretty nearly in one tone of voice, after a few weeks' exercise, destroyed monotony, and formed a basis for true ELOCUTION.

QUESTIONS AND ELLIPSES MIXED.—At that period, questioning, except by mere rote, was rarely practised in schools, and ellipses were scarcely ever used. These two principles, however, we united during the whole process of every lesson; and instead of the ellipsis being put *as a mere guess*,* by a natural process it was changed into a simple method of putting questions. QUESTIONS and ELLIPSES CONJOINED, therefore, in schools conducted on the Training System, are in constant use with children of all ages, and in all branches, and are increased in frequency as you descend in age.

MEMORY OF IDEAS BEFORE MEMORY OF WORDS.—The usual method in Sabbath schools was, and still is, first to commit a passage to memory during the week, and to repeat it on the Sunday following; but I gradually found, that by thoroughly analysing the substance of the passage (which requires a frequent repetition of its terms), in other words, by exercising

* See Chapter XXV.

the powers of the understanding *first*, or lodging the idea in the mind before the mere words or sounds, not only were the words more easily committed to memory *afterwards*, but before leaving the school-room, the four, five, or six verses or sentences, which in general were repeated very imperfectly after the lapse of a week's previous learning at home, I found were repeated pretty perfectly by every child the same evening before leaving the class. To confirm these in the memory of words, and to save time, they were generally required to repeat, each in succession, one word at a time as the first exercise of the next meeting of the class. This led to the principle of exercising the memory of judgment *in every lesson* before the memory of sounds. Then it was made a fundamental rule, that the subject-matter of the lesson be analysed and familiarly illustrated—the children frequently questioning each other, the trainer directing them; and the lesson, reason, or deduction was readily expressed by the pupils. The facts not previously known by the children were of course told, but the scholars themselves were prepared to give the reason or lesson. This secured *beyond a doubt* that the information was possessed by the pupils, and is the most distinguishing feature of THE INTELLECTUAL DEPARTMENT OF 'THE TRAINING SYSTEM.' A psalm or hymn, therefore, was never sung by the children until it was first analysed and understood, on the same principle that the passage was never committed to memory until 'pictured out,' or rendered visible to the mind's eye of the children. They thus could sing with the understanding.

ANALOGY AND FAMILIAR ILLUSTRATIONS.—The use of these in picturing out a Bible lesson is in accordance with the example of our Saviour. When asked by the Pharisees, 'Is it lawful to give tribute to Cæsar?' he said, 'Show me a penny,' etc. He did not *tell*, but *trained*. Again, when asked, 'Who is my neighbour?' he *pictured it out* by the story of the good Samaritan. When John the Baptist sent his disciples to Jesus, and inquired, 'Art thou he that should come, or do

we look for another?' he neither answered yes nor no, but said, 'Go and show John again those things which ye do hear and see; the blind receive their sight, and the lame walk,' etc., leaving them to form the conclusion from the simple picture he had drawn. All experience, moreover, proves that the speaker who most graphically *pictures out* is not merely the most popular, but the best understood.

BIBLE TRAINING.—The mode of conducting Bible lessons in this Sabbath school, viz., *picturing out in words*, afterwards became the principle of conducting the secular as well as Bible lessons in the week-day Model and Normal School, in 1826–27, and its natural and perfect adaptability to the advanced branches of education,—to scientific, as well as Scriptural,—rendered it applicable to children of all ages, and it continues so to the present day.

Thus the germs of the leading features and peculiarities of the system were working out for seven years at least, before I attempted, or at least effected, their introduction into a Model and Normal School on week-days. This was done so that the principles might be seen by visitors, and extended throughout the land by those who might be trained in the institution. Of course we had our eyes and ears open to every suggestion that might be offered by practical men; taking care, however, that nothing was adopted without being recast and moulded on the training principle, the power and effects of which, in my private school, had perfectly astonished me.

In order to 'begin at the beginning,' these principles, as we have already stated, were first applied to children under six years of age, then to children of from six to ten years, and again to those above ten. Persons, male and female, were trained to practise the principles of moral training, and the mode of intellectual communications on all subjects which were considered necessary in popular schools, with the addition of a Moral Industrial School for girls above ten years of age, which is also a practising school for female students, and which, with other Model Schools, viz., Initiatory, Juvenile,

and Senior, with students' hall and class-rooms, in one Institution, is termed a NORMAL SEMINARY.

These principles being embodied in the public school, have unquestionably proved successful—greatly, indeed, beyond our expectations—and convince me, and hundreds besides, that the Training System as a principle, and the Moral Training School as a complete embodiment of the principle, is the *desideratum*—the additional requisite moral machine for the elevation of society, and especially that which, by God's blessing, may form an antidote to the exposed and demoralising condition of the youth of large towns, as well as of rural parishes.

The peculiarities or distinguishing features of the Training System may be stated in one sentence, as—*Picturing out in Words,* direct Moral Training, with suitable premises, and the various Practical Methods by which these objects are accomplished, under well-instructed and well-trained Masters or Mistresses.*

* The practical and distinctive elements of this process may be gathered from Sections III. and IV.

SECTION I.

CHAPTER V.

DIFFERENT SYSTEMS OF EDUCATION.

It would be more in accordance with our feelings to approve than to disapprove—to applaud the existing modes of education, and to term them perfect and efficient—than to state, as we have already done, that, with a very few exceptions, even to this day, they are neither complete in their arrangements for the great end in view, nor so natural as they ought to be for the training of the child. This is felt by some to be an offensive statement, especially from one who is not professional, and who only ranks as an amateur in education, although a practical one. In common with professional men, however, we claim the privilege of making observations, expressing our own experience in these matters, and of proposing such additions and amendments as we consider to be necessary for the public weal.

The Scottish Parochial School System.—So much has been said about this system, and as to the moral and intellectual benefits that have accrued from it, that it is now a generally received opinion throughout the world, that education such as it represents is all that is necessary to elevate a nation to the intellectual and moral height that Scotland is understood to have attained. We shall therefore devote a few sentences to this subject, and present a few facts* that have come more immediately under our own observation, from which the reader may judge.

* See Section II.

The commonly received opinion, that Scotland owes her moral and intellectual elevation to her parochial schools, is not correct. They certainly have had a share in the process, but it is a small one. The system pursued, speaking generally, was not calculated to cultivate either the minds or manners of the pupils. It is true that the *peasantry* of Scotland have long stood higher, intellectually and morally, than those of any nation in Europe. (The towns demand a separate consideration.) Scotland had not of old, and has not at the present day, parochial schools provided for her towns. A grammar school was provided for each of her then small burgh towns, and one elementary school for each of her rural parishes. The natives of the towns, therefore, have not had the benefit of the parochial school system. All has been, and still is, left pretty nearly to private exertions, which generally lag far behind the requirements of any community. Towns, although a new state of society, with the concentrated feelings of *the sympathy of numbers*, have not had any new system of education provided to suit that condition.

The real reason why the peasantry of Scotland stood high in olden times, and the effects of which, we trust, are not yet altogether extinguished, is rather a delicate subject to enter upon, and therefore we shall dismiss it in a single sentence. The Scottish Church, in its polity, originally provided a minister and a schoolmaster and a staff of elders for every small rural parish of perhaps 500 to 1000 souls. The clergyman, of course an educated man, lived within the parish. He catechised the young occasionally in church. He visited the whole parish periodically, and, in conjunction with his elders, the sick frequently. Parents were enjoined to keep up family worship, and the catechising of their children on religious subjects at home. These, united with the discussions of young and old, rich and poor, consequent upon the contests for religious liberty in which the church was for a very long period engaged, exercised the Scottish intellect; and the religious exercises of the family, and the pulpit and pastoral ministra-

tions, no doubt, were the means of elevating the affections. The schoolmaster may be understood as having simply furnished the elements of reading, writing, arithmetic, Latin, etc., as instruments whereby the pupils might, if they chose, acquire knowledge. In general the school accomplished no more. There was indeed nothing to prevent more being done by an enlightened teacher then than there is at the present day; but more was not required, and more was seldom accomplished. On entering upon his office, however highly educated or well informed he might be himself, he was untrained in the art of teaching or of training; and he had then, as he has now, to teach boys and girls of every age, from six to sixteen years, in all branches, and at every possible stage of progress—thus rendering classification impracticable, and mental or moral *training* out of the question. The master could scarcely afford the necessary time or leisure to do more than *to get through with the bare rote lessons.* Taking this view of the matter, it is perfectly clear that the parochial school education of Scotland was only one small portion of the machinery by which, under God, her peasantry were stamped with a high intellectual and moral character. Most certainly the schools were not calculated '*for the godly upbringing*' of the youth of Scotland, which was the pious wish of her great Reformer and the father of the parochial school system in rural parishes. We fear, however, that if a golden era in education did exist, it has become dim in later ages, as a few facts may disclose, not merely in respect to her large towns, which we have chiefly in view, but also in reference to her rural parishes.

We must not overlook the fact, that although the teacher seldom, if ever, communicated religious instruction during the reading and spelling of some portion of Scripture in school, or the committing to memory of the Westminster Assembly's Shorter Catechism; yet the fact of the Bible being in the hands of the children in Scotland on week-days and on Sabbaths, gave them different feelings of respect for what it might contain, from what is the fact in Prussia and under some of our

own modern systems of education, where a few historical or preceptive extracts alone are used, and where the children are thus led to look upon that book as not safe to be read and explained by any but a priest or some minister of the gospel.

Every master being left to follow his own plan, a few parochial teachers are to be found of late years, in some of the towns, and even in country districts, who, by their force of genius, have produced intelligent scholars; and but for the fact that the heritors of the parishes almost uniformly refuse to alter the furniture and arrangement of the school-houses or to provide play-grounds, these enlightened persons would long ago have adopted the system of training *the entire child*. In the case of private teachers (having no endowment), the small fees paid by the parents do not enable them to provide such accommodation. A very few clergymen and other directors of private schools, however, have cheerfully provided both. Until the one parish school be subdivided into at least two, if not three departments, each with a separate well-trained master, we cannot expect to have a perfect system of education and of training. Throughout England, year by year, there is an increasing demand for male and female trainers, and the proper arrangements of the school premises are being pretty generally provided.

Whilst it is admitted that the ordinary week-day school has to a great extent failed in its professed object, we must assert that the real fault does not rest so much with the teachers, as in the parsimony and prejudices of parents and the public at large, who do not value their services as they ought, and therefore remunerate them oft'times little better than they would common mechanics.

The elementary schoolmaster does not stand in his proper position in society; he is not paid according to the value of his office. No doubt the demand on the part of the poor and working classes is for simple '*reading, writing, and counting*,' without any anxiety as to whether their children can or cannot understand what is before them, or whether their manners

and moral habits are at all attended to. But what shall we say of the middle and wealthy classes of society, who willingly pay five shillings or ten, nay, even a guinea, for a single lesson to their children in music or dancing, and yet grudge a mere trifle for a whole quarter's English teaching!

That the rural population of Scotland, upon the whole, is superior to that of the towns, arises from the fact we have mentioned, that, for centuries past, more careful Christian and educational means have been provided for their improvement. The towns have been left very much to themselves; the natural tendency, therefore, has been to evil. We are not certain if this holds true in respect to England; for low as the population of her towns are, from the inadequate application of means for their intellectual and moral improvement, yet from causes which it would be foreign to our purpose to discuss here, we believe the inhabitants of the agricultural districts are upon the whole more deeply degraded in morals than those in towns.

PRUSSIAN SYSTEM.—After the parochial schools of Scotland, the Prussian system of national education, in point of antiquity, holds the next place. The Prussian embodies a larger variety of subjects *to be* taught than the Scotch, and like the latter is deficient in simplicity in the mode of communication, or rather no particular system of communication or of training is set forth at all, but a long list of excellent branches to be taught, without, however, having Bible or Moral training. A legislative act compels every parent to have his children taught from the age of seven to fourteen years. Means are also provided for paying the teachers, and a retiring salary is allowed them when age or infirmity unfits them for work. Both systems are suited to *country districts*, not to *the sympathy of numbers* in towns. These points are shown by the report of Mons. Cousin on the Prussian system, and by those who have spent much time in investigating it. In Scotland the schoolmaster, if he chooses, *may* explain Scripture and

enforce it as the basis of moral training; but in Prussia, the schoolmaster *must not* do so—all is left to the priest or particular minister to whom the party belongs, and therefore, of necessity, for want of time and opportunity, religious instruction must be very formally and imperfectly given.* German writers are aware of these defects, and now strongly recommend the same principle as we do ourselves. The following is from a critique in the *Foreign Quarterly Review* on 'Beneke's Theory and Practice of Education in Germany.' The reviewer observes—

'This is the favourite distinction made by Mr —— in Glasgow. "To instruct," says the northern philanthropist, "is comparatively an easy matter—a retail dealing in special commodities, a dexterous juggling with so many balls; but in order to educate, you must not merely instruct, but you must *train;* to have an educational system at all, it must be a 'training system.'" This is what the inquisitive traveller will find written in large letters in the lobby of the Normal Seminary at Glasgow; and to the same purpose, the German tells us that *instruction* deals almost exclusively in mere intellectual notions of external dexterity, while *education* has mainly to do with the formation of the character, through the emotions. There is nothing new in this, certainly, but it is a great and important truth. A mere *teacher* does not do half his work; he must work on the heart and on the habits, as well as on the head of his pupils.

'The brain is not the only part of a boy; and his brain is a thing of living growth and arborescence; not an empty box, which an adult can furnish with labelled tickets of various arts and sciences, and then say, "My work is done; behold an educated young gentleman!"'

The great end of all education, however mistaken as to the

* For example, the late Mr John M'Crie, an excellent German scholar, on being appointed rector of the Glasgow Normal Seminary, was sent, in the years 1836–7, to travel in Germany and France for nine months, with a view of ascertaining the real bearing of the Prussian system. He entered on his official duties soon after his return, and his death unfortunately took place eight months afterwards. Mr M'Crie stated, that all that was valuable in the mode of intellectual communication in the Prussian system, already existed in the Training System, and that we had gone far before them in several points, and particularly in simplicity and efficiency in our oral gallery principle of picturing out in words: 'in Prussia they had not *Moral Training;* and as to *Bible Training*, it was not even attempted.'

means, is unquestionably moral improvement, and with it intellectual, and also, as a natural accompaniment, physical improvement. We know of no *solid* moral culture which does not pass through or carry the understanding along with it. One object of our present treatise is to show, that whilst intellectual is necessary to moral culture, and inseparably connected, yet they are distinct in the practical process, and therefore that intellectual cultivation may be conducted with no moral improvement whatever, but even the reverse. We may again repeat, that to have moral results, we must tread on moral ground—cultivate the understanding upon moral as well as secular subjects, and exercise those affections implanted by our great Creator, *practically* in the affairs of every-day life.

BRITISH AND FOREIGN SCHOOL SYSTEM.—This system is represented by one great society in London, which has done much to spread education throughout the world. We admire many points and portions of its teaching, the spirit and intelligence of its masters, and the untiring Christian zeal of its accomplished Secretary, who has done much in adding to the system previously pursued. The Committee of Directors is formed of Churchmen and Dissenters of all denominations. The principles upon which it is founded are termed Liberal; that is to say, that, however extended the secular branches to be taught may be, nothing in religion shall be taught which can offend the conscientious scruples of any sect or party, however widely differing or opposed these may be to each other. Portions of the Bible may be and are read in school by the master to the children, but they must be so without note or comment. The pupils may listen to the reading of Scripture, but no means must be taken to enable them to understand it, lest the attempt should lead to the adoption of any particular sentiment that could savour of sectarianism. Experience, I think, has sufficiently proved that although it is possible to get nearly all communions to send their children to one school, and have them taught, and trained together in

the same classes, both in secular and Scriptural subjects; yet if the committee is to be composed of all denominations,* the Bible must either be excluded, or, which is pretty nearly the same thing, it must neither be explained nor analysed. This is a solemn question, and a most practical one at the present moment: Why be more fearful of children understanding the plain meaning of a passage of Scripture than a rule in grammar, the meaning of a word or phrase, or a lesson in geography, geology, or botany?

As Bibles are not placed in the hands of the pupils when the lesson of the day is read to them by the master, and no analysis is made of its contents, the principal terms of which may or may not be understood by the pupils, we consider such a system of religious instruction inefficient as a basis for Moral Training. Under this method, respect for the Bible is not likely to be heightened in the minds of the pupils, nor much interest excited in its contents.

We do not say that trained men from this Institution may not in their own schools explain or analyse the meaning of Scripture terms; only this, that such would be contrary to the principle on which they were instructed in the great Institution in which they were prepared as masters.

We disapprove, as unsuited to our purpose, of the Monitorial or Lancasterian plan, so much practised in the British Schools. We mean the having the work of a master executed by apprentices, whose age and limited experience necessarily pre-

* This is decidedly the case respecting our Normal Seminary. For twenty-six years, children of all denominations have attended our Model or Practising Schools, including Episcopalians, Quakers, Socinians, and Roman Catholics; the Directors, for seventeen years, being members of the Established Church of Scotland, and the remaining period, the same individuals maintaining the same principles as members of the Free Church of Scotland. The average attendance of pupils during the last nine years, of all these denominations, has been 800. The Normal Students also have been of various religious communions, and were natives of nearly every county of England and Scotland; several from the Colonies also have attended. During the year 1837, when the Model Schools of the Normal Seminary were first concentrated in one building, 137 Normal Students were enrolled.

vent their exercising that requisite moral influence on their pupils, without which, education is defective both in an intellectual and a moral point of view.

NATIONAL SCHOOL SYSTEM OF ENGLAND.—The National School System of England, under the Established Church, may next occupy our attention. It is also Monitorial, to a great extent, and is conducted chiefly on the rote system.

In these schools no particular system of communication is proposed—provision is not made for a play-ground—for play-ground superintendence by the master or mistress, nor for a review of the children's conduct on their return to the school-room. No oral Bible lessons are conducted, and although the Bible is in the hands of the children, yet their attention is chiefly confined to extracts from Scripture history, without its being made a principle to draw the moral lesson.

No barrier exists to the introduction of any amount of elementary subjects to be taught, or improvements in the mode of communication, or of Bible and moral training. In a few of the schools under this society, the complete Training System has been of late years introduced by the clergymen of the parishes, under masters trained in our Institution. Normal Training Institutions have been lately established in many of the dioceses of England, in which a greatly increased amount of elementary knowledge is communicated by able teachers, under clerical superintendence; but the attention of the students is more particularly confined to the acquisition of knowledge than to the practical art of communicating it, or to Moral School Training.

Two Normal Training Schools, or Colleges, have also lately been established under the Church of England, conducted according to the Training System, by teachers trained in our Institution, superintended by able and enlightened clergymen. These, we trust, will prove the germ of a mighty improvement in the national schools generally.

IRISH NATIONAL SCHOOL SYSTEM.—The Irish National School System is chiefly monitorial, no particular mode of

communication is provided, either in secular or sacred subjects, although the rote system is principally followed. Scriptural historical extracts, such as cannot offend the views of any party, or communicate any particular truth, are used —the Bible itself is excluded as a text-book. Protestant or Roman Catholic doctrines are not permitted to be communicated during school hours. We therefore consider the Irish School System must continue inefficient as an elevator of the masses, both in an intellectual and moral point of view.

Were the Training System, in its completeness, established in Ireland, in all its parishes, that interesting population, after fifteen or twenty years' training of the young, would present a mightily improved aspect. Such, indeed, would be 'justice to,' and a cure for, Ireland. But what say the priests? With this we must not grapple here, and shall leave the discussion of the subject to other and abler hands.

I may state that in 1837, in company with a friend, I visited every school in the South of Ireland I could set my eyes upon, and during the whole of these visits *I did not hear one question* put on any point of the lessons read or repeated in any of the schools, one excepted, and that was to show me that they might give Scripture lessons. The subject read, and which was well read by the children, was Peter walking on the water to meet Jesus. At my request the teacher put a few questions. The first was, Who was Peter? Answer—*The first Pope.* But what else? *A Bishop.* Anything else? *The first Pope.* These answers passed unnoticed by the teacher. This school was endowed by an annual Government grant of £16 10s. One teacher of a small village, also paid from the Government grant, confessed to me that the moment the hour struck, at which his public duties closed, three o'clock P.M., he regularly taught the Roman Catholic Catechism, without the children moving from their desks. In none of the schools we visited did we find provision made for moral training, and no exercise of the understanding whatever.

If it be true that the formation of character should be the great object and end of all education, then those practical points which bear upon this principle ought chiefly to occupy the attention of educationalists. It is with principles, therefore, and not minute points, that we desire to occupy our attention, although, certainly, every essential minute point tends to form an entire machine. When, therefore, we presume to notice different systems of education, we have no desire to analyse the variety of subjects, or the particular mode of intellectual communication which any or all of them may present, except in so far as these bear upon our great principle, Moral and Intellectual School Training.

The credit or discredit of our own or any other educational system must not rest on the success or failure of any particular teacher or trainer—discredit is only attachable to the system itself, when the principles recommended by it are found unsuitable to the professed object in view.

SECTION I.

CHAPTER VI.

HAVE INFANT SCHOOLS FAILED?

THERE are several gradations in what is termed the Infant School System, two or three of which may be noticed. First, Those schools which are confined to the mere teaching of facts from pictures, or objects presented to the eye of the children,—such as, What is this? *A duck.*—And what is a duck? *A biped.*—Again, what is this? *A tiger.*—And what is a tiger? *A quadruped.*—How many feet has a biped? *Two.* —How many feet has a quadruped? *Four.* And so on, through every picture or object presented to the eye, whether of natural history or of the twenty or thirty historical Scripture prints to which the attention of the children is confined. No play-ground is attached to the one school-room, for healthful exercise, and therefore there is no moral development and superintendence at play. Second, To this process some Infant School teachers add an occasional explanation, and teach the children by rote that India-rubber is elastic, and iron malleable, fusible, etc., but the meaning of these various terms is not pictured out. Still the Bible is not introduced, from which the religious lesson may be read directly, as an authority, and when the children cannot answer, the process is all telling,—no 'picturing out in words,' to render its lessons visible to the mind's eye of the pupils, which might enable them to give the deduction in their own language. A playground may be attached, but no systematic course of moral

or intellectual development and training is pursued. In general the play-ground is unfurnished, and appears a desolation.

Third, In a few cases the teacher extends this matter-of-fact manner of questioning by inquiring, Where are ducks found? *In farm yards.* Where are tigers found? *In Bengal.* But the natures of the duck and tiger are not analysed—the former as preferring water to dry land;—the oily substance mixed with the duck's feathers, the construction of its feet and form of body, all enabling it to swim better, for example, than the hen, being very differently constituted. These are not analysed, and form no part of what is termed The Infant School System. Should any of these things actually be told the children, still, not being pictured out, no security is given that they understand what has been stated by the master or mistress. In fact, while all these questions and answers afford a little instruction at the commencement of an Infant School, yet very shortly they grow stale and uninteresting to the young mind, from the repetition of the same questions from the same coloured prints or objects. Listlessness and inattention therefore follow, after the lapse of a few weeks, while the children repeat the same answers; and casual visitors, listening to such *astonishing* answers, say, they cannot conceive 'how infants can acquire such wonderful knowledge!' On the contrary, that is to say, were the understanding of the pupils exercised, and their attention kept up on natural principles; were the picturing out principle adopted, life and activity of both body and mind would immediately follow, and every new or additional lesson, or revisal of an old one, would interest the children, and add to their stock of knowledge; and the combined exercise, refreshing air, and superintendence of a play-ground, would greatly promote their moral culture. Were training thus substituted for mere teaching, what an unspeakable blessing would schools for infants become!

We may farther allude to the partial failure of the Infant

School System, or infant education, and the partial failure of other systems for the cultivation of infants.

So many Infant Schools have been established, have flourished for a time, and then have been shut up, that a very natural question has arisen in the public mind: *Have Infant Schools failed?* There is generally something valuable and useful in a system which we may even reject as a whole. This is the case with what are termed Infant Schools; and although we would displace them for *Initiatory Training Schools*, as a more natural and better way, we cannot state that the Infant School System (which, to a certain extent, certainly has failed) has been without use as one step in the great cause of general education; and although the system never can, morally or intellectually, elevate the young, to the height anticipated by its projectors and admirers, it is something that it has shown that in some way or other, by physical exercises, singing, etc., the attention of very young children may be arrested, and their minds directed to some of the objects around them. This no doubt has been done by many a mother, but seldom in a systematic manner.

The Infant School System may be considered a complete system *per se*, and applicable only to infancy. It cannot be extended to the future stages of the education of the child, whereas the INITIATORY of the Training System, applicable also to infants, is only part of a natural system, as we have already said, by which the child may be carried forward to manhood on one principle. It includes physical exercises as well as the Infant School System, and to the principle of observing facts, it adds intellectual, Bible, and moral *training*. We feel it necessary to state this much, because many persons imagine that a school having infants must be conducted on the Infant School System, and the Training System having been in the first instance applied to infants, that therefore it is only intended for and applicable to them.

The question is still put—*Why have Infant Schools failed?* Infant Schools have failed, after the first few weeks or months,

in making prodigies of very young children, or in realising the too fond expectations of the public at their first establishment. Children, for example, are taught to count to hundreds of millions on the black-board, and yet cannot tell how many articles three knives and two spoons are, and simply because, instead of being *trained*, they are *taught by rote*. Infant Schools have failed intellectually, because the system has been almost entirely confined to the names and external uses of things. Exercising the powers of observation ought certainly to be the first step in education, and, therefore, that part of the system is not to be despised or rejected; but the infant scholar generally acquires a knowledge of these facts and objects in three or four months—his interest in the *undigested* matter gradually ceases, listlessness follows, and parrot-like he answers the monotonous and oft-repeated questions. The Infant School system fails in conducting the child from the great or broad outlines of every subject and object presented, to an increase of minuteness in the analysis and 'picturing out,' in which the children take a share at every step, and during every sentence of the progress of the training lesson. This is the object of the Training System, intellectually, and of course, of its Initiatory Department for infants. This natural system, therefore, when properly conducted, never has failed; and, except from a deficiency of practical knowledge and simplicity in the *trainer*, it never can fail in exercising, without forcing or stuffing, the powers or faculties of children of whatever age.

To those who object to the training of infants upon any principle, we remark, Infant *teaching* schools, without a play-ground, are decidedly injurious to the health of body and mind; and even with a play-ground, if the *stuffing* system be pursued, they ought to be condemned, and in general they have proved a failure. Infant *training* schools, on the contrary, where bodily and mental habits are merely led and nourished, and not forced, are uniformly successful. Precocious cultivation is not according to nature.

An early and long-sustained exercise of the intellect may injure the health of both body and mind, but the earliest and longest sustained exercise of the moral affections only adds power and energy to all the faculties.

Infant Schools have frequently failed from employing uneducated persons as masters and mistresses, or persons of little or no delicacy of mind—ignorant, also, of human nature and its latent workings. Any one who can do nothing else, who can scarcely teach the alphabet and the proper sound of words—a young female, an old woman, or a raw lad, it is thought, will do for an Infant School. Such, indeed, may do something in infant *teaching*, but not in infant *training*. The mere recounting of names of objects and pictures may be taught by such persons; but the analysis of every point observed, and the picturing out of every subject 'in words,' is quite beyond their power. An infant-trainer ought to be a well-educated man; above all, well trained to the art, and possessed of at least ten times the amount of knowledge that he actually communicates—otherwise he will not be able to picture out *the outlines* of every subject that comes under the attention of the infants with sufficient simplicity.

Infant Schools—under whatever plan they may be conducted—have sometimes failed from the undue interference of directors or directresses with the master or mistress. Every one has his or her crotchet. One does not like so much singing; another thinks marching unbecoming and vulgar, and that it assimilates too closely to military discipline; as to clapping of hands, stretching out arms, and out-of-door amusement, there never were such things permitted in the school in which they were taught! Bible lessons are too deep for little children, and therefore they are excluded, except from a print; and how, and in what way, trainers can do without flogging the children, they cannot and will not comprehend. These things are not always said in private to the teacher, but oftentimes in public, before and in hearing of the children. Is it any wonder, then, that this teasing sys-

tem should wound, and worry, and dishearten the poor teacher, to the ruin of the school?

Infant or Initiatory Schools, even on the Training System, sometimes fail, or at least are given up, of which we can present some examples. A well-trained person is appointed —the school gets well filled with pupils, and the system flourishes—the merits of the trainer are perceived by strangers and visitors. He is offered another school, where he is to receive a third more salary. He leaves; and the directors, on balancing the school accounts, find that the cost of apparatus and of erecting the buildings, etc., is beyond the amount subscribed, and the children's pence amount to less than the teacher's salary. More ardour is then shown to save money than was exhibited at first to establish the school. It must be conducted in future 'cheaper.' If it is a master that occupies the situation of trainer, they must have a female for half of the money. If they had a trained female, and cannot find another at their 'cheap' rate—then some of the ladies know a poor widow woman, who has an untrained daughter, and the family will gladly take what can be offered. 'She may be at least tried a few months, and then they will see!' She does try—the numbers dwindle into one-half, and then one-fourth—quickly the school loses its celebrity, and, what is worse, subscribers declare that 'Infant Schools will not do; we wont subscribe another pound until we see the school succeeding better.' The next effort is to receive all and sundry up to the age of 8, 10, or 12,* to teach them to read; and the teacher being kept at the starving point, the weekly pence will then sometimes pay her wages—yet the school is ruined.

One overwhelming cause of the failure of Infant Schools,

* We visited a beautiful infant school-house, the other day, of this description, in a country town, which had been erected by the generosity of the neighbouring ladies and gentlemen. We counted the ages of the children present, viz., 5 between 4 and 6 years of age, about 20 between 8 and 12, and 10 from 14 to 16.—*An Infant's School*, no doubt!!

conducted on whatever system or principle, is this: They do not pay!—Parents will only pay a very small fee. A thing that wont 'pay' does not suit the fancy of this calculating age. Schools of any sort for the *poor*, and particularly for infants, will not pay, and, therefore, they must first languish for want of replenishment, or suitable apparatus, and a comfortable salary to the master, and at last *they must be given up*. This is in reality one grand source of the failure of many schools for infants, on whatever system. Subscriptions fail, and therefore the doors must be closed, and the teachers turned adrift. This has been particularly the case in Glasgow and its neighbourhood, where twelve Initiatory schools for infants were erected, play-grounds purchased, apparatus provided according to the System, and suitable masters appointed, who had been trained in the Seminary. For some years the schools flourished, and all went on well, but—*they did not pay*—they were not self-supporting. Some of these Initiatory moral training schools were situated in the most notoriously necessitous districts in the city, and yet were closed even when the schools were crowded, and the system in the highest state of prosperity.

Although what is termed the Infant School System, or Infant Education, has not met the expectations of the public, in regard to substantial efficiency, yet, when conducted on the natural system, a training school for infants under six years of age, is a vastly more powerful moral as well as intellectual lever, than a Juvenile school, or any subsequent appliance, —keeping in mind, that the younger the children are, not only are impressions more easily made, but there are fewer bad *habits* to uproot by the master-trainer.

SECTION I.

CHAPTER VII.

TEACHING IS NOT TRAINING.

THE FORCE OF HABIT.

LITTLE requires to be said under this particular head, as much of the scope of the argument for, and practical arrangements of, the system under consideration, lies in the important distinction—teaching is not training.

Training may either be intellectual, physical, or moral. Intellectual training may be conducted separately—so may physical—but moral training, while it in a great measure of necessity includes the other two, is in itself a more elevated cultivation than either.

Teaching may be stated as the infusion of principles; and training as the formation of habits. The training of a child in the intellectual department is not so much affording instruction, as it is giving the mind a habit of thinking correctly on every subject. The same may be stated in regard to the moral affections: it is training the child to feel aright—and also in regard to the bodily organs, training to the habit of acting aright.

The idea of physical training is not objected to. Moral training, in contradistinction to mere instruction, is admitted by many; but that the *intellect* requires a similar process of training or anything more than simple instruction, is very generally repudiated even by highly intellectual and cultivated men.

A parent or schoolmaster, who trains properly, will of course, in the first instance, check the more obvious faults of his children, and not nibble at trifles. This is a fundamental principle in all training. The less apparent faults, whether intellectual, physical, or moral, he will take up at a subsequent period as they are developed, and thus gradually mould and polish the character.

We may mention a few of the evil propensities and habits which the parent or trainer of a school ought to restrain and suppress as they are developed; whether mental, in the school gallery, or practical, in the school play-ground, viz., rudeness, selfishness, deceit, indecency, disorder, evil-speaking, cruelty, want of courtesy, anger, revenge, injustice, impatience, and covetousness, lying and dishonesty so fearfully general in society.

On the contrary, all the amiable feelings and Christian virtues should be cultivated, such as—speaking truth, obedience to parents and all in lawful authority, honesty, justice, forbearance, generosity, gentleness, kindness, fidelity to promises, courteousness, habits of attention, docility, disinterestedness, kindness to inferior animals, pity for the lame, the distressed, and the weak in intellect; and, in general, doing to others as we would wish to be done to.

Such evil propensities must be subdued, and moral habits formed, not by mere teaching or telling, but by training. We cannot lecture a child into good manners, or change habits of any kind by the longest speech. The physical, intellectual, or moral habit is only changed by a succession, or rather by a repetition of *doings*. Obedience—instant obedience—ought to be the daily and hourly practical lesson in every department. As a general principle, whatever a child refuses or neglects to do, he ought to be obliged to do; and this is best accomplished by the trainer or parent calmly, yet firmly, ordering the child to do the thing under his own immediate superintendence.

A child may be clumsy in his manners or disorderly in his habits. For example, if instead of hanging up his cap on the

proper nail or peg, he throws it on the floor—lift it who may —then cause the boy to lift it *himself* and to place it calmly on the peg. *See* that he does this properly and instantly, on receiving the command, and repeat the practical lesson until he acquires the habit of doing so of himself.

If a child comes to school with dirty hands, should the master say to the child, 'It is wrong to come to school so; you must wash them properly before you come here,'—this would be teaching. To make the inquiry, audibly, in the hearing of all, 'How ought children to come to school?—Ought their hands to be dirty or ... clean?' at the same time holding up the dirty hand, and comparing it with the clean hand of another child—also causing him to wash his hand,—is training. The instruction or teaching may, or may not, be attended to; but the intellectual perception brought out by the contrast of the clean hand with the dirty one, along with the actual washing of it, and the sympathy of companionship, never fail, in any case, to produce the habit of cleanliness.

A child may be told to make a bow on entering or leaving a room, and every plan of making it gracefully may have been fully laid before him; but, without training, he will make a pitiful exhibition on attempting his first obeisance. It is equally the same in carving a fowl—no teaching or lecturing will suffice without training or doing.

A person destined for a public speaker may have read much, and been taught much—he may know most critically all the rules of elocution; but he will make a poor figure, unless he has applied himself practically to the art; until, in fact, he has been trained to public speaking.

It is recorded of Dean Swift, that he had often been *teaching* or telling his servant in vain to close the library door when she left the room. One day she entered her master's study and requested permission of him that she might go a few miles into the country, to the marriage of a friend, which was granted. The door, as usual, was left open: annoyed at this,

the Dean permitted the girl to leave the house several minutes, and then ordered another servant to follow, and to say to her that her master wished to speak with her. She reluctantly obeyed the summons, and returning in great haste, inquired what her master wished to say. The Dean calmly replied, 'Oh, nothing particular; shut the door.' What *teaching* had failed to do, *training* in this instance fully accomplished — the door was ever afterwards properly closed.

In intellectual teaching a child may commit to memory the whole rules of English or Latin grammar, and may be able to repeat every example, and answer every query contained in the book itself, thoroughly and correctly; and thus far he shows the extent of his instruction or teaching. The child is only under training, however, when he is put to the work of applying these rules to the formation of a sentence in speaking or writing; and it is evident that the person well taught in the rules may be exceedingly ill trained, or not trained at all, to the practice of speaking or writing grammatically. Ere the child, therefore, is a trained grammarian, his mind must be made to bear upon the subject—he must understand it, and actually apply for himself the rules of speaking and writing correctly.

In the moral department, storing the mind with Scripture texts is teaching or instruction—seeing that the child practically does the things as they are required in real life, renders the process training.

Many will not listen to the idea that more than instruction is required, but instantly say, 'What! is not prayer the appointed means?' We answer, prayer must accompany the means—God's own word is the instrument. To work without prayer is impiety, and to pray without the use of means is presumption. We cannot too highly appreciate the power of *habits*, mental and bodily. Some divines are not always in unison with the Scriptures on this point. They seem to imagine that to impart *mere* knowledge is enough. But the

Bible says, 'Add to *virtue* KNOWLEDGE.' In other words, that we *know* when *we do*. And again, 'He that *doeth* my will shall *know*.'

These and other passages prove that it is training, not mere instruction—actual doing, not teaching—to which the promises are attached; and that practice does not flow from principle, in the popular sense of the idea, so much as it accompanies it. Practice and principle strengthen each other. In fact, morally and intellectually, as well as physically, *we only know a thing when we do it*. I know what it is to love or hate when I exercise these feelings. I only know how to think, or speak, or move my limbs, when I *do*—when acquiring the habit.

THE FORCE OF HABIT.

It is scarcely possible to describe the force of habit fully without being charged with over-stating its influence on mankind. It is visible in every department of our nature—physical, intellectual, and moral—it influences individuals, and families, and nations. 'Habit' is said to be 'a second nature.' This is true; and Scripture fully recognises the principle and its power: *e. g.*, 'Then may they who are ACCUSTOMED to *do* evil' (or in the habit of doing evil) 'learn to *do* well.'

If habit is not so strong as almost to be a second nature, why the difficulty of changing the manners of the Hottentot, the Turk, and the Indian? why the distinctive features of manner and character in the cautious Scotchman, the independent Englishman, and the sprightly Irishman? Are they not descendants of the same common Father, and under the guidance of the same over-ruling Providence? Climate, or religion, or laws may account for some of these distinctions, still it is the power of early impressions and habits that presents the greatest barrier to any change. Why is it that the early initiated thief or pickpocket, and the abandoned female, seem

to stand proof against every endeavour that is made for their moral improvement? It cannot be that their natures are different, but only that the example and precept and training to which they have been subjected differ from ours: these have gradually formed their habits, while we may have been blessed with a training of an opposite tendency. The heart may indeed remain unchanged in both instances; but, according to the principles already laid down, the good habits of the one do not prevent the infusion of better principles, while the bad habits of the other, from all experience, strengthen sinful tendencies as with sinews of brass.

A plain countryman shrewdly remarked, on being invited to send his younger children to a moral training school about to be established in his neighbourhood,—'I will,' he said, 'for I can see clearly, that were I to walk my children to the river side every Sabbath morning instead of leading them to church, they would continue to go there from habit, and shun the house of God.'

In looking at the power and influence of habit, we have only to notice *the walk* of the sailor, the shoemaker, the hotel waiter, and the man of sedentary employments. The early habits of the soldier also are visible through life in his stately gait and promptitude of action; and even his physical habits of ready obedience render him an object of preference for many situations for which men of other occupations are unfitted.

We might allude to the practice of reading or speaking in a soft or harsh tone—slowly or rapidly, and whether provincially or free from such alloy. All are the effect of habit, for, with very slight variations, every child can be trained to read and speak in any particular manner or tone of voice from simultaneous sympathy. In these respects, every district of our country presents its own peculiar phase. So much then for what may be termed physical habits.

In regard to habits of an intellectual character, witness the retiring student, the effects of whose midnight lamp and abstract mode of thinking mark him out most obviously at

first sight, and still more so in conversation, from the merchant of every-day activity on 'Change. No man mistakes which of the two classes of persons he is addressing. Originally their minds may have been similarly constituted, but *habit* has caused the difference. Why do particular communities and portions of society, as well as individuals, differ in their modes of thinking, even in the same kingdom, and under one government? Why is one town noted for honest dealing and courteousness, another for wickedness, covetousness, and chicanery, and a third for evil-speaking and tittle-tattling? A certain standard has been formed which each child, as he grows to manhood, and each incomer, acquires from example and sympathy, and thus gradually forms into a habit.

The same is presented in the moral department. In it there are strong marks of distinction in every grace and virtue, arising from nature and the operation of religious principle, but these are greatly strengthened or weakened by exercise. It is so in regard to any bad propensity; *e. g.*, evil-speaking, covetousness, pride, and a love of contention: it is likewise so in regard to the graces of humility, generosity, courteousness, etc.; all acquire strength by exercise; and thus each good or bad propensity is strengthened, and eventually produces *the force of habit.* In fact, every succeeding act of mind or body, whether good or evil, is strengthened by the preceding one. If such be the force of habit, physically, intellectually, and morally, who can calculate the mighty importance of *early training* to all that is right, 'lovely, and of good report!'

To come to the *practical* principle. The child who is naturally combative, exhibits a disposition to fight and quarrel with his play-fellows, and this feeling is strengthened by exercise. Let him enter a moral training school, however, in which such feelings are not permitted to be exercised, but where, on the contrary, they are directed to what is noble and useful, and shortly the power of self-control will not only grow

into a habit, but the feeling or the disposition itself will be greatly subdued. A boy of this description, during the first week of his course, may strike and thrust right and left, but his blows not being returned, and now breathing a more moral atmosphere than what he had been accustomed to, and participating in a portion of its spirit from *the power of sympathy*, joined with a more enlightened conscience, his whole conduct is quickly changed into a Christian and moral habit. This is the experience of all moral trainers, in every part of the world in which they are located.

In no department of moral economy is the power of habit more apparent than in charitable subscriptions for the poor and the extension of the gospel. Many men of large means content themselves with giving a mere trifle. *This is their habit;* the working classes also share in a similar moral apathy. Fifty years ago families in the receipt of £50 a-year seldom thought of giving a subscription, or if they did so, a penny a-week to some special object was considered liberal. At the present day, however, it is not uncommon for every member of such a family to give his penny. A Christian man of £500 per annum, in the year 1800, felt, and was considered by his neighbours, perfectly generous when he subscribed his guinea or half guinea to two or three societies—in all, perhaps to the extent of £5 a-year. Now, however, the same man, or rather the same class of persons, from the influence of moral training on his Christian principles, as readily and cheerfully gives his £50, £60, or £70. He has acquired the habit of giving more largely, and we doubt not but that training, ere long, will induce the Christian public to double this proportion of their income, and to feel the parting with it no sacrifice, but a privilege. Such is *the force of habit.* In the meantime, carry on the process of training. Enlighten the understanding and conscience as to the duty of giving. This is well; but by all means get the man to *give;* it may be a shilling to commence with. Get the shilling; and the next time you induce the person to pull out his purse, half-a-crown

will more readily follow. The man is acquiring the *habit* of giving; he is under moral training; and from the shilling or half-crown you may train him, time after time, enlightening his understanding upon Bible principles, unquestionably, yet *pulling*—until a pound or five pounds may be as easily had as was the shilling or half-crown in the first instance, and simply because now the *benevolent* man has acquired the *habit* of giving.

We are told by some whose sentiments we ought to respect and calmly consider, that we attach too much importance to habits. Now, we consider the *exercise* of all and every principle to be *habit*, and that we can scarcely estimate too highly the influence and importance of *early* training in forming correct habits, whether these be physical, intellectual, religious, or moral. Those persons seem to overlook the difficulty, if not the impossibility, of training an old horse, bending an aged oak, or curing a miser, a drunkard, or the abandoned, or even the more innocent practice of snuff-taking. How commonly is it said, such a practice is *just* from habit! A man is almost rude, or he may be polite, from habit. Children, if not placed under training, almost instinctively get into bad or offensive habits. Who hopes to alter the habits of the precise, staid old man, far less the moral and physical habits of a whole town or kingdom? and yet, by the power of early training, under God's blessing, this might be accomplished, to a very large extent, in a single generation.

SECTION I.

CHAPTER VIII.

CONDITION AND WANTS OF THE DIFFERENT GRADES OF SOCIETY—SUNKEN, SINKING, AND UPRISING.

HAVING glanced at the outlines of the Training System, it may be well to take a cursory view of the materials upon which we have to operate, which may be distinguished as the Sunken, Sinking, and Uprising Classes.

It is important to determine whether the same course of instruction and training is suited to all ranks. Ought there to be any distinction between that given to the children of the poor, and to those of the wealthy? Intellectually, there ought certainly to be a wide distinction. Morally, there ought to be none. As moral beings, having the same sinful inclinations and propensities, there cannot be a difference. All the information that is proposed to be given ought to be equally intellectual, and well understood or pictured out to all; but the variety of knowledge ought to be more extensive in regard to the one class than the other, and adapted in some measure to the condition of life in which they are expected to move—aiming, however, to elevate each grade morally and intellectually above the position in which they are at present, and preserving the balance of all ranks and conditions of society; yet, at the same time, permitting genius to take its proper place in the scale.

It is with the poor and working classes, however, that we have chiefly to do—with those, in fact, who cannot or will

not help themselves. Christian charity and selfishness, or self-preservation, alike stimulate to this work of philanthropy. We may therefore glance at the moral condition of the different grades of society; and steadily looking at the extent of the evil, let all who love peace and order, and the happiness of man, for time and for eternity, apply the remedy.

The condition of the youth of large towns demands the serious attention of the politician and the Christian philanthropist. If large towns be a comparatively new state of society, the question is, Has there been provided any new or additional moral machine to suit that condition?

Commercial and manufacturing pursuits naturally congregate the population into towns; and, whatever may have been provided for the improvement of the old, most certainly no adequate provision has been made for the young, whom we must call *the most hopeful*, because the most *impressible* portion of society. The powerful tendency of their sympathies and susceptibilities to evil has been left without any suitable antidote. It is no wonder, then, that our cities and towns continue to sink in the scale of morals.

Large towns and factories, so far from proving to be nurseries of vice, as at present, might, by the proper direction of the *sympathy of numbers*, which the very concentration of numbers affords, be rendered powerful means of physical, moral, and intellectual elevation, were children properly instructed and trained before the age of thirteen years, when they may be engaged in factories, etc.

To assist in analysing the moral statistics of large towns, let us take Glasgow as an example—one with which, from particular circumstances, we have a pretty intimate acquaintance.

Glasgow contains a population of about 360,000 souls. For this mass of human beings a variety of means of religious, moral and intellectual instruction is provided, such as churches, day schools, Sabbath schools, etc.; but all combined, fall greatly below its requirements. Not only are

they deficient in number, but among the whole we see no practical machinery for the moral training of youth between the ages of three and fifteen years, save that of the family; and any one in the least conversant with society knows how fearfully this is neglected, and how imperfectly this *can* be accomplished, in a large town, by parents in any situation of life.

For the sake of classification, our acquaintance with Glasgow would induce us to divide the grades of society into six parts, of 60,000 each, as follows:—

These six parts we shall term—*First*, The SUNKEN class as one-sixth; *Second*, The SINKING class as two-sixths; *Third*, The UPRISING class as two-sixths; and, *Fourth*, The WEALTHY class as one-sixth. The consideration of this last division may be set aside for the present: they have the means, and ought to have the intelligence, to provide for themselves; at the same time, whilst they possess the means, they in reality have not made the necessary provision, and, therefore, have not had the opportunity of having their children morally trained in the public school, both from the want of suitable school arrangements and accommodation, and the want of trained masters. Any few attempts in this department only present the models,* not the proper provision for this most important and highly influential class of the community.

Parents of the wealthy class frequently spurn the idea of its being said that their children are not being properly trained when out of their sight and beyond their superintendence. We fearlessly assert the melancholy fact, that they do require training which they do not now receive. Are nurses and domestic servants—the great proportion of whom have sprung from almost the lowest of the people, and are possessed often of low grovelling ideas and habits—are such the best trainers of young children, when the mother is engaged with household affairs, making markets or friendly calls, or engaged at evening parties? Can the father on 'Change, in the counting-

* See Chapter—Western Training Academy.

house, the study or the factory, *train* his children when he is not with them? Who, we ask, *do* train them 'in the way they should go?' Every intelligent man can answer the question—every wise man will apply the remedy, if within his power. The safest and *most perfect education and training we conceive to be at* HOME, *night and morning; and at* SCHOOL, *for intellectual and moral training, during the day*,—thus uniting domestic, family, and school training in one unbroken chain.

The wealthy class may provide what they judge best for their families. It is widely different, however, with other classes, who have not the means, and, too generally, not even the inclination.

Deducting the 60,000 of the wealthy class, we have still left 300,000 of the poor and working classes, three-fifths of whom, or 180,000, are requiring immediate attention; that is, presuming that the two-sixths, or 120,000, of the *Uprising* class, are able, with a little assistance, to provide for themselves. They require, generally, however, to be enlightened as to the proper means of attaining that of which they actually feel the want.

The SUNKEN class, or 60,000 souls, we consider to include the openly vicious, the wandering, the neglected, also beggars, thieves, and the abandoned.

The SINKING class, or double the number of the former, includes the neglecters of religious ordinances, and the unconcerned about the best interests of their children or themselves, (except simply to gain a livelihood,) also the dissipated. Those, in fact, who are in a sort of transition state, and not yet chargeable with *crime*.

The UPRISING class, or one-third of the entire population, will and do provide instruction for their offspring, to a certain extent, and of the best they can afford according to their means, and thus so far endeavour to bring up their children 'in the way they should go.' They are the most forward to send them to a moral training school, if within their reach. Many parents, indeed, send their children to the model schools

of the Normal Seminary daily, from one extremity of this city to another, for this purpose.

For the SUNKEN class there has been provided a certain variety and amount of machinery, viz., prisons, penitentiaries, a bridewell, a night asylum, two houses of refuge, and a ragged or industrial school; all these, however, are correctives, restraints, or restoratives. Where are the *preventatives?* A few of the youth of this class have been induced to enter one or other of the charity or public schools; others have found their way to some ordinary elementary school; and a very few have been '*excavated*' or picked up by the unremitting exertions of Sabbath school teachers. Nevertheless, the condition of the masses has been, and still is, truly deplorable: filth, vice, dissipation, ungodliness, and crime, abound; and the whole combination of healing influences is so extremely trifling and inefficient, compared with the evils to be cured, that this class of human beings appears as degraded as ever. Although a very few, by means of Sabbath school instruction, have been elevated from the *Sunken* to the *Uprising* class, yet there is such an annual accession of numbers descending from the *Sinking* to the lowest class, that the numbers of the *Sunken* class are increasing in an alarming ratio.

What, then, is to be done with the SINKING class—consisting, as we have stated, of one-third of the whole community, or 120,000 souls? and can nothing more be done for the SUNKEN class, composing 60,000 souls? The Sinking class ought to be the objects of our most intense interest. There is more hope of their yielding to means than of the abandoned or Sunken class. They are, however, careless, and their carelessness renders them helpless. They will not, and do not help themselves or their offspring in any step towards religious, moral, or even intellectual improvement. This class is the grand platform for the aggressive influence of Christian philanthropy. They are fast sinking, *being left alone;* but, by God's blessing on the use of right means, they

might be elevated to the condition of the UPRISING. To leave them to themselves, as has hitherto been done, is too generally to leave them to perish. Even in a political point of view, they are apt to become, and to a large extent they actually are, an incubus on the industry and prosperity of the country, and are the ready instruments, as well as the SUNKEN class, of every turmoil that may be raised by wicked or designing men. Then why not snatch the youth of this Sinking class, who will become the parents of a future generation, from this vortex of destruction, by the only available means on our part, viz., moral school training, based on the Word of God?

RAGGED SCHOOLS.—Within the last few years, whenever the question has been put, What is to be done with that class in large towns which we have termed SUNKEN? the almost instinctive answer has been, Ragged Schools,—Oh, Ragged Schools! Ragged schools may be very efficient, or they may be little better than asylums for taking children from the streets, keeping them out of harm's way, and training them to order. This, however, is something. It is something to get such urchins to sit quietly for a time in school, and walk orderly, in line, two and two, on the street. We believe that religious instruction is communicated in these schools by Christian men, who take a deep interest in their important charge. The four schools we have visited, in three different cities, were of this description. But in none of them was moral training pursued as a system; and the school premises were not arranged for such a purpose. The system of instruction and of training is the great question, not the mere fact of its being named a ragged school; and after all, what are one or two to even our second-rate cities, which require 50 or 60? The fact of some ragged schools being conducted on Sabbath evenings merely, or on week-day evenings, must show at once, in their case at least, the inapplicability of such to form correct habits, or to meet the moral wants of those who are expected and who ought to

attend such institutions. In fact, we consider evening ragged schools to have a very direct demoralising tendency, even although the sexes are taught in separate rooms. The public seem to rest with the utmost complacency upon a ragged school, held at whatever time it may be, or managed on whatever principle, as if the work were done, whether it be well conducted, or upon the common rote system, which, in all parts of the country, has rendered the effects of education upon the poor and working classes the merest trifle, in a moral, and even in an intellectual point of view. The name, ragged school, is very well to excite public sympathy and bring out subscriptions; but as yet, even for the individual schools that have been established, the small amount received is no proof of a wide-spread interest in their favour. The one or two ragged schools have certainly diminished the number of little rascals on our streets.* The nurseries for crime, however, are still going on, and the stock of prowlers will quickly be replenished, as we have already shown. A more comprehensive scheme is, therefore, necessary; and anything short of the complete Moral Training System, we are convinced from experience, will fail of the intended results. The feeding of the children may be an expedient, and a prudent step at the outset in regard to some who are without parents or guardians, and who are without a home; we think, however, that no calm reflecting mind would contemplate the *continued* feeding of all the city children who require such training, or boarding them in asylums away from their parents, of whatever character these may be, thus breaking up every family tie, preventing the moral reflex influence they might have on their parents at home, and severing for ever the almost only remaining links of patriotic feeling that can bind the youth of our country to the land of their birth. The

* Many schools, however, lately established, have adopted the popular term RAGGED, but which contain simply such children as properly-constituted parochial schools present, and to the masters of which the pupils pay a weekly fee.

Initiatory Model School of the Normal Seminary, which, in 1830, was removed to the Saltmarket, was intended expressly for profligate, or what are now termed ragged children, and also to exhibit the power of the Training System.

In the edition of 'Moral Training for Large Towns,' 1834, we gave a tabular statement of the requirements of this city, and of several other large towns, in regard to the number of initiatory (infant) and juvenile schools for moral training, in *addition* to all the ordinary schools that were then in existence, with the supposed cost of the sites, including playgrounds, and the erection of buildings. Taking the cost of such schools as have been established since or about that period in Glasgow,* in number 22, we find that our calculation, high as it then appeared, is greatly below the truth—in many instances at least 30 per cent. It follows, that if we are to have efficient machinery, situated in suitable localities, *we must pay for it.*

If we calculate the number of initiatory and juvenile training schools required for Glasgow—taking the same proportion as we did in 1834, with the increased population, amounting, in 1851, to 360,000 souls; also taking the Prussian standard of a sixth at school, (independent of infants, which are not provided for in Prussia or in Glasgow,) the results will be as follow:—Every 900 inhabitants will yield a *juvenile* school of 150 pupils, with a first master and an assistant. We would propose a provision for one-half of the whole population; as the remaining half, including the Wealthy and many of the Uprising class, may, and actually do provide for themselves to a certain extent, although such provision is seldom conducted on the natural or training principle.

The remaining one-half of the population, viz., those who cannot or will not provide for themselves, then, will require at least—

125 initiatory training schools, for children under six years of age;

* See issue of these Moral Training Schools, Section VIII.

200 juvenile training schools, for children above six and under fourteen years of age; or on the whole—

325 schools, with 650 masters and assistant trainers, for the moral, physical, and intellectual cultivation of 180,000 souls, or one-half of the whole population, who at present, we may state, are scarcely even taught, and unquestionably are not morally trained.

If honestly procured, we care not from what quarter the money may be received. The present generation, however, will be in their graves, we fear, before private subscriptions provide the requisite amount, for the establishment of Moral Training Schools in the particular localities of large towns, where they are most imperiously required.

We delight in the extension of voluntary contributions for the poor and the outcast, both in regard to their temporal and spiritual wants. The youth of the United Kingdom, however, must be under moral school training at least fifteen or twenty years before we can rest for support on such a basis. Most certainly, schools cannot be set agoing at *present*, in sufficient numbers, by voluntary contributions. The next generation must first be trained *practically* to give, as well as enlightened on the duty of giving; and then we shall require very small Government grants, indeed, for either the *prevention* or *punishment* of crime.

The cost of these additional 325 schools and sites will of course be great; but the object to be attained is equally great. A larger sum is yearly expended for the *punishment* of crime than we now demand for its *prevention*. This is taking the lowest and most sordid view of the consequences of having the population without moral school training.

For the sake of the children of the wynds, lanes, and vennels in the heart of the city, we must pay very high for moral training ground, as well as for school sites. How foolish to imagine that it will do to establish a few schools for the youth of those destitute localities in the suburbs, perhaps a mile or two distant, where cheaper ground may indeed be had—per-

haps at one-fifth of the price of the former! If children are expected to attend, the schools must be placed in the neighbourhood of their dwellings.

We are borne out by a thousand proofs, that until such machinery be set up in all our towns, our population must sink. And it is a question whether we, as a nation, are at liberty to punish crime until the young have received such an intellectual and moral training as may prevent it.

MODE OF BRINGING OUT THE MOST DEGRADED OR SUNKEN CLASS INTO SCHOOL.—The general desire of the public, in establishing a school in a low neighbourhood, is to bring in the poorest and most neglected children *first*. This may be accomplished *to a certain* extent, as in the case of a ragged school, which is more than half-filled by those suspected of crime; or by the police pulling up wandering urchins who live by begging or stealing, who visibly infest our streets, and who, instead of being charged a quarterly or weekly fee for the support of the master, are taught gratis, and fed, and clothed, and lodged when necessary. This, we say, may secure that to a small extent the poorest and most neglected children will be brought out *first*. Not so, however, where no police can interfere, and no food or clothing is offered, but where the directors of the school expect that it will be self-supporting, or very nearly so, and where the necessary expenses can only be supplemented by voluntary contributions, however slowly or reluctantly these sadly oppressive annual subscriptions can be gathered in from the pockets of the tenacious, when the feelings are *cooled down* by one or two years' reflection! In this the ordinary, and which must be something like the permanent mode of establishing schools, we never can get out the worst children *first*. For example, should three schools be required for a given locality, whether for Sabbath or week-day instruction, the most enlightened parents will send out their children to the first school; the middling sort of characters, and a few of the worst, to the second; and the last school alone will secure that the worst and most

neglected are brought in. In the course of two or three years, should a proper system be pursued in all the three schools, and all be on a level as to fees and the status of the school-trainers, then the children will become so amalgamated that it will be impossible to discover which at first were of the *sunken*, *sinking*, or *uprising* classes. I never knew *one* school anywhere bring out the most neglected children in the first instance, or until provision was made for the whole amount of children being brought under instruction at a cheap rate. In this expectation, like the public generally, I have formerly been disappointed. Let us keep in view that the taste for education and training must be cultivated before there can exist a demand on the part of the sinking classes, and that there is nearly as much aversion on the part of parents to send their children to what is termed a *poor school*, as they themselves exhibit to attend a church exclusively for the poor.

THE AGRICULTURAL POPULATION are so intimately associated with our towns, and so greatly assist in increasing their extent by constant immigration, that we must say one word respecting their condition, and the means of their physical and moral improvement,—points that must affect to a considerable extent the future condition of every town population. Our particular province is the improvement of towns, for the sake of which, as we have already stated, not one-tenth has been proposed or attempted to be done that their importance demands.

Agricultural and industrial schools are now the fashion of the day, and a very grand movement they are in the right direction, were other more important points not neglected or overlooked. Every one now knows, or ought to know of the mighty increase in the productiveness of land when well drained, properly manured, etc., and when a sufficient capital is employed in its cultivation, yielding, as it does, an increased produce of from 30 to 50 per cent! what, then, would be the product of the millions of acres of almost waste lands, were they under proper tillage, and capital embarked in the enterprise?

Tens of thousands of families might find employment in this way, were agricultural villages scattered all over the country, from which persons so situated might proceed to their farms and agricultural labour, in which schools also might be established, having agricultural training as well as moral and intellectual training in view, thus saving the necessity of overcrowding large cities, or of any individual emigrating to a foreign country in search of work or wealth. Facilities of transit now exist which did not fifty years ago. Railroads might now bring into a large town of a morning the produce of such agricultural villages fifty or sixty miles distant, and which could not at that period be so easily brought in the distance of ten miles; and whilst the towns would be a market for the produce of the dairy, the garden, and the farm, the villages in turn would prove an excellent market for the produce of the factory and workshop of the town. Were this done in Ireland, as well as in many parts of Scotland and England, our large cities would not be so contaminated by the influx of ignorant and untrained families, which, like locusts, almost uniformly blight every locality or neighbourhood on which they happen to rest.

Let the female child in town, in addition to the teaching and training we have recommended before thirteen years of age, be also trained to such industrial work as might render her a tidy and careful housewife; and at that age, although she should enter a factory, she would not, as at present, on being married, be so wholly ignorant of those duties which would render home comfortable to her husband and family. In both country and town schools, the sewing and stitching and darning and cutting or shaping processes ought to be attended to, as well as how to ventilate a room on scientific principles, how to make a fire give little or great heat, having in view the strata of the coal or fibres of the timber—the effect on tea by putting in the water first or last, in the way of economy—sweeping the floor without raising the dust, etc. These and many other things are not to be despised in girls' industrial school training.

Both sexes, in town and country, ought also to acquire a thorough knowledge of some points of science and the arts, such as the lever, pulley, screw, etc., and the air, water, etc., in their various component parts and tendencies—the circulation of the juices in plants—blood in the animal frame—the revolutions of the heavenly bodies and changes of seasons, with a thousand other things which oral gallery training lessons may daily present. In the country, of course, special attention ought to be paid to agriculture, both in its theory and practice, taking care, however, that no variety of subjects introduced shall in the slightest degree interfere with the daily Bible and Moral training.

Whenever the minds and manners of any population, in town or country, are low and debased, the *complete* training system will be found a powerful antidote; at the same time, from the concentrated power of the SYMPATHY of NUMBERS in towns, the progress of evil is more rapid, and the importance and necessity of the system in question is more apparent.

The practical error of modern philanthropists is this, that *cure* is preferred to *prevention*. Hundreds of thousands of pounds sterling are freely provided for jails, bridewells, penitentiaries, convict ships, and penal settlements. How much is given in the way of prevention? In former editions we gave tabular statements of these facts; now, however, they are unnecessary, as they are to be found in the reports of all our poor-law and other commissioners—indeed, in almost every public journal. Should a child, convicted of *crime*, be trained and restored to his parents and friends as a hopeful character, such an achievement is at once chronicled and hailed as a wonder, No money is to be spared upon such. But if funds are asked in order to *prevent* one hundred children by means of moral (including, of course and of necessity, intellectual) training, from entering or pursuing such devious paths as must eventually render them criminals, at all events wicked and reckless characters, you are answered by a

significant look or shake of the head. The truth is this, the public have little or no faith in such matters. They *see* the fact of one having been committed for crime—they do not *believe* in the power of prevention. They make nothing of the promise attached to "Train up (not simply teach) a child in the way he should go." Should a poor fellow be condemned to be executed, however, then crowds of Christian ladies and gentlemen flock daily to his cell, while hundreds of poor, ignorant, thoughtless wretches, who are fast sinking into helpless profligacy, are left without a single visitor to warn, instruct, or point them the way to piety and virtue.

Christians of all denominations are much more occupied in the field of *cure* than of prevention. Few have faith in the preventative principle. All hands are held up and purses opened for the establishment of an institution for juvenile delinquents, or a female penitentiary (all excellent in their way; and highly necessary in our present partial *nibbling* system;) and when subscriptions fail, a vote of Parliament is easily procured for any amount, as a supplement to voluntary contributions; but to use *direct* means for the *prevention of crime*, or habits of sinning, mankind are sadly sceptical; and yet one thousand pounds expended to prevent, might save at least ten thousand, which must be spent in the way of punishment or cure.

How few, how very few are restored to virtue by all the checks and restoratives that are so freely established for culprits! We presume not to found an argument upon one fact, but we shall state one out of many that might be mentioned, although, we must confess, it is perhaps the most striking proof of the power of the natural, Scriptural, and training system that could be adduced. Three or four years after the establishment of the model and normal school, such effects had been produced upon the youth of a low population, that I judged it expedient to try the experiment upon the very lowest and most sunken class. Accordingly, spacious school premises were prepared, including a play-ground or

uncovered school-room, in the Saltmarket of this city, to which we have already alluded, and which is the very concentration of vice and crime. This was an initiatory school for children under six years of age, and one of the practising schools of the Normal Seminary for preparing teachers to conduct the system. The school was very fully attended from 1830 to 1837, a period of seven years, and also until the whole model schools were concentrated in one building. The children were collected from the lanes, wynds, and vennels of the Saltmarket and Bridgegate—from the well-known and far-famed Goosedubs, and from the High Street and lanes running therefrom. Beyond all our hopes or expectations, after the strictest inquiry, with one exception,* it is not known to this day that any one from that moral training school has ever been brought before a magistrate, or accused of crime. We would not have been surprised, from the character of the population from which the children were drawn, although fifty cases had occurred. On the contrary, the master-trainer personally knows more than 100 young men and women of excellent character, who are training their own children in an exemplary manner. To God be all the praise. From this fact we may at least draw a very strong inference. Practical honesty was so thoroughly established that pence had often lain untouched on the desk in school for days, and in the flower-border of the play-ground strawberries and currants were each year permitted to ripen, and were never touched, although within reach of all when freely engaged in their sports. A training lesson could seldom be suggested on honesty, and 'look at everything and touch nothing,' except when some of the little Saltmarket rascals outside, on observing the gate open for a moment, ran in and plucked a flower or berry. Sometimes they were laid hold of, and brought into

* One additional case has been discovered at Parkhurst Prison of a lad who, twenty years ago, had attended one of the model schools of the Normal Seminary *three weeks*, and who recognised me while visiting that institution.

school as an example, and made the basis of a gallery training lesson to the whole scholars.

But to enter more particularly into the moral circumstances of the best constituted families of town life: The workman of respectability in vain looks around him to see in what way, from morning till evening, he can have his children properly superintended and trained, when he himself is necessarily absent, and when they cannot or will not remain with their mother—how, in fact, he can best fulfil the divine command. At length, even *under the most favourable circumstances*, he is forced to send his children to a school where they are taught, it may be, much that is right, but where, from its construction and arrangements, they cannot be trained; and there being no provision for the children during the time allotted to play, they are left to amuse themselves on the streets, or in an unsuperintended waste-ground, and to be trained, as they *must* be, by any and every sort of companion with whom they happen to meet. The Christian parent, therefore, sends out his children in the morning, and receives them back in the evening, each day injured in their habits, both of mind and body, by the unsuperintended training of the streets. If this be the case with parents of this respectable class, what must be the condition of the children of the Sinking and Sunken classes?

In rural districts, with few companions, and where the boy follows his father at the plough, or his mother in the dairy, the training of a family is comparatively an easy task to that of a town; for although there may be greater opportunities of intellectual improvement in towns than in the country, there is also a greater danger of moral contamination from the sympathy of numbers. And when we consider the effect of factories and workshops, crowded as they are with untrained and often dissolute young people, Christian parents feel it almost an impossibility to bring up their children as they would, and as the Word of God directs. In this department of duty they are powerless. They may teach or instruct on

a Sabbath; but what can the labourer, the mason, the joiner, or the mechanic do for his children during the week, when he himself may be daily at work a couple of miles distant from home, or closely confined to a factory in his own neighbourhood? Such persons leave early in the morning, when the younger children are in bed, and return in the evening, when he and they are ready for sleep; or should he come home to meals, the meeting and parting are of the most hurried description. The elder branches of the family are similarly employed, and the younger are generally on the streets or learning to read in school. The father, in fact, seldom meets or sees his children, and the mother is so closely engaged with her babe, or in preparing the food, or she is up to the shoulders in the washing-tub, and so occupied with other household duties, as to do little in the way of training. The little boy, in fact, will not be tied to her apron-strings—out he will go, and out he gets to the streets and lanes, to crawl in the mud, and play with such companions as he can find. He may not care for the Sunday instructions of his father or mother, but he cares for, and readily copies, the language and bad practices of his street companions. The parents may *teach*, but companions in reality *train*.

We are speaking of the *Uprising* or Christian parent, who honestly and sincerely desires to bring up his children 'in the way they should go.' But what shall we say of that large or *Sinking* class, who care not how their offspring get on, provided only they can, as it is technically termed, 'get their living;' or of a still lower class in the scale, the *Sunken*, who set their children the example of positive dissipation, and even encourage them to lie, steal, and deceive, just as it may suit their purpose? If the Christian parent, indeed, finds it an almost insurmountable difficulty to bring up his family amidst the vicious contamination of a town, what must be the issue in the case of the Sinking and Sunken classes, who are either careless or utterly averse to everything that is sacred or moral.

We have shown to a certain extent the exposed condition of youth in large towns, and the impracticability of parents superintending and morally training their children, whatever teaching or instruction they may give them occasionally as they have opportunity; also, what may be expected from the week-day school if conducted on the rote or monitorial systems. An important question presents itself, Do children of the SUNKEN class attend or can they be got to attend divine service? and when there, do they or those of the SINKING class, with minds and habits so uncultivated, understand even one-fourth of what they do hear? *I know they do not.* There are other means of religious and moral improvement to a certain extent in operation, at which we may also glance, and see whether there does not still remain a fundamental gap in the training of the young, intellectually, physically, and morally.

PASTORAL VISITATIONS.

These are certainly highly influential, not merely in communicating instruction, but in inducing parents to send their children to school, and themselves to attend church. Pastoral visits by the clergyman may be accomplished once or twice in the year—to the sick, of course, more frequently. Missionaries may oftener repeat these household visits. Great things are expected from the visits of pastors and missionaries; but when performed, what members of the family are generally met with at home by these gospel messengers? Why, the mother and the babe. The father and elder branches of the family cannot leave their factory, or their workshop, or even their fields; and what substantial religious training, or even instruction, can be expected from these periodical and distant visitations to the children, the rising generation, who may remain ignorant? What, then, is to be done? Oh! *educate them,*—give them education, say the public. Well, what education do they generally receive?

We have already said that even were this provided, ordinary elementary teaching will not accomplish the work without moral training. Whatever Christian or friendly influence the minister or missionary may have on the family by these visits, and certainly they are highly important, most certainly the children are not, and cannot be, religiously or morally trained by these means. By whom then are they trained, and what kind of training do they receive?

In agricultural districts, the father and other adult members of the family, in some cases, may be able to leave their out-of-door work, and meet the pastor; not so in towns, where the largest proportion are engaged in factories or workshops, in erecting buildings, and in other out-of-door employments, and in circumstances, too, where each is, in a measure, dependent on his neighbour workmen, and, therefore, his services cannot be dispensed with. Without undervaluing ministerial influence in the pulpit and household visitations, one iota, we would only rest upon these as parts of a great and powerful machine for Christian and moral improvement, and must contend that in our educational economy for the training of youth there still exists a 'wide gap,' which the training school alone can supply. The argument, indeed, remains in full force, even with the addition of all the visits of elders, deacons, ladies' committees, and Bible and tract distributors.

INFLUENCE OF SABBATH SCHOOLS.

Sabbath schools have done much in giving religious instruction to some of the poor and working classes. They have, in fact, been the only substantial means of diffusing Scriptural knowledge among our heathenish or neglected population.* Low and degraded as masses of our city popu-

* We are here drawing no comparison between the preaching of the gospel from the pulpit and Sabbath school instruction; for the youth of this class seldom or never hear pulpit discourses, and therefore cannot be impressed by them. It is painful to observe how few children even of the

lation are at this moment, but for the disinterested and continued exertions of our Sabbath school teachers, they would have been decidedly more ignorant and sunken still.

A clergyman who desires to bring in the heathen portion of his people, is without the only efficient instrument to work by, if he be without Sabbath schools; and when we propose the week-day moral training school as more efficient still, we do so because, in addition to the daily *practical training, as much religious instruction is received by the children on each of the six days of the week as on the seventh.*

Having said this much, we must glance at the actual amount of Sabbath school influence, so as to enable us to judge whether something additional be not necessary to the religious instruction of one day in seven, and what the power of instruction is, when unaccompanied by practical training.

The deplorable ignorance and immorality of our youth led to the establishment of Sabbath or Sunday schools, which, with some modifications, have chiefly religious instruction in view. Much good, we have already said, has arisen from these humble and unobtrusive seminaries; but we may add that the amount is as nothing in comparison with the evils to be cured or prevented. The Sabbath school is, at best, a *teaching* on one day in seven, opposed to *training* of an opposite tendency during the other six days of the week; and we must admit the sad fact, that Sabbath schools have been inefficient, to a great extent, from the inexperience of young teachers when they first engaged in the work, they being ignorant of the art of teaching, and the use of simple language and illustrations. The too limited continuance, also, of those young men and women who engage in this labour of love, leads to frequent changes, which are productive of serious injury. Moreover, after a year or two, when a young man may have worked himself into something like an efficient system of

UPRISING class are brought by their parents to the house of prayer; indeed it is considered unnecessary that they should provide requisite sittings for their offspring. One sitting generally is provided for a whole family.

communication, should he happen to 'marry a wife,' the parlour fireside becomes too strong a point of attraction, and he *instinctively* excuses himself, by saying 'he cannot come;' the intended *help-meet* thus becoming, in reality, a *help-hinderance.*

Many children, without doubt, have been led to attend public worship in consequence of the instructions received in Sabbath schools, and through their instrumentality some, by God's blessing, also, have become true Christians. In truth, the Sabbath school has been by far the most efficient instrument for excavating a portion of the heathen population from the general mass of ignorance and depravity. But we are apt to overrate the capabilities and results of a system, good as it is, which has to contend not merely as one day against six days, but one day's *teaching* against six days' *training*—the more powerful influence of example and sympathy of companionship of the six days, opposed to the simple example of the teacher and his instructions on the seventh. To meet *the sympathy of companionship* in what is evil, we ought to oppose it by the only antidote, viz., the *sympathy of companionship* in what is good. Let the morning Bible lessons of the week-day training school, therefore, be made the basis of the practice of the children during each day, under the superintendence of an accomplished master-trainer indoors at lessons, and out of doors at play. Let the same SYMPATHY OF NUMBERS, which in towns so materially leads to evil, be laid hold of, on Scriptural principles, as in the moral training school on the side of good; and then, but not till then, will the *Sunken* class be elevated, the *Sinking* class kept from falling, and the *Uprising* class be safe in bringing up their offspring amidst the contaminating influences of a city atmosphere.

Independently of the effect of Sabbath school instruction upon the scholars, perhaps society gains more from the influence produced upon the mind of the teachers themselves; for out of this class of disinterested young persons, in future

life, may be numbered the truest and most practical of our philanthropists. We know few philanthropists, indeed, who are thoroughly practical men, who have not, at one time or other, served an apprenticeship as Sabbath school teachers.

I trust we have stated enough to show the necessity for the establishment of a new element in the education of the young, and especially in large towns. We might give a host of facts of a revolting and almost incredible nature, in support of our argument—facts of a moral, intellectual, and physical kind, drawn from the personal observation of ourselves and others —from that of governors of prisons, bridewells, penitentiaries, and poor-law unions, with many of which the reader must already be familiar; but more particularly might we present facts in reference to the inefficiency of our present system of school education, and of schoolmasters employed, and of the actual ignorance and immorality of the young, even of mere infants, throughout the land, from the published reports by Her Majesty's inspectors of schools, commissioners of poor-law unions, and other commissioners, who have been appointed to investigate the state of the poor, and the mental and physical condition of those employed in the working of mines and factories. These exhibit an amount of crime, and ignorance, and immorality, hardly to be credited, and which, in fact, we must have considered overcharged, had not a close personal investigation of nearly forty years, here and elsewhere, taught us, that really the half has not been told.

School training, commencing early, on the principles here recommended, if widely extended, might be the means, in one generation, of altering the face of society. Let parents train their own children, it is said; we affirm the statement, with this addition, *at all times, and on all occasions, when they can*, i.e., *when they are with them.* But if we hope to have parents capable of morally training their offspring, we must train the *whole youth* of the present generation. It is not merely one or two hours of instruction on a Sabbath, or half an hour of a week evening, that is the Divine command—but "as they

walk by the way, as they sit down, and as they rise up," "line upon line, line upon line, precept upon precept, precept upon precept, here a little, and there a little." This, without the assistance of a moral school trainer, it is evident, parents generally, in any grade of society, do not and cannot accomplish.

Early school training we earnestly contend for, before evil propensities are formed into habits. Prevention is better than cure. We ought to 'begin at the beginning.'

If the next generation of thieves, pickpockets, and other pests of society is to be diminished, let us have *moral training schools*. They will prove to be the cheapest police.* If the degraded condition of colliers and miners is to be elevated, what can we so effectually establish among them as *training schools*? If we desire that our orchards be kept from depredation, our railings and cope-stones preserved unbroken, and our statues and public monuments undefaced, let us establish training schools. If cleanliness is to be promoted in the persons, families, and habitations of the poor of our city-lanes, we know of nothing that would be so thoroughly influential for its establishment as well as permanence, as the universal plantation of moral training schools. If the church is to be supplied with intelligent and Christianly prepared members, can the philanthropist present a more suitable instrument than *the school* for early training? We stand on the sure footing of absolute certainty and proved experience in times past, that no other instrument has been equally efficient. It is now a matter of fact and history, that an almost universal improvement takes place in every school in which the Training System has been faithfully established. Good has no doubt followed even from ordinary schools, particularly those held on the Sabbath, and of course the preaching of the

* The master of police, in 1833, stated to a teacher in one of the most populous suburbs of Glasgow, that since the establishment of the Moral Training day and Sunday schools in that locality, the commitments of juvenile offenders had been diminished *two-thirds*.

word from the pulpit; but this last fails of three-fourths of its legitimate power, from the untrained understanding and affections of the hearers. What is more, the church is robbed of tens of thousands who ought to form its members, nay, whole masses of the community, who have been trained to any and everything but a reverence for God, His sanctuary, or His holy day. The country is possessed of sufficient materials for conducting the moral training of the whole population, but the status of schoolmasters must be raised by being *better paid*, and *they must be well trained to the art*. Money and time alone are wanting to prepare a host of intelligent Christian men for this noble and patriotic work. We speak soberly, we have made the calculation, and are satisfied that, without an effort, and that in the early training of the young, our population will continue to sink in the scale of morals. Should we continue to skim the mere surface of things, and expend our energies on partial remedies, which never reach the source of the disease, the under-current now steadily at work in our country's economy may break forth during some period of commercial distress, sufficiently apparent and overwhelming.

The existing means of improvement are not equal to the wants of the adult population; the amount therefore cannot be diminished, however differently in some points it may be directed. The energies of the country are too exclusively expended, however, upon the old (the least hopeful of efficient results). In the meantime, the neglected youth, or *sinking* class, as we have already said, fill up the ranks year by year, as unimpressible and hopeless as their predecessors. Let us no longer pay such exclusive attention to the criminal or the juvenile delinquent; let us rather try to *prevent* than to *cure*, and shortly the exercise of such benevolence and humanity will be comparatively unnecessary. Let us watch the opening buds of wayward and sinful development—direct the tender twigs of thought, and affection, and habit—pluck up the weeds, and prudently nourish the roots of all that is amiable and virtuous —infusing into the minds of the juvenile population Christian

principles, and training their moral habits; then may we hope that houses of refuge for those youths of at least *one* crime, prisons for the more hardened and abandoned, and night asylums for the wanderer, may be unnecessary. The results of the Training System in the model schools of our Seminary fully bear us out in these anticipations.* Were legislators and the public convinced of this fact, the moral machinery might soon be in operation. The desire for such has been fully expressed of late years—the means only are awanting.

Nothing short, indeed, of a sum expended for the moral training of the masses equal to that given for the emancipation of the West Indian slaves, come whence it may, will ever emancipate the mass of the *population* of Great Britain from the *operative causes* of their *present* and *progressive* moral degradation. London alone would require a very large proportion. Jails, bridewells, penitentiaries, and houses of refuge are all very useful in their way, and absolutely necessary in present circumstances; but they go not to the root of the evil—they are at best correctives or restoratives, not preventatives. Training schools alone, on Christian principles, and commencing early, by the blessing of God, can accomplish the work. Taking the lowest estimate of the advantages to be gained, twenty millions sterling would be amply repaid by the reduction of crime, and the additional peace and security of the whole community.

This amount would certainly be required for the mere purchase of school sites and training grounds (being very high-priced, of course, *in suitable situations* for the mass of the people) for the erection of buildings, and for a partial endowment so as to bring the fees within the reach of the poor and working classes.

This sum may startle those who are unaccustomed to view education in its real character and bearings, and who reflect not on the opposing principles of apathy and vice with which it has to contend in wide-spread rural districts, but

* See Testimony of Parents. Section VIII.

especially in large towns, which are at present the hot-beds of crime, ignorance, and insubordination. And to those who have formed their notions exclusively from the aspect of calm seclusion in the study, the parlour, or the nursery, the necessity for so mighty an expenditure, in providing moral machinery, may appear strange. But to any one who has been accustomed for twenty or thirty years to visit the abodes of wretchedness, and crime, and ungodliness, so fearfully general in our city-lanes, and even in our rural districts, such a sum and such a sacrifice, for the moral renovation of our land, will appear small indeed. Did we say *sacrifice?* Twenty millions sterling thus expended would be thrice repaid to our land by the superior industry, sobriety, and good order of its inhabitants.

SECTION II.

NECESSITY FOR MORAL TRAINING SCHOOLS.

CHAPTER IX.

EDUCATIONAL STATISTICS.

As arguments do not always convince without facts also being stated, and as many of our readers will admit the latter, whilst they reject the former, in this Section we shall take the liberty of presenting a few statistics respecting the state of school education, and the intellectual and moral condition of great masses of the youthful population of Scotland and England.

SCHOOLS HALF A CENTURY AGO.—As a specimen of the kind of moral and intellectual education which was conveyed in our best schools in olden times, I may state that to which I was subjected in my youthful days:—

The school in which I received *my* primary English education, was a parochial one. In it were to be seen the children of the minister, the magistrate, the merchant, and the mechanic. * The schoolmaster was a spiritually-minded good man, and upon the whole, kind and benevolent, although his scholars could scarcely perceive this, until after the lapse of a few years, when they had left school, and could meet him on the street or in society *without terror*.

The highest point of our Bible education was, being able to read the tenth chapter of Nehemiah, or to pronounce the Scriptural name 'Mahar-shalal-hash-baz.' Every child committed the Westminster

* We are not disposed to analyse the advantages or disadvantages of this mixed plan—suffice it to say that they are not all on one side of the question.

Assembly's Shorter Catechism verbatim. The greatest anxiety was to get advanced *out of the Bible* into the Collection.

When we asked the meaning of any part of our lessons, a box on the ear generally followed, accompanied by the exclamation, 'You stupid fellow, why don't you know?' Offences were punished by the *taws*, or a stroke of the ruler. The little boys and girls, *who could not pull the master off from his seat during the infliction*, had their ears occasionally pierced by sharp-pointed pens; and for a serious offence in the case of a big boy, he was placed on the top of a table at one end of the room, crowned with the master's old wig, all the scholars being enjoined, with arms at full length, to hoot and hiss him. *This was moral training!* It certainly was physical training; but was it cultivating the feelings of kindness, generosity, and forbearance? Was it rendering physical exercises *the means* of intellectual or moral culture? There were other punishments of a more objectional kind, which need not be mentioned.

We had rewards, such as for committing to memory the 119th psalm within a given period. I happened to be one of these worthies, but the memory of words being wholly unconnected with the memory of ideas, not one entire part of the psalm could I repeat three months afterwards.

At Candlemas term, when voluntary offerings were made, as a supplement to the quarterly school wages, each child was rewarded according to the amount given. The master elected a king and a queen, from amongst the highest givers, who were raised on an elevated seat, or permitted to march along the whole line of the floor, *on the true principles of moral training*, to indulge in pride and vanity, and sordidness! Our feelings are still alive to the horror we then felt, when witnessing one child eating his farthing gingerbread, who had given a small sum, and another his one or more oranges, who had given a little more, while this royal procession moved along in all its dignity!

It must not be supposed that such prizes and punishments are by any means the universal practice in the principal schools of Scotland now; but, as already stated, enough remains in town and country schools still, to render this statement not unnecessary.

SCHOOLS THIRTY YEARS AGO.—A friend from the country, who has trained himself since he left school, as, we believe, most eminent men have done, thus writes:—

'Your remarks, on the distinction betwixt *training* and *teaching*, or *telling*, remind me that the teaching of my early school days did not even amount to *telling*. My first lesson in arithmetic was in this wise; the master took my slate and *keelivine*, and jotting down several rows of figures, drew a line under them, and, returning the slate, told me there was a count in addition. What addition was, I did not know; he did not tell me, and I well remember I durst not ask him. The answer would have been a pinch of the

ears. Sitting down beside a boy somewhat farther advanced, I inquired what the master wanted me to do? Put these figures together, said he—3 and 4 are 7, 7 and 3 are 10—put down nought and carry one; 1 and 6 are 7, etc., and so I wrought my way through my first exercise in addition; but the meaning of such words as subtraction and proportion I only learned long after leaving the parish school. Our lessons in religion formed the dreary work of the Saturday, when we fagged laboriously through the Shorter Catechism, without note or comment, or anything whatever but words—words—words, and kicks and cuffs when the memory halted, and words were awanting. Times without number we repeated the Catechism from beginning to end, without the master ever attempting to explain its meaning. It was the same in reading the Bible or any other book. The Bible scholar who was commended most, was the boy or girl who could work a tolerable passage through the list of names of those "that sealed" in the 10th chapter of Nehemiah; and I remember it used to be somewhat of a feat in school, to spell "Habakkuk," glibly, in this fashion, "An H, and an A, and a B, and an A, and a K, and a K, and a U, and a K!" One's memory is tenacious of what occurred in school days; but I cannot tax mine with a single instance in which the master (of a parochial school in a royal burgh), even by accident, suggested *a thought to* the mind of his pupils.'

Overtaking a friend one morning while walking into town, we began to talk of politics—his favourite subject—he being also the leader of a party—

Mr ——, I said, you have acquired a great amount of knowledge and power of public speaking. Pray, where did you acquire all your knowledge? Was it in school, or after you left school? He answered, *In school, of course: I have not indeed thought closely on that point; Oh yes, it was in school!* Will you be kind enough, I said, to think over the subject, and tell me what you think the next time I have the pleasure of seeing you? Three weeks elapsed before we met. I again put the question. My friend immediately replied with great emphasis, striking his right fist on the palm of his left hand, *Sir, I learned nothing in school; I did not receive one idea upon any subject whatever; I learned everything after I left school.* I answered, that is all I desired to know. I imagined such would be the fact.

Why should the understanding be permitted to lie dormant in school, while the eye and memory of sounds and figures are being exercised? A few persons of great natural powers, like this gentleman, may break through the trammels with which an early rote system of education may have bound them;

yet what improvement, intellectual or moral, are we to expect from 'the million' of the working classes, whose whole education is confined to the brief period of a few months, and who have neither colleges in which they may be cultivated, nor leisure to find their way through the maze of absolute ignorance of almost every subject, secular and sacred?

SCHOOL, BUT NOT MORAL TRAINING.—As one proof that *moral* school training was at one time at a low ebb in our parochial schools, I may mention that for some time during last century, and the commencement of the present one, rewards of a revolting character were freely indulged in, in many of the parishes throughout Scotland. The one we shall now mention is happily exploded from every part of the country:—

> On Candlemas-day, when the pupils of every school usually gave according to their circumstances a supplementary offering to the ordinary school fees, it was common for the teachers of some schools to permit the whole scholars to fight cocks within the school-room, as a reward for these free-will offerings—it being a rule that the teacher should retain for his private use all the cocks killed or beaten on the occasion. One of my overseers says that he was an adept in these yearly battles, and that his cocks generally fought 'game'-fully.
>
> Another servant, a man of above 50 years of age, says that in ten parishes around the one in which he was brought up, this shameful amusement was practised, and that having borrowed an excellent cock from an old lady in the neighbourhood, which fought admirably, he gained the honour of being 'King' for one year. The master's share of honour was to possess himself of all the cocks who were either killed, maimed, or put to flight, and on that Candlemas-day he bagged nine cocks, which he took home with him to make broth termed 'cock-a-leekie.'

Our sole object in making such a statement is to show that whilst the Bible was read in each of these schools, such practices could not have been long permitted where *moral training*, on the principles of Scripture, had been enjoined to be pursued, by the constituted authorities, as a part of the school system. This may be termed *sympathy of numbers in the way they should not go!*

PAISLEY.—This town, in the year 1807, had scarcely an inhabitant which could not at least read. Public worship was attended to by nearly every individual. But in consequence of the introduction, about the year 1807, of a particular branch of manufacture, which is carried on in weaving shops, and which required the assistance of a large portion of all the boys and girls between the ages of six and twelve years during the whole day, they were thus deprived of the opportunity of school education; parents, unfortunately, step by step, preferring the receipt of 2s 6d to 4s per week, rather than the payment of 3s per quarter for their schooling. Even as early as the year 1819, it was discovered that, besides a vast number of adults, nearly 3000 children, above seven years of age, were unable to read, and attended no school; and that much of the education received by very many was merely a smattering of *reading* in evening penny-a-week classes, after being fatigued by the previous work of the day. The causes producing the sad deterioration in the manners and habits of this once intellectual and moral town, are too varied to be analysed here. Suffice it to say, that home training has been almost extinguished, and no school training is provided.

This early employment of children in weaving shops—too generally away from their parents, and under no moral superintendence—but the reverse—has been almost the ruin of Paisley. Sixteen to eighteen years ago five moral training schools were established there; but from the overwhelming numbers that required attention, and the prejudice and parsimony of the Directors, in wishing to render them self-supporting, they were quickly turned into mere *penny-a-week reading schools*—becoming thus no antidote whatever to these devastating influences.

PROPORTION OF CHILDREN ATTENDING SCHOOL.—We subjoin one or two facts respecting the state of education in Scotland, gathered from an official report to the General Assembly of the Church of Scotland about the year 1842:—

'As matters at present stand, the average of professedly-educated persons among our population ought to be as 1 in 6. Now, if we take the Presbytery of Hamilton, within whose bounds are some of the most extensive collieries and ironworks, it is as 1 in 54! Again, in Glasgow it is as 1 in 32, and this, too, in a city where there is perhaps a greater provision for the poor and labouring classes than any other in Scotland.'

Such is the truly lamentable condition of our highly-favoured and supposed well-educated country.

TEACHING IN AN UNKNOWN TONGUE.—The practice of teaching and of preaching to the Irish peasantry in English—

a language in which they do not think, and therefore one in which they cannot express their feelings, is now, I believe, generally condemned. The same is now felt in regard to the Highlanders of Scotland. Preaching has always been conducted in their native tongue, viz., the Gaelic. Not so, however, school teaching. It was quite common, till within these very few years, for children to be taught to read the English Bible, one word of which they did not understand; and taught, too, in many instances, by masters who were equally ignorant! It is absolutely little better to teach English children to read their own language, when they have not been trained to understand the *leading* words of each sentence they read.

A short time ago, while conversing with a Highland gentleman on the old method of teaching in schools, he mentioned that he, along with about a dozen other boys of a similar rank in life, had been taught by a tutor in the Highlands, and that he could read the Scriptures in English long before he understood a word of that language. I replied, What a pretty figure you would have made had your tutor put a few questions on the meaning of what you read! '*Questions —questions,*' *he said;* '*why, my tutor did not understand a word of English himself!*' It is only a shade better when only one-half of a sentence, or certain words on which the whole meaning rests, are not understood.

BEING TAUGHT TO READ THE WORDS OF THE BIBLE DOES NOT SECURE A KNOWLEDGE OF ITS CONTENTS.

As an example of the state of society some thirty years ago, and a fair specimen of what may be found even at the present day, I may state my experience in my own Sabbath school, in the year 1816, of twenty-eight boys and girls, between the ages of eight and fourteen years, who could all read, and were nearly all possessed of Bibles, and yet only five out of the twenty-eight knew the name of the first man, or that ever there had been a first man. These had all been taught in what are termed Scriptural schools, *i.e.*, taught to read from a spelling-book, and some parts of Scripture history. The same low state of education too generally exists at the present day.

EACH LEARNING HIS OWN PARTICULAR SENTENCE PREVIOUS TO THE ANNUAL EXAMINATION.—A friend of mine was dux of his

class in a Scotch Grammar School. He knew, as was the custom, that each boy had simply learnt, and that most perfectly, his own particular sentence of Latin to be translated in the presence of the magistrates and parents, etc., at the annual examination. All went on smoothly and well till near the bottom of the class, when the second boy from the end of the benches was absent—of course the *dolt* could translate nothing but in the most incorrect, blundering style. It was not his particular sentence; but from his position this was readily excused. The one absentee destroyed the routine of the prepared sentences for the next round. In order, however, to save the credit of his class, the dux adroitly and quickly translated two sentences, and thus placed each boy in his own prepared ground, otherwise, there would have been one continued exhibition of mistakes. The pupils at the close of the examination were highly commended by the magistrates and visitors for 'their profundity in that classical lore by which the young mind acquires an enlargement and strength of thought, which in future life fits for the most exalted stations!'

ENGLAND.—We may now glance at two or three facts respecting England, in an educational point of view, which, throughout its parishes has, upon the whole, a more thoroughly rote system, and less intellectual than in Scotland. The moral statistics which may be gathered from the reports of Her Majesty's inspectors, and other Government officials, are in many cases of too degraded a character to appear here, and therefore we forbear.

Low as Scotland is, particularly in her towns, without attempting an analysis of the comparative condition of the two portions of this island, either intellectually or morally, we must confess that Scotland has much to learn from England in a physical point of view, particularly as to home and fireside comforts. The English labourers may, on the other hand, learn something from the Scotch, both intellectually and morally. On both sides, however, national improvements may be accomplished by suitable *school training*.

ELI AND HIS TWO SONS.

AN INTELLECTUAL WASTE—BIBLE LESSON.

A few years ago, I visited a school in one of the large towns of England, taught on the monitorial system, and was introduced to

the master by one of the directors, who stated that he was a very superior teacher, and had his boys, to the number of at least 350, in good order. I found the school, as stated, in excellent order, all busy at spelling lessons, or reading the Scriptures. On reaching the highest class, in company with the master and director, I asked the former if he ever questioned the scholars on what they read. He answered, 'No, Sir; I have no time for that; but you may if you please.' I answered, that except when personally known to the teacher, I never questioned children in any school. 'By all means, do so now, if you please; but *them* thick-headed boys cannot understand a word, I am sure.' Being again asked to put a few questions, I proceeded: 'Boys, show me where you are reading;' and to do them justice, they read fluently. The subject was the story of Eli and his two sons, I caused the whole of them again to read the first verse—'And Eli had two sons, Hophni and Phinehas.' Now, children, close your books,'—(presuming it impossible that any error could be committed in such a plain narrative, I proceeded:) 'Well, who was Eli?' *No answer.* This question appeared too high, requiring an exercise of thought, and a knowledge not to be found in the verse read. I therefore descended in the scale, and proceeded: 'Tell me how many sons Eli had?' 'Ugh?' 'Had Eli any sons?' 'Sir?' 'Open your books, if you please, and read again.' Three or four read in succession, 'And Eli had two *soons*, Hophni and Phinehas.' 'Now answer me, boys—How many sons had Eli?' 'Soor?' 'Who do you think Eli was? Had Eli any sons?' 'Ugh?' 'Was he a man, do you think, or a bird, or a beast? Who do you think Eli was, children?' 'Soor?' 'Look at me, children, and answer me this—If Eli had two sons, do you think his two sons had a father?' 'Soor?' 'Think, if you please—Had Eli ANY sons?' *No answer.* 'Well, since you cannot tell me how many sons Eli had, how many daughters had he, think you?' '*Three*, Sir.'* 'Where do you find that, children?—look at your Bibles. Who told you that Eli had three daughters?' 'Ugh?' The director turned upon his heels, and the master said, 'Now, Sir, *didn't I tell you them fellows could not understand a word?* !!!' This I term Scriptural *reading*—those who choose may term it Scriptural *education*. We admit the principle, that no school or system ought to be judged of by a single exhibition, or after a transient inspection; but here there can be no mistake; for if the highest class of a school, consisting of a dozen boys of ten to twelve years of age, who had read the Scriptures daily for years, could make such an appearance, what are we to conclude, but that, in so far as their intellectual or moral culture was concerned, it mattered not whether the Scriptures they read had been printed in Hebrew or in their mother tongue? I thought this at the time an extreme

* The three names previously so often repeated, viz., *Eli, Hophni* and *Phinehas*, seem to have shed one ray of light upon their intellects, and brought out in answer the term *three*.

case, but afterwards met with one or two similar results in other schools.

I still proceeded, however, piercing the tough unpulverised clod of their understanding, till, at the expiration of fifteen minutes, they were made *to perceive* that Eli was a man—that this man had two sons—and that the names of these two sons were Hophni and Phinehas.

That the fault was not in the children, but in the system, was rendered apparent from the fact, that on the same day I visited another school in the immediate neighbourhood, having the same sort of children, 140 in number (boys and girls), but taught on the Training System, in which was exhibited a minute acquaintance with Scripture history and doctrine, and an enlarged and minute knowledge of natural science; moreover, their style of reading and writing, etc., was quite equal to that of the other school I had visited. The whole was conducted by a first and second trained master from this Institution, and practically acquainted with training.

THE ROTATIVE SYSTEM IN REPEATING LESSONS.—Imperfect as mere verbal answering is, when every child knows all the answers in the lessons, and can repeat them, it is still more imperfect when the child only commits his own particular one to memory, which formerly was and still is too common in school. Most ludicrous scenes have taken place occasionally during public examinations, when a child happened to absent himself, and thus, by withdrawing a link of the chain, broke its continuity. An alert examiner, however, in most cases, can heal the breach, by a rapid movement to the next question in the order. A case lately occurred in one of the borough towns in England, which illustrates the *rotation* system. The public examinator, among other written questions which he was to ask, put this one, 'Who made the world?' The child answered, '*Noah, Sir.*' The examinator said, 'I beg your pardon, children, I am wrong; that child is not here (meaning the child who was to answer the question); I ought to have asked, "Who made the ark?"'

ON A SINGLE WORD FREQUENTLY RESTS THE WHOLE MEANING OF A PASSAGE.—At an entertainment lately given to a large body of children, by the teachers of a very large school in England, a friend of ours was requested to read out the words of the blessing they were to sing previously to their enjoying the feast:

> 'Be present at our table, Lord;
> Be here and everywhere adored;
> These creatures bless and grant that we
> May live in Paradise with Thee.'

This had been repeated and sung perhaps a hundred times before by the same children at different times. Our friend ventured to ask what the children meant *by creatures* (it being evident that on this hinges the whole meaning of the verse). They had no idea

whatever, that *creatures* meant the beef and plum-pudding of which they were about to partake. But that a dog, or a cow, or a pig, was a creature, they easily comprehended; and it took twenty minutes at least to bring out this clearly to their minds by a variety of illustrations which it would be too tedious to mention. Had these children previously received a dozen or twenty training lessons, two minutes would have been sufficient to have elucidated such a point, for they were children who had been largely instructed, although not trained, in Scripture. In a properly-conducted training school, children will be found ignorant of a vast variety of words which they have read even in school; but the difference is this, that being accustomed to analyse words and sentences, the trainer can touch some chord which instantly suggests the idea to their mind. This fact, however, proves the paramount importance of their not repeating or singing any passage in prose or verse, before they have been trained to understand its general and particular meaning—in fact, 'to sing with the understanding.'

EACH REPEATING HIS OWN VERSE IN THE CLASS.—In one of the model schools of England, during a public examination, the creed was being repeated—the boy at the top of the class commenced, 'I believe in God the Father;' the next boy said, 'God the Holy Ghost.' The examinator checked him, and said, 'You are wrong, my boy,' to which the boy replied, 'Please, Sir, the boy who believes in God the Son, is not here; I believes in the Holy Ghost.' We mention this to show the utter absurdity of such a practice as, previous to an examination, each pupil learning simply his own particular portion of any lesson that is to be repeated.

REPEATING BY SOUND.—A friend of ours was taught to repeat the twenty-third Psalm by rote. The fourth line had been committed thus, 'The *quayt-wait* waters by,' the sound *wait* instead of *iet* filling up the requisite number of syllables, and years elapsed before he understood that '*quayt-wait*' meant *quiet*, or could get rid of the sound.

We might state twenty ludicrous mistakes; such as, 'Whose son was Moses?' One boy answered, and none of the others could correct him, '*The son of his daughter, Sir.*' As a question by itself, it was not perhaps very easily answered, but as the sound of the answer, *the son of his daughter*, strongly resembled the one wanted, viz., *the son of Pharaoh's daughter*, it was of course given.

MEMORY OF WORDS WITHOUT PICTURING OUT—A SCHOOL CONDUCTED ON WHAT IS TERMED THE IMPROVED MODERN SYSTEM.—A few months ago I visited a National School in one of the towns in England with and at the desire of one of its directors—a school under high patronage, and the superintendence of a decidedly Christian clergyman, who takes a deep interest in the young of his flock. The master appeared smart and intelligent. The physical order of the school was good. The children read well, and answered some questions put by the teacher with perfect correctness. To one of

these questions the answer was, 'There is none righteous; no, not one.' I did not discover that this was acquired by rote, and the pupils being apparently more than usually intellectual, I ventured to put a question or two, in order to ascertain if they really understood the meaning of what they had said. Our space does not permit us to give the process of training which engaged the attention of the children fifteen minutes; suffice it to say the following among other questions were put:—You say, children, 'There is none righteous; no, not one.' Do any of you ever commit sin, or feel inclined to commit sin? *No, Sir.* Do you ever do anything wrong? *No.* Or feel inclined to do what you know is wrong? *No, Sir.* Have you never felt, when going to church or school on a Sunday, that you would rather have a walk or a little play? *No, Sir*, they answered in one voice. You never feel inclined to do anything that is wrong? *No.* Did any of you ever do a thing that your father or your mother wished or bade you not to do? *No, Sir*—most firmly. And yet you say there is none . . . '*righteous; no, not one.*' Our friend, the director, at my request, put several questions on the same point, and elicited similar answers. I then introduced one or two familiar illustrations, which we cannot repeat here, conducted on the *picturing out* principle, or as a *training lesson*, which gradually induced them to confess that they were both inclined to disobey their parents, and actually did so sometimes—that they sometimes felt the force of covetousness, and that disobedience to parents and covetousness were sins—breaches of the fifth and tenth commandments, which they frequently repeated in church and in school. The teacher then exclaimed, 'I am certain the children will understand that passage now.' From the high character of this school, I felt indeed greatly surprised and disappointed.

A few weeks afterwards I read in the public journals a flaming account of the public annual examination of this school, before all the great folks in the neighbourhood, as being one of the highest order, Christianly and intellectually—in fact, 'a model for all England.' And considering the physical order, distinct reading, and the correct method of repeating the answers committed to memory, coupled with the respectable aspect of the master, I am not surprised that it was supposed the children were receiving a *substantial* education. We had here *the shell without the substance*—the sound and semblance of education without the reality.*

* In Church of England schools, like the present, it would be found of great benefit were the young to receive, once a-week, in addition to the daily Bible lesson, *a training one* on the meaning of the Prayers and Liturgy. This would enable the children now, and through life, to be intelligent worshippers, and to read and respond, and pray and sing with the understanding, as well as with the verbal memory. The children, understanding what is going forward, would of course be more quiet and less troublesome in church to their superintendents and teachers. We know one or two gentlemen who are pursuing this course with their Sunday school children.

EDUCATIONAL AND MORAL CONDITION OF SOME OF OUR SMALLER TOWNS AND RURAL PARISHES IN 1849.—We have received a small pamphlet from a clergyman in Ayrshire, addressed to the members of his own congregation, whose sentiments are well entitled to respect from being thoroughly acquainted with the state of the poor in Glasgow, and who long laboured as a philanthropist among the offscourings and professed thieves in the city of Westminster. We subjoin a few extracts:—

'—— parish contains 8000 souls, of which one thousand reside in the rural district.' 'There are eight churches of various denominations, having in all 3750 sittings—not more than 1500 persons in all, on the average, attend worship during the year.' 'Taking the proportion of one-half of the population as being able at all times to attend public worship, there are 2500 who never cross the threshold of a place of worship—who are, in short, living in a state of practical heathenism.'

'There are eleven week-day schools, attended by about 500 children, or one in sixteen of the population, instead of one in six.' 'There are five Sabbath schools; but notwithstanding all the praiseworthy efforts of the teachers, they have yet to reclaim 700 children, the great proportion of whom are at this moment living in ignorance and spiritual darkness, "no man caring for their souls." The present *educational* condition of —— is thus one of great and alarming necessity. It imperatively demands the best and the earliest attention of the intelligent and benevolent portion of the inhabitants.' 'We believe that were an investigation entered into on this subject throughout the country, disclosures would be made of such a nature as few have any idea of. Not only is the religious knowledge possessed by many of the most meagre and imperfect description, but we believe that till very recently, in the case of many households, an entire copy of the holy Scriptures could not have been found.'

'The fact that so many children should be found in one small country town who are not at school—who are growing up in ignorance around our very doors, and for whom no educational provision of any kind is being made, either by their parents, or by the various churches, or by the community at large, is one which it becomes us seriously to ponder.' 'What a "Plea for a Ragged School" * does the condition of these *thousand* children in —— at this moment present!'

* How many ragged schools ought there to be? we should say, and on what system of communication? The latter is a primary question, for on this depends their success or *ultimate* failure.

Our author goes on to state respecting their *moral* condition :—

'The great majority of the population are found to be living in an irreligious state; a mere fraction only are found in attendance upon public ordinances; it is believed that several hundreds of children are unbaptised, and that a considerable number of persons are living together as husband and wife who have never been united together in marriage.' 'Sabbath desecration prevails in —— to a lamentable extent. Let the hangers-on, and the hundreds of foot travellers on the various roads in the immediate neighbourhood, and the numberless groups loitering by the side of "the highways and the hedges," testify to this mournful fact.' 'Within the town and parish there are *thirty-nine* licensed spirit-shops—no fewer than *twenty* of these being in the line of one street. Upon intoxicating liquors alone there is consumed, it is believed, no less a sum every year than £10,000.

'Exempt from the evils to which *public works* generally expose any neighbourhood where they exist, it might have been presumed that the —— community should possess a superiority, from this circumstance, as regards their moral condition. But this superiority, it is to be feared, is less real than apparent.' Profane swearing, like that of Sabbath profanation, is one which is not only common among adults, but to a melancholy extent, also, among the juvenile portion of the population.'

Are these, indeed, the small towns and country parishes, of which at least one hundred might be named, which are equally *sunken* or *sinking*, and which annually add a portion of their inhabitants to the already sunken masses of our large towns? Do such exist in Scotland, 'the land of Bibles?' (Bibles, however, are only useful when people are trained to understand and obey their dictates.) Does our parochial system actually secure the 'godly upbringing of the young?' Some English friends may say, *Well:* Scotland, after all, is worse than England. Not so—we possess facts, many of which are of too revolting a character to appear in print, and which show that low as Scotland is, England is lower still.

Were the same statistical pains taken to ascertain facts in England as have been done in some parts of this country, England and Scotland could scarcely fail to be roused from their lethargy. These facts, however, only convince

us the more that it is not mere Bibles we want, nor mere pulpit preaching, infinitely important as both are; but it is *also* the *direct* application of the truths of Scripture in schools, by Christian and well-trained masters, and conveyed in a natural, simple, and prayerful manner to the understandings, and consciences, and *practical doings of the young*, both in town and country, that we require. In other words, *Moral Training*, as a Christian nursing element for the church, the family, and for the public and social inter course of life.

SECTION II.

CHAPTER X.

FACTORY STATISTICS—EDUCATIONAL.

FACTORY CHILDREN EXAMINATION.—Quantity not quality is the prevailing desire of the public mind. All is set down in tables, from which *we know* no proper results can be drawn, and simply because the proper means are not taken to ascertain the facts. A parish officer, it may be, goes round a district or parish, and inquires how many in each family can read, write, and cast accounts, how many are in school, etc., and he notes down, conscientiously enough, the facts, no doubt, just as he receives them. We have frequently had occasion to follow such investigations for school purposes, and having put the capability of reading to the proof, have generally reduced the number to less than one-half, and the *power* of understanding to a mere fraction. In fact, in general, they neither had knowledge nor had their *education* been such as to enable them to acquire it for themselves.

We read in public documents of 10,000 children being taught to read the Scriptures in a given district, and 1700 in another, and 153,542 in Scriptural schools in a third. We hear of Bible schools and Scriptural education as the glory of our country. But let a minute examination be made, and, excepting in the case of those who have been blessed with *enlightened* pious teaching in a Sabbath school, what does all this stir amount to? Comparatively nothing—a mere deception on the public, and a hushing to sleep of the energies of

philanthropists and Christian men, who, but for this cry for quantity instead of quality, might have brought their energies and sacrifices and charities long ere this to bear most favourably on the reduction of crime, and the Christian and moral and physical elevation of the whole community. We might furnish our readers with a hundred proofs, but we select one survey, which was conducted on what may be considered the proper principle of ascertaining the real truth, and which presents a picture, deep and melancholy it is true, yet a fair, and perhaps a favourable specimen of the intellectual and Christian attainments of the working classes between the ages of 13 and 21 years.

During the last thirty to forty years it has oftentimes fallen to our lot to make surveys of the poor and working classes of this city, sometimes of large, and at other times of small contiguous districts, which presented, in many instances, pictures of the deepest ignorance, and in some cases depravity.

Two surveys of factory workers (who of course were drawn not from any particular district or locality, but from the general population) were made, the one in the year 1839, and the other, a few years afterwards, with the view to ascertain the state of education in public works in this city. Both surveys presented similar results. We present the latter survey of four factories, the examination of which was conducted upon a principle which could not fail to arrive at a knowledge of the real state of education and intellectual culture, and on the facts of which the utmost reliance may be placed.

The four factories are situated in various parts of the city and its suburbs, and in directions north, south, east and west of the Cross. They were selected from others, simply because the proprietors were known to take an interest in their work people, and were disposed to ascertain their real condition, both as to their capability of reading and their amount of knowledge. For the sake of saving space, we have concentrated the results of the four examinations into one schedule.

REPORT OF THE EXAMINATION OF 698 WORK PEOPLE (MALE AND FEMALE)

Between the ages of 13 *and* 21 *years, employed in Four Factories in Glasgow, viz., Two Spinning, one Steam-Loom, and one Woollen, Conducted by twelve Schoolmasters, including the Rector of the Normal Seminary and six Students, assisted by the Overseers of each Public Work, and occupying Six Evenings after the close of the day's labour.*

READING.	Ages. 13 to 21 years.	WRITING.	Ages. 13 to 21 years.	SCRIPTURE HISTORY.	Ages. 13 to 21 years.
Read pretty well, but only a few of these understood what they did read,.....	224	Wrote tolerably,.....	48	Knew a few of the names and leading characters and events mentioned in Scripture,.....	211
Read very imperfectly, and without understanding,.....	204	Could write a little,.....	109	Knew who Jesus was, but totally ignorant of the events and characters mentioned in either the Old or New Testament, ...	361
Able only to spell short words,..	64	Could not write,.....	541	Could not tell who Jesus was, and nearly all of them never heard of his name but from profane swearers, ...	126
Could not read,.....	206				
	698		698		698

In One Factory—Two answered that God was the first man. One said that the soul would die with the body; and one was ignorant of the resurrection, and refused to believe it.

In the Second Factory—Four answered that God was the first man. One, that Jesus was the first man. One, that Eve was the first man. One, that Adam and Eve were saved at the flood. One never heard of heaven or hell. One, when asked about heaven and hell, said, 'She kent naething aboot thae things.'

In the Third Factory—Eight said, God was the first man. One said, that Jesus was the Saviour of Christ. One said, Eve was the first man. One said, Moses was the Virgin Mary's wife. One said, Moses was God. Two said, Christ was the first man.

In the Fourth Public Work—Nine answered that God was the first man. About ninety did not know who was the first man. Eight never heard of heaven or hell. Two, that Christ was our first parent. Two, that Eve was the first man. Three, that David was the Son of God. One, that the soul would die with the body. One, that God was the Son of Jesus Christ. One, that God was the best man in the world. One, that Moses was the first man. One, that Eve was the mother of Jesus. One, on being questioned about several Scripture characters, such as Moses, Joseph, Daniel, etc., said 'She did not know any of these gentlemen.'

This examination of 1845 was conducted by the Rector and Masters of the Normal Seminary requiring each young person, apart from the rest, to read a few verses of Scripture narrative, and then by examining them as to their general knowledge, in the plainest, most varied, and simple manner possible.

They were far from being the lowest or most neglected of the population, and we apprehend these reports present a fair sample of the state of education among a large proportion of the working classes in the populous towns of the United Kingdom.

Out of 224, or one-third of the whole number, who could read pretty well, very few, indeed, understood the meaning of the words they had read; so that, for all the purposes of improvement, their reading could be of little service to them.

In an ordinary statistical account of the extent of education, taken by a parish officer, or without examination, three-fourths of the whole number, at the least, would have been put down as *educated*; whereas, in actual fact, there was only a fractional part.

By these reports, out of 698 young men and women who were drawn from all parts of the city and suburbs, 126 *never heard of the name of Jesus*, but from the mouth of profane swearers; and of those who had heard of his name, very many were found entirely ignorant of his dignity, or character, or work. We are not to suppose that these young persons are Roman Catholics; for every person knows that whatever this class may be ignorant of, the name of Jesus is well remembered and often repeated. The Roman Catholic children who were examined very readily answered that *Jesus is the second person of the blessed Trinity*; but when questioned as to their knowledge of some of the Patriarchs, or Prophets, or Apostles, answers were given such as the following:—*Sir, we don't know anything about these gentlemen.*

This is a sad picture of the state of society in Glasgow, with its Churches, Schools, Parochial and City Missionaries,

and a greater variety of philanthropic institutions for the improvement of the people than is to be found perhaps in any city of the United Kingdom, and proves that the Christian patriotism exhibited in benevolent efforts, parochial or private, has not yet applied those means by which the evil may be cured.

We are satisfied, after the most minute investigation, that nothing essential can be done for the workers of factories after the period when they engage in work. *Let legislators and philanthropists look to this.* All, or nearly all, must be done for them before thirteen years of age, which is the period at which children may work ten hours a-day. Under thirteen years of age the whole population ought to be at school, forming correct intellectual, physical, and moral habits, and establishing their health and strength by proper means, and on a firm basis.

For factory children above thirteen years of age, who cannot read, and who are fully employed the whole day, evening classes are proposed. These, we conceive, must ever prove abortive. What progress in knowledge or improvement in moral habits are we to expect from teaching young persons, between eight and ten in the evening, who have stood on their feet for ten or eleven hours previously in a heated factory —worn out by fatigue, and the moment they are seated half asleep? What but listlessness and hatred of learning? What moral improvement, in particular, can be expected from boys and girls of from thirteen to perhaps eighteen or twenty years of age, meeting on their way home at night without any superintendence whatever, or without in *early* youth having received the advantages we propose of moral school training?

The method proposed in the Factory Bill of employing children by relays, and giving the children two hours' instruction per day, has not succeeded in large towns, where a large proportion of the workers reside at a distance. It does not enable factory proprietors to give such children anything like good school instruction, and cannot possibly afford moral

training. A couple of hours' teaching per day received by children running from a heated factory to a cold school-room, is a sorry substitute for real education.

FACTORY SABBATH SCHOOLS.—Whatever may be accomplished with factory workers in country villages, where they live contiguous to the works, and where the eye and influence of the proprietors are upon them, we are quite sure, from experience, that in large towns, and from the distances at which many of the workers reside, insurmountable barriers are presented to the adoption of any efficient means of education, religious, intellectual, or moral, during week days.

For some years I hired a missionary to address those employed in the Works in which I am interested, on one evening of the week, and invited all to attend. But gradually, notwithstanding the popularity of the preacher, the numbers gradually dwindled down to 20 or 30 pious men and women, who stood least in need of instruction. A good-sized library was provided for those who could read, consisting of historical, scientific, and religious publications. A week evening school was also established (without fees being charged) for those who could not read, the teacher confining his attention exclusively to an English education, with a short Bible training lesson. This, however, did not suit the lofty ideas of these ignorant boys. What they wanted was not, in the first instance, to learn to read, but at once to acquire the arts of writing and arithmetic, that they might get on to be foremen or clerks in counting-houses. They rebelled against the master, did not attend regularly, and eventually this also failed. Besides, as an evening class, it would not have been prudent to have had both sexes in one school. I felt myself shut up to the conclusion that little could be done for the old of 1100 workers, and that all efficient education and training for the young must be accomplished, not by factory proprietors, but by parents or philanthropic institutions, previous to the age at which they may be employed in public works.

Our only course of operation now appeared to be religious

instruction on Sabbaths, and conducted upon the Training System, whereby *one properly trained teacher can easily instruct* 40, 60, *or* 80 *young persons, whether they can or cannot read.* Such a class, then, has been established, with great success, in a large hall in the neighbourhood of the works. About 50 boys and girls, of the ages of 13 to 18 years, are in regular attendance, and the number is on the increase; and it is pleasing to state that the trainer is quite delighted with the attention and regularity of this adult class. From this experiment may we not hope for much spiritual improvement under the charge of a zealous and Christian master? At this advanced period of youth it is exceedingly difficult to secure an attendance in ordinary Sabbath schools; we would, therefore, for this and the other reasons already stated, humbly yet strongly recommend to all factory proprietors in towns the establishment of a Sabbath school in connection with their works, on this system. The great and most important point towards its accomplishment and success would be the providing a regularly prepared master to conduct the system of Bible training. We urge this the more, as when the hall, or place of meeting, and the one trainer are provided, proprietors will not only have their uneducated workers religiously instructed, but they will be saved the irksome task of providing, as for ordinary Sabbath schools, several teachers to do the work of what is as perfectly and well done by one trainer.

SECTION II.

CHAPTER XI.

MORAL STATISTICS OF GENERAL SOCIETY.

DOMESTIC SERVANTS.—The middle and wealthy classes, who so generously subscribe towards the support of schools, and rejoice in the Christian and moral, and of course the social improvement of the poor and working classes, are personally not uninterested in the moral condition of those in humble life; for, from this class, their domestic servants, nurses, etc., are drawn, who have a mightier influence on the morals of their children than is generally imagined. Servants imperfectly, or rather improperly trained in early life—ignorant—oftentimes secretly vicious, or deceitful—servants taken from the very ranks of life, the evil condition of which we have been attempting to expose, are not fit substitutes for parents in training their children during any portion of the day. Selfishness, therefore, even were generosity absent, ought to stimulate many who have the time and the means, to promote moral training for this class of the community.

We might give many examples of the immoral training to which children are subjected by servants improperly brought up, but shall simply state one or two which have fallen under our notice:—

1. A nursery-maid, in charge of a child of about six or seven years of age, was walking along one of the streets of this city, after a heavy shower of rain, and about the middle of the street-crossing met a female acquaintance, with whom she entered into conversation. My informant, a lady, happened to be standing on the side pavement with a friend, and observed all that passed. A car-

riage came up, and had nearly run over the child, before the maid discovered the danger. She instantly pulled the child down by the arm; and to avoid the danger, dragged her along, silken pelisse and all, through the mud, till the side pavement was reached, and then shaking her fist in the terrified child's face, said, 'Now, Miss, you must tell your mamma that you fell and dirtied your pelisse; for if you tell how it happened, I'll knock your brains out, you little *cutty*.' The child had but one alternative, viz., to save herself a beating by telling a lie, or to tell the truth, and get a beating from the nurse.

Here are moral superintendence and moral training *with a vengeance!* Was there no need here for a moral training school for this child? Is there no need of schools for the moral training of servants, who have such influence in forming the manners and principles of the children of the wealthy in early life?

The following also shows the bad training to which children are sometimes subjected by servants:—

2. A lady of my acquaintance says, that while she was watchful of her children's best interests, and always endeavoured to secure their confidence, for some time, those of about four to seven or eight years of age seemed to look suspiciously upon her when asked any questions respecting the roads they walked on, or places they called at with the nurse, when out with her professedly to take an airing. One day this lady asked her children if they had had a nice walk with nurse? The children looked at one another—*no answer*. My dears, tell me where you walked? *Still no answer*. Children, their mother rejoined, are you afraid to tell me where you have been? Has nurse told you not to tell where you were? The children looked at the door, as if afraid the nurse might enter, and then at each other—*but no answer*. Now, children, the mother said, if nurse has charged you not to tell, allow me to say, I am your best friend, and if she has threatened to beat you, you have nothing to fear; I shall protect you, and she shall not be permitted to touch you. Tell me how matters stand; for if it be as I suspect, she shall not remain in the house longer than till to-morrow morning. Did nurse, instead of taking a walk with you, go into a house? *Yes*, timidly, was the answer. This led to the opening up of an amount of deceit and lying, hardly to be credited, and disclosed the bondage under which the little ones were laid by one in whom her mistress had perfect confidence. In a great variety of ways the nurse had threatened the children, and in such language as the following:—You little sluts, if you tell your mother where you were, or what I have done, or that I have said this to you, *I shall do for you; I shall shake you to pieces*. The lady called up the nurse and gave her her

leave. She confessed, after much conversation, and some threats, many lies she had told about articles she had used and destroyed—places to which she had stealthily taken the children—parties of her own friends she had had in the nursery, when her mistress was out visiting in the evenings; and that on these occasions many pieces of the silver plate had been used, and had been injured, the causes of which had not been before discovered. In fact, she found her children were being trained to deceit and lying, to a fearful extent, and to a want of confidence in their parents. The lady is a first-rate family trainer when with her children; and the conclusion is, that while the nurse may have been *religiously instructed*, she unquestionably had *not been morally trained*. She would not steal money, it is true, but she could steal the use of her mistress's silver plate—she could rob the children of healthful exercise, and destroy filial confidence—she could tell a lie, and train the children to conceal the deceit. Some persons may say this is a very trifling affair; could not something more romantic, and of a deeper cast, have been adduced? No doubt it might, but we prefer to give instances of every-day occurrence, and fundamental in family training. If the foundations are sapped and destroyed, what becomes of the building? If we do not take care of the *littles*, the larger will not be safe.

3. How frequently do nurses say to a child, in order to make it quiet—'If you don't do so and so, I shall send for your mother or your father,' without the slightest intention of doing so! The child continues the same course—neither parent appears—the child imbibes the feeling that deception is not wrong—the nurse loses her authority—the child is trained to fear rather than to love its parents, and the nurse seems to have no idea all the while that she has done anything wrong, or broken any of God's commands. When parents are not made the bugbear, nurses will say, looking towards the door, 'Children, if you don't behave well, I shall send the black dog to you,' or, 'There's the black dog coming.' Let us all remember that children believe everything they are told, until they find out, by experience, that they are deceived. Our Saviour says, "Except ye become as little children," etc.

4. Why do servants oftentimes see a fellow-servant purloin an article, without informing his or her mistress? Why so careless about the time of their employers? Why so careful of their own clothes, and frequently so regardless of those belonging to their master or mistress? Why so regardless of truth, as that, when an article is broken, 'Mr Nobody' always does it; and why so few exceptions to this rule? Who has not known religiously instructed servants, and excellent in other respects, guilty of such things?

These are only a sample of the direct evils to which families and children in particular are subjected from the untrained character of domestic servants, but more particu-

larly those to which children are exposed from nursery maids. Children under their charge are occasionally taken from the nursery into the kitchen among the other servants, and when there who can tell the evils that result from the pilfering conduct they witness, and the vulgar, loose 'slang' and deceitful conversation which they too eagerly listen to in that place?

If the children of the upper classes are to be properly trained, the common nursery maid must be displaced for the real nursery governess—not nursery governesses as at present, who are generally young ladies of inferior intellect or education, who have failed in acquiring *what are termed* the higher branches, so as to fit them for being *finishing* governesses; but well taught and morally trained respectable tradesmen or mechanics' daughters. Of course, they must be paid considerably higher wages, and permitted to sit occasionally a short time with their mistress, even were there no other reason than this, that their influence with the young children would in consequence be greatly increased. Such nursery governesses should not merely be capable of teaching English reading and the meaning of words, but the qualities and uses of the various objects around them, in-doors and out-of-doors, in an intelligent manner. More particularly, their minds and manners, and religious and moral habits, would require to have been previously cultivated *in a moral training school.*

The training of such a class of servants is an important desideratum in society. At present the 'jump' is made from *the low paid* nursery maid of uncultivated mind and habits, to *the high paid* governess who can teach what are termed the higher branches of music, drawing, geography, and the languages.

MORAL SCHOOL TRAINING—THE NECESSITY.—Few persons will deny that moral training ought to be pursued in the family; but many reject the idea of its being necessary in school, beyond the mere teaching to read the Scriptures, or giving religious instruction. Few have made up their

minds, that a school, conducted on proper principles, is the place where religious instruction can be most thoroughly and easily communicated; and fewer still clearly perceive the distinction between religious instruction and moral training.

Religious instruction, in Sabbath and week-day schools, of late years, has been termed moral training. It no doubt forms a part of it; but it is not the thing itself. *Knowing* is not equivalent to *doing:* 'He that doeth my will shall know,' saith the Scripture. I am no more under training, by being *told* and *shown* how to make a watch, or hem a frill, or paint a landscape, than I am under moral training by the truths of Scripture being presented to my mind, coupled with the example of the master, provided I am not placed in circumstances to practise them;—I am only under training when I am caused both to understand and to do the thing specified. The practical application of this principle is the most important that can occupy the attention of the Christian philanthropist, more especially in reference to the dense and sunken masses of our town population,—who, if ever they are to be morally and intellectually elevated, and to receive Christian family training, it must be chiefly through the instrumentality of the school in early life.

We shall state a few practical errors in society, illustrative of the necessity of something additional to religious instruction being established, and we shall do so without much regard to any particular order.

"Whatsoever ye would that men should do to you, do ye even so to them," is a command in Scripture, but it is not generally felt to be equally binding with the one, "Thou shalt not steal."

How little regard is sometimes paid to truth and honesty in the disposal of goods!

5. A shop lad will assert that the article he offers is the very best made, when he knows it is not; when by a little trouble to himself, and prudent management, he might quickly gain his

object, avoid deception, and adhere strictly to truth. In a moral training school, during the Bible gallery lessons or the review of the children's play-ground conduct, frequent opportunities occur of exercising their minds upon such subjects, and thus moulding their conscience and conduct.

6. "Unjust weights are an abomination to the Lord," says the Scripture, and yet how frequently do retailers, even with correct weights, by a 'sleight of hand,' or a 'dash' of the article into the scale, give little more than 3½ ounces of tea, for example, to a poor woman, who is charged for four ounces—adding oppression to robbery and deceit? I know one lad who left a good situation, after a few weeks' trial, because his conscience did not permit him to practise these too common tricks.

7. 'The buyer says, It is nought, it is nought.' Compare the manner and tone of voice which most men exhibit when they buy or sell—when they pay an account, and when they receive one. Why so? It is the exercise of an improper and unchristian feeling. Why not be as polite and courteous when we pay as when we receive? Early training would do much to remedy this evil.

8. A highly respectable silk mercer, of decidedly Christian character, told me that a lady came into his shop to purchase the very best black satin he had, for a gown. He showed the lady several pieces, but she said none were rich enough.—'Have you nothing richer?' she inquired. 'Let me see!' he returned for answer; and taking the best piece he had shown her (for he had no better quality on hand), and placing it dexterously under the top of the counter, he carried it to the other side of the shop, where the other portion of the stock of satins lay, and after 'fumbling' through the pieces, brought back the same one he had taken there, and said, 'Oh, madam, look at this piece!' How much, Sir?—1s 6d per yard was added to the former named price, when she immediately exclaimed, 'Now, Sir, that will do,—why did you not show me this piece at the first?' *No answer.* But she continued—'Is this the very best quality that is made?' The draper knowing that, although a good one, it was not the very best, *lifted up one leg, and standing upon the other*, said, 'As certain, madam, as I stand upon my two legs, it is the very best that is made!' The purchase was immediately made, and settled for. How many sins did this Christian man commit in this transaction? is the question. He felt as if he had done nothing wrong; and related the story to me to show his dexterity, and the silliness of the lady. Highly esteeming the man, I attempted to conduct a training lesson with him, on the various points of the transaction, all of which might have been analysed, and the lessons drawn, by children accustomed to be trained, in ten minutes; but it took thrice that time before we came to anything like a satisfactory conclusion. At last he exclaimed, 'Now I see.'

9. Facts drawn from various businesses and occupations of a similar kind, might be enumerated without end. Not 'doing to

others as we wish to be done by,' may be seen even in private life, by one person engrossing the conversation of a party—speaking harshly, or being too inquisitorial—taking the place which another is entitled to occupy—crushing into a meeting, even a Christian one, and, by strength of body, pushing one's self forward to the exclusion of another person, who may have been there before us: we taking a seat, and they obliged to stand,—while we proceed upon the principle 'might is right,' and sit in perfect composure and satisfaction, after having broken God's law for want of moral perception — all the while, however, listening attentively, and assenting to the religious sentiments expressed by the various speakers. Is there no need for moral training here?

10. Let a person build a house, or repair one, and take an estimate from tradesmen to the extent of £1000, and let another get the same work done by equally Christian men, or the same men, by day's wages, and the increased cost of the latter will show the necessity for moral training. The man who estimates to finish the job for £1000 of course gets no more, but the latter will produce an account of £1300, or perhaps £1500 for the same work. Who has not seen even professedly *Christian* men so act in real life? Only observe the rapid movements of those working by estimate, and the slow, or dull, or more lifeless manner of the labourer on day's wages.

11. A gentleman proprietor having his house repaired by day's wages, inquired of a boy employed by the master mason, 'When will your master be done with this work?' 'Don't know, Sir,' was the reply, 'but I suppose when master gets another job.' In what an excellent *training school* was this boy being brought up!

12. Evil-speaking is denounced in Scripture; and yet how wofully common, even among true Christians! It would not be so common if, in the spring-time of life, every occurrence met with its due exposure, and their consciences were enlightened on the subject. This is a vice to which whole communities, as well as individuals, are more particularly subject,—just as some towns or districts are noted for selfishness and covetousness, while benevolence and generosity characterise others. Moral training, based on Scripture, would do much to weaken the former propensities and strengthen the latter.

WE MAY SPEAK TRUE WORDS, AND YET DECEIVE.—I may add a story which my father told me when a youth, to show that we may speak true words, and yet deceive,—just as by the tones of voice, look, and gestures, we can make *yes* to mean *no*, and *no—yes*.

13. A respectable CONSCIENTIOUS woman, called Janet, occasionally brewed a little malt, upon which there was a certain amount of duty

chargeable. The Excise officer was observed one day approaching her cottage, on his accustomed duty of inspection, and while she felt no aversion to 'cheat *the Government*, yet she *would not* tell a lie *for the world!*' Janet, therefore, hurriedly moved the kitchen chairs and table into a side room, placed part of the (smuggled) liquor in the middle of the floor in a tub, and *tumbled* a large washing tub over the whole, knowing by this expedient, that the Excise officer could place his books and papers nowhere else but on the said flat-bottomed tub. The officer entered the house, and, placing his papers, as was expected, on the only convenient spot, he noted in his book the quantity of exciseable liquor, exactly as the *honest* woman had told him; and when bundling up his papers, he simply asked, 'Now, Janet, have I seen all the liquor you have on hand?' ''Deed, Sir, you have seen it all, and it's all *under your hand!*' Under his hand, certainly, but not under his inspection. The officer, trusting to Janet's *truthfulness and honesty*, left the house.

Although the honest woman may have been religiously instructed, it is quite clear that she had not been morally trained. A direct lie she would not tell, and theft she would not commit, according to her unenlightened principles. It might have been otherwise, however, had she in early life received a few training lessons, not merely by repeating the ten commandments, but an analysis of the command, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's."

14. Many good men consider it nothing wrong to cheat Government. Taxes of various kinds, local or national, may be heavy, and even grievous; but the simple question is this, Are we bound to be subject to 'the powers that be?' Are we to 'render unto Cæsar the things that are Cæsar's?' Bible training lessons occasionally lead to such points in school, without the slightest allusion to politics or party, but simply the obvious lessons of Scripture.

15. We lately saw a carter driving a waggon-load of coals; one of the wheels going into a cavity or deep rut of the street violently, displaced a number of the pieces of coal, which were scattered hither and thither on the pavement. Instantly one or two women, and three children, ran and picked up the pieces, in evident fear that they might be stopped in seizing their prize. The waggoner saw them picked up, but moved onward, taking no notice whatever, and afterwards delivered what he called a *complete* waggon of coals, knowing that no questions would be asked as to weight, he having received a ticket before entering the city, from the porter of the weighing-machine, setting forth a proper weight. What a variety of points there were here for training lessons!—the waggoner as an

accessory to the theft, although, perhaps, he did not think so; and the women and children, who half thought that taking what was not their own is not stealing, especially if not noticed or found out.

Stealing may be practised in a thousand ways, of one of which we were lately informed. One man, something of the appearance or condition of a gentleman, supplies his house with coals by the following expedient:—

16. Alongside of his garden runs a canal, on which there ply an immense number of open coal-boats. This gentleman places on the top of a high pole an empty bottle, under the expectation that each bargeman ('for the fun of the thing') will endeavour to displace and break this bottle as he passes, by striking it with a piece of coal. The bait takes so well, that on the opposite side of the wall in his garden, he finds quite as many pieces of coal daily as his fires consume. The extent of moral guilt here in all parties, but especially in the gentleman, would form an excellent training lesson.

17. Close to a bridge over the river Clyde we lately saw five or six boys fishing near the shore. One of the boys was much younger than the others, and in order that he might be able to wade far enough into the water, he disrobed himself of his 'inexpressibles.' The other boys first took away the little boy's clothes from the shore, and placed them on the edge of the parapet of the wall, beyond the boy's reach. I then saw one of the biggest boys seize his fishing-line, and wrest it from him. The poor little fellow cried; I immediately called out, and threatened to send the police; for any thing short of physical force appeared unlikely to affect such characters. My threats from the distance on the bridge so far succeeded, but only to the extent of their throwing the line against the breast of the poor little boy, the leads of which struck him a violent blow, and he was left to half-drown himself while recovering his clothes from the parapet of the bridge—the water being beyond his depth. Here was theft, cruelty, injustice, etc., all of which required training, and which could scarcely have happened with boys brought up in a moral training school.

18. How comes this, which we have witnessed more than once during a communion service, where large numbers were waiting to take their seats by turns at the communion table: An old frail woman was slowly approaching it, when one vacant seat only remained to be occupied; a young man, respectable in appearance, and, we believe, of sound Christian principles, moved rapidly before her, occupied the seat, and compelled the poor old woman to stand fifteen or twenty minutes before she could gain admittance? 'First come first served' seemed to be his maxim, but it was not the principle of his heavenly Master. Consider, for a moment, the

points of moral training here,—Robbery of the seat, covetousness, oppression, and disobedience of the golden rule of Scripture. How can such breakers of God's law be cured? Simply by moral training at an early age, either in the school or in the family—or rather by both means—to all the delicate feelings and refinements of the gospel, and which, in after life, might be carried into the whole social and relative conduct. Were moral training, as well as religious instruction, universal, what remarkable changes should we not see in society! Would the same underhand means be used to gain the appointment to a situation of profit or honour, as exists at present? Would the horse-dealer act as he now does in making sales? Would the dealing in our law courts be in any degree more equitable? Would persons generally be so careful of their own furniture, and so careless of that of a hired house? Would candour and plain dealing be more or less promoted in the intercourse of ordinary life? Would locks and bars be equally necessary as now? In making a bargain or settling an account, mistakes of course frequently arise, but how comes it that so few persons make mistakes against themselves?

19. Why do people press so to enter an expected crowded meeting, instead of taking their *honest* turn as they approach the door? What tricks are resorted to oftentimes to gain admission to the best seats when all are said to be equally free? Is it not covetousness, selfishness, and a disregard of other people's rights and comfort? The *Sympathy of Numbers* produces such selfish exhibitions. The same principle, properly applied, might assist in producing Christian courteousness. The very marching in order, each giving his neighbour his place as he leaves and re-enters the crowded moral training school-room, tends, in after life, to give the habit of giving each one his rightful and orderly place in society.

20. A person expresses a desire to take up his residence in a certain town, he is immediately told that the inhabitants of that place are a 'mean set,' great '*tittle-tattlers*,' and rude and uncourteous in their manners. Does this arise from a greater deficiency of religious instruction than in other towns? By no means; the gospel is most faithfully preached from the pulpits, and in all the schools they read the Bible, and commit the Catechism to memory. But they have not been *trained* to practise the precepts of Scripture, which are quite as explicit against evil-speaking and uncourteousness, as against stealing or false-swearing. What, then, is the cure? The candid reader may answer the question.

21. So strong is vanity, and the love of relating anything against our neighbour, that let one be entrusted with a secret, perhaps something questionable in our neighbour's character, so dormant is the religious *theoretic* principle, that frequently—how generally!—will vanity (the self-love of being entrusted with a secret), or the wicked desire of speaking evil, operate so as to induce the story to be told to some *particular* friend; which friend will tell it to another

friend,—and so on, till it spreads with magnification, like wild-fire; all the while, from want of early moral training, alias *practical doing*, the conscience remaining dead to the impression that breach of trust, dishonesty, and robbery, are involved in the transaction.

22. Why is it that a whole community are rude and overbearing in their manners, and that some of the most religious good men present the same aspect? Why? Because they have not been morally trained, nor even their conscience enlightened to the authority of the injunction—'Be courteous,' 'Whatsoever things are lovely and of good report,' 'do.' Would this be the case if in early youth they had been trained to practise, as well as to read and commit to memory, the precepts to which we have alluded? It is vain to blink the fact that practice strengthens and establishes principle, and that 'faith without works is dead, being alone.' *We only know a thing when we do it*, whether the doing be an act of the understanding, of the conscience, or of the affections, or a mere bodily movement of tongue, hand, or foot. This is the grand reason why religious instruction, *alone*, fails in morally elevating society to anything like the extent we might expect.

23. Why is the reclaiming of a pickpocket, an abandoned female, a thief, or a drunkard, so hopeless? Not through want of religious instruction; for very many we have met with could discuss most intellectually all the peculiar points of Christian doctrine; but simply through being early trained to the very opposite of Christian habits, their conscience gradually became deadened, and, having grown habituated to evil practices, in most instances they have stood proof against every appliance for their moral improvement.

24. Why is it that cavalry horses, present the aspect of pacing in one uniform movement? Simply because they have been trained *early*. Try the experiment with an old horse, and you will fail. Is it not so with a tree—with a man? and is not the difficulty in exact proportion to the age of the individual? What can we make of old bachelor habits? You may break, but can seldom cure them.

25. Why was it that our Christian forefathers gave so little of their means for any benevolent or religious object? Simply because they were not morally trained to give. They did read in Scripture, it is true, that they were commanded 'to do all things to the glory of God,' and to 'do unto others as they would wish to be done by;' but their consciences were not enlightened on these points, and what prevented their being so was, that they were not trained to the *habit* of giving—they were not pressed to give, and they did not of their own strength of principle *give*. The man that can be persuaded to pull out and part with a shilling, and again a half-crown, gets his conscience and *his habits* in better condition for afterwards parting freely with the pounds, or much larger sums, provided he possesses them—more so, indeed, than the first shilling. How important, therefore, that children be early trained to give, and to give 'with a willing mind!'

26. A lady is asked for a subscription to a charitable or religious object. She complains that she cannot afford to give anything, but at last subscribes half-a-crown. The same Christian lady, however, walks or rides into town—steps into a shop, and sees a ribbon which she does not require, but, being very pretty, she purchases it, and pays, without a grudge, four or five shillings for the article. Why this distinction in feeling and action? Has the lady not been religiously instructed? Most certainly she has, and is most exemplary in her attendance on all that are termed religious duties; but she has yet to be *trained* to the religious duty of giving as God has prospered—'to mind not merely our own things, but also the things of others,'—'to give without grudging,'—and also to experience the truth of the Scriptural statement, 'It is more blessed to give than to receive.'

There is no point in moral economics more important, or perhaps less attended to, than this: What proportion of one's income ought to be devoted to purposes of charity and Christian objects? Even Christians, or persons professing to be regulated by the precepts and spirit of the Bible, require to be trained in this respect in an eminent degree. It is not mere religious instruction that they require, but it is *it* in conjunction with moral training. The *doing* of the thing is required to strengthen and even to enlighten the principle. Were this not the fact, how comes it that so few persons perceive it to be their duty to make any sacrifice *of money* for these objects?—not one in a hundred now gives what he can afford: the ninety-nine require to be morally trained to give. The necessity of moral training is still more apparent from the fact, that fewer persons still can be induced to spend time in the cause of benevolence.

If we except Sabbath school teachers, and these are generally young persons, closely confined by business or labour during the day, not one Christian in a hundred spends *one hour* a-week in helping his poor and more ignorant neighbours. Is this *practical* Christianity? and what is Christianity without practice?—'Mind not every man his own things, but every man also the things of others,' would appear not to be a commandment. Is this the spirit of their great Master? What is given in the Christian world in some instances and in some

quarters, may look large *collectively*, but individually it is the merest trifle. Let us, then, endeavour to train the young, in the public school as well as in the family, to the true principle of *giving* time and money. Enlighten their understandings—induce them, by every possible means, to give. A little sacrifice leads to a greater. The child that can be induced to part with a penny, or half of his bun, or to call on a poor neighbour, will very shortly feel a pleasure in the act, and the *doing* will eventually form a habit, which, coupled with principle, he will carry with him through life.

The most generous of men have only become so by degrees—principle, no doubt, is required at the basis, but training, or doing, is the active agency. We can succeed only to a very limited extent with the old, whose prejudices and confirmed habits of selfishness present insurmountable barriers; but we have no such difficulties with the young, and we doubt not but were moral machinery—we mean moral training schools—sufficiently extended, the next generation might be rendered a generous and self-denying race. In the meantime, arguments, dunning, teasing, and pulling, must be strenuously employed to bring forth the merest trifles. Popular preachers must be provided to produce large collections, and even for the bodily wants of the poor, our names must be blazoned in the public journals, as benefactors of our race, before anything at all is brought forward resembling a sacrifice; or we must be tempted to a (charitable) concert of music—to listen to some favourite or famous singer or performer—to draw from our pockets what we so dearly love to retain. As to a sacrifice of *time* during the week—to expect such a thing from a man of business or profession is almost hopeless. They can and do afford time to listen to a lecture, or to speeches at a public meeting, for three or four hours together, with the greatest ease and the utmost complacency; but to break in upon their arrangements by asking them to spend *one* hour in doing the very things they have heard so ably recommended, and which they have applauded with feet, hands, and white

handkerchiefs, is not to be borne with. To what is all this attributable, and what is the remedy? *Early Training.*

There are many little things which require training, *and that in early life*, else we have to undo the wrong before we can establish the right habit. We may enumerate a very few of these which are of ordinary occurrence:—

26. In walking round a garden or park, untrained children, and graver persons too, rather than take half a step additional, generally tread on the corners, without thought of the injury they are doing, or the cost of repairing them; sometimes it may arise from utter selfishness; but let it be *their own* flower-bed they are passing, —then how careful they are of preserving the corners from injury! Why will twelve men or twelve boys do a thing, even of a mischievous or illegal character, which not one of the number would individually be guilty of? Why is it that umbrellas, pencils, pins, and pen-knives so frequently disappear? Why is it that boys in a grammar school will sign a petition on any side of politics, or upon any subject, twice a-day for two or three weeks in succession, and that the person taking charge of it will permit this with his perfect knowledge of the deceit, and yet very few of these boys would tell a direct lie? All may have had what is termed religious instruction, but they have not been morally trained. We know from experience that such conduct is considered *excellent fun*. We would not limit boys' fun by a hair's-breadth, but would give full scope to their funny appetite; but we would train the conscience and the practice so as to give it another direction and character. Nothing is more common than for '*genteel*' boys to steal and tell lies in fun. We fear that a secret habit of doing so may continue to a certain extent through life; but to permit the poor to do so in youth, when the temptations into which events may lead them in after life are so strong, is madness on the part of those who have any control over popular or national education.

We repeat again, our schools, educational systems, and schoolmasters are not prepared to accomplish this moral and intellectual work.

27. I know a barrister who says that in the academy where he was boarded, the practice was that the last boy who was enrolled must, on pain of being 'sent to Coventry,' steal something from a neighbouring garden or farm-yard 'for fun,' and for the use of his play-fellows. On entering school, our friend fulfilled his task by stealing two geese, and, after 'twisting their necks,' placed them on his shoulders, carried them to the corner of the field, and having them roasted, he and his companions partook of 'the dainty dish;'*

* From this we have an example of the power of THE SYMPATHY OF NUMBERS in what is evil.

but he was observed from a distance, while scrambling over the wall, and being summoned and brought into court next day, he got free by solemnly swearing that he did not commit the offence, and knew nothing of the matter! Could this advocate for truth and justice ever afterwards *professionally* be disposed to punish the poor, neglected, uninstructed, untrained boy who might steal a fowl or his neighbour's pocket handkerchief from want, until the poor fellow had first been trained to know the evil of such conduct? Is any government at liberty to punish the guilty until they first furnish the means of intellectual and moral *training*? *Restrain*, no doubt, they must and ought to do, but have they a right to punish?

28. How frequently are cope-stones thrown down, flowers plucked up, tops of trees cut off, and thus destroyed, and a thousand other *little* things of this sort done, *all out of fun*, or what *we* call mischief, for the sake of employment? No proper amusements being provided for either young or old, especially in towns, the very restraints under which youth are placed, affording no proper vent for their superabundant animal spirits, even adds to the commission of those acts of violence. We believe were gardens and parks rendered more free of access, and proper games provided and encouraged for persons of all ages, along with moral training schools for the young, that nine-tenths of these and other evils would cease, and within ten years we might almost dispense with houses of refuge and bridewells. The prisons might remain till the old (a sad alternative) die out.

We must remember that no man becomes a criminal, any more than a drunkard, at once. The first steps, the *littles*, are the dangerous points—the germs of future guilt. "Can the Ethiopian change his skin, or the leopard his spots? then may they who are *accustomed* to do evil learn to do well." Of course the thoughts and outward habits of either old or young cannot be engrossed or occupied with good and evil at the same moment.*

* EDINBURGH REVIEW, July, 1849, pp. 30, 31.—The following extract, from so high an authority, is so corroborative of our principles in respect to the training of juvenile delinquents, that we gladly transfer it to these pages:—

'Education is, of course, the basis of every useful experiment of this kind; and, in argument, it is invariably admitted that moral training is the most essential part of education. But in practice, both school teachers and school visitors are drawn aside from moral teaching to the more brilliant results of intellectual cultivation; and the teacher is usually most commended whose boys are farthest advanced in knowledge. So long as this error prevails throughout the country, we shall find that our boys are what has been imagined well-educated, rather than well-conducted; and education will continue to be no barrier against crime.'

We do not for a moment imagine, that all this training—physical, intellectual, religious, and moral, singly or combined—can change the heart; but our duty is—prayerfully to use the means which God has promised to bless. We must 'train,' not simply teach; and train 'up' the 'child in the way;' and whoever trains must be with the child, not merely putting him *on* the way, and leaving him to himself, or telling him what he ought to do. This is the more necessary, for even when so trained for the greater portion of the day by parents and schoolmasters, children must, of necessity, be left alone occasionally, with companions who, if not correct in their habits, will, to a certain extent, tempt them, and train them in the way they should *not* go.

WHISKY-SHOPS.—As a natural accompaniment of all this practical ignorance, we might state the number of shops and public-houses for the retail of intoxicating liquors—a truly appalling consideration—but shall confine ourselves to one fact, detailed by an eye-witness, of the number he counted open in Glasgow one Sunday evening, and which appeared in one of the public journals:—

'From the Cross to the Gas-works he counted forty-four whisky-shops open; in Saltmarket Street, thirty-two; in Gallowgate Street, from the Cross to the Barracks, thirty-one; in Trongate, forty-nine; in King Street, eleven; in Bridgegate, thirteen; in Old Wynd, ten; giving a total in these seven streets of one hundred and ninety. He also found the *wee pawns* (small pawnbrokers' shops) doing, as usual, a good deal of business, and he also describes the customers in these places as chiefly boys and girls, who, after disposing of the articles entrusted to them, spend the proceeds on whisky, which they convey to their parents or friends. This he very properly considers as a great source of demoralisation among the poorer classes. The filthy condition of the localities in which such scenes occur is also pointedly alluded to, and he is anxious that the attention of the authorities should be directed towards them without delay, in order to produce some degree of purification.'

Such notices might be extended a hundred-fold, but this one sufficiently proves the character of the parties who present such temptations, and of those who support and encourage them. The preaching of the gospel never reaches them—

what but moral training schools is likely to influence such boys and girls? And if not trained now, what are we to expect from their offspring, should they become parents? what but that the succeeding generation will naturally sink still deeper in profanity and profligacy? Those who are really acquainted with such cities as Liverpool, London, Edinburgh, and Manchester, must have witnessed Sabbath scenes of a truly revolting and profane character. It is only of late years that Glasgow has presented such painfully open profanity as appears in the foregoing extract.

The subjoined fearful statement is from the Report of the Royal Commission appointed by Parliament to inquire into the state of the persons employed in mines and collieries :—

'Of the young people examined in Cumberland, the Sub-Commissioner states, that the evidence of the child John Holmes (322) is a very fair sample of the general state of education among these benighted children : "I don't go to Sunday school, because I don't like, and I'd rather play. I used to *read* the Testament. I don't know who Jesus Christ is. I never heard tell of God neither (one child said he had, for the men damned at him very often). I am taught to say my prayers, and I say them. I don't know who I pray to."' (Symons' Report—Mines, App. Pt. I., p. 302, sec. 24.)

Again, respecting Wolverhampton, the Report adds—'Of the state of confusion, when not in absolute darkness as to religious subjects, in which the minds of these children are, *even though they have been in regular attendance at Sunday schools* FROM FIVE TO SEVEN YEARS, the following are examples :—"Has attended Sunday school five years ; does not know who Jesus Christ was, but has heard the name of it ; never heard of the twelve apostles ; never heard of Samson—nor Jonah—nor Moses." (Horne, Report, App. Pt. II., pp. 2, 18, sec. 214, 216, 217. Ibid., evidence, pp. 39, 1, 33.) "Has attended Sunday schools nearly six years ; knows who Jesus Christ was ; he died on the cross to shed his blood to save our Saviour ; never heard of St Peter or St Paul." (Ibid. pp. 36, 1, 46.) "Has attended Sunday schools about seven years ; can read only in their books—easy words of one syllable ; has heard of the apostles ; does not know if St Peter was one, nor if St John was one, unless it was St John Wesley ; does not know anything about Job ; never heard of Samson." (Ibid. pp. 34, 1, 58.) When the name of Jesus Christ has been heard, extraordinary desecrations or confusions, the result of ignorance, have been developed. One boy, on being asked if he knew who Jesus Christ was, replied, "Yes, Adam ;" another replied, "He was an apostle ;" another, "He was the Saviour's Lord's Son ;" and a young person of 16 thought "that

Jesus Christ was a king of London a long time ago."' (Evidence pp. 31, *et seq.*, Nos. 136, 145, 160, 161, 181, 184.)

We leave such facts to speak for themselves.

The spirit of the following article, from the *Law Magazine* of July 1st, 1849, is so much in accordance with our views, that we gladly give it a place in this chapter:—

'CRIMES AND CRIMINALS.—THE RELATION OF IGNORANCE TO CRIME.—No one denies that ignorance is a fruitful source of crime; for ignorance implies absence of a knowledge of men's interest in virtue, and of the means to it. When from this truth we advance to the assertion that education will prevent crime, it is needful to define what education means. We are of opinion, that in its only proper sense, it is of all others the most powerful preventive of crime; but it is equally clear to our mind that what generally goes by the name of education in this country, and passes current as such among many educated and pious people, and in many a comely-looking school in this country, will, instead of checking crime, largely increase it, by giving mental power to moral evil. If it be true that out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies, which defile a man, then whatever gives power to the natural will, without reforming the heart or Christianising the mind, increases evil. Now this is just what mere instruction in elementary learning does. Nineteen-twentieths of the instruction we have given and are giving in our schools for the poor is of this sorry, fruitless kind; such as reading the holy Scriptures—not with an understanding mind, so that its deep truths and living principles are gathered into the minds and written on the hearts of the scholars—but read as a hornbook and reading exercise—catechisms, repeated parrot-like, without a comprehension of their meaning—a smattering of mechanical arithmetic, without the knowledge of the principle of a single rule—a little writing and a little spelling, with a chance garnish of nominal geography. Let the master stand aside and his cram examination be stayed—let the real attainments of each child be faithfully sifted and ascertained—and one in twenty only in our schools for the poor will be found to know more than we have here set down; and we believe that could such a sifting of schools, of classes, and of children in classes, take place throughout the land, far more than nineteen-twentieths would be found to fall short even of this pitiful standard of mere book learning. It is vain to deny that we have given the form of instruction without its life and spirit. We have created instruments without teaching how to use them: and of which the proneness of human nature to evil renders the abuse all but inevitable. Our "education" has been no education; it has taught the elements of ability without the capacity to turn them to good account. It has done too little to inform the mind or improve the disposition, but enough to feed pride and empower passion. Scanty,

indeed, has been that moral training, and higher knowledge which teaches a man to know himself, and opens by mental culture the fruitfulness of knowledge, and those rich stores of information which that culture imparts desire to attain, and power to profit by. The natural offspring of our grovelling system is to be found in the growth of selfish principles, cold hearts, and froward wills. Is this safe—is it politic—is it prudent? Will it give growth to virtue or to vice—to weal or to woe? Will it create a people for death or for eternity? Will it rear men governed by moral influence—mindful of the golden rule—good citizens and good Christians—or will it create so much lawless energy, swinging to and fro in society, dependent on accident for its working, arm evil propensities, misapply talents, entrust clever heads and corrupt hearts to strong hands, and sow broadcast the seeds of moral debility and crime throughout the land? We think it has done the latter, is doing it, and will continue to do it, and that here is one of the clues to the facts before us.

'Society is in a state of transition; strange new doctrines, and stranger revivals of old ones, perplex minds which are themselves in the infancy of reflection. Among the informed classes there is still much indolence of intellect, as regards teaching or restraining the floods of ignorance with which the growth of population has inundated England. The great currents of wholesome thought and the incentives to worthy effort have been wrongfully sluggish; but there has been great scope for passions and lusty appeals to evil desires and appetites. The abstract power of knowledge has been, it is true, increased; instruments have been perfected, and placed within the reach of workmen sure to use them, but untaught how to use them well and wisely. The evil is, that the powers thus diffused cannot be misused without disastrous mischief to the vitality of social welfare. The spread of a scant and barren instruction in reading and writing, and the mere implements of education, are among the number of the agencies thus perverted to evil.

'Is this used as an argument against all education? To me the facts cited seem to afford the strongest reason for the vigorous furtherance of sound Christian and secular education. It is the highest means of rescuing the people, and replacing the household gods of English virtue upon their olden thrones; of staying the spirit of vice, which is stalking with devastation in its footsteps through the fields of industry and peace; and we should equally deem such an education the ark of safety for a people, were it as easy to go backward and restore darkness, as it is impossible to stay the light.

'With a people thus weltering in real ignorance, with light enough to ferment and empower passion, selfish and debased from birth, mark the appliances at work. Hosts of writers instruct and ply them with the devices of crime, decked in every allurement; adepts in felony infest the towns and travel the country, who have a cogent interest in contamination, whose road lies over every species of

legal and moral restraint, and whose success is dependent on the debasement of the people.

'To obtain a knowledge how to read and how to write will just as little strengthen the moral influences or prevent crime as any other mechanical art. We may as well teach people to swim in order to make them humane. Here are the proportions of criminals educationally classified in the tables published by the Home Office up to 1848, according to what they term degrees of instruction during the last ten years:—

Degrees of Instruction.	Mean of 1838–1842	Mean of 1843–1847	Difference.
Unable to read and write, . . .	33·36	30·68	2·68
Able to read and write imperfectly,	55·49	58·72	3·23
Able to read and write well, . .	8·46	8·00	0·46
Instruction superior to reading and writing well, ...	0·34	0·37	0·03
Instruction could not be ascertained,	2·34	2·21	0·13

'It is thus proved beyond the power of cavil or denial, that the bulk of our criminals spring not from the entirely ignorant classes, or from the well-instructed, but from those who have received precisely that smattering of mechanical teaching which feeds pride, empowers vice, and increases crime.'

Such facts and statements, we believe, must satisfy every candid reader that *teaching is not training*—that the mere reading of the Scriptures *is not religious instruction*, and that religious instruction *alone* is not *Moral training;* and farther, that there still remains a gap in our educational and moral economy for the cultivation of the young between the ages of two or three to fifteen years.

SECTION III.

DISTINCTIVE FEATURES OF THE TRAINING SYSTEM.

CHAPTER XII.

THE SYMPATHY OF NUMBERS.

THE power of the Sympathy of Numbers, intellectually and morally, although hitherto overlooked by writers on education, is yet a practical principle of the highest importance. It must strike the most cursory observer, that there is a mighty influence at work in towns and large cities, which, comparatively, is not to be found in rural districts. In the country, moral training by the parents is in a great measure practicable, where the child, nearly free from companionship, follows his father at the plough, or his mother in the dairy; but it is widely different in towns, with the father in the workshop, the factory, the counting-house, or the study. The mother, also, is so occupied with work and household duties during the day, as scarcely to be able to pay any attention to the moral training of her children, even were it practicable to keep them confined within the compass of a small dwelling, perhaps a garret or a cellar. *The Sympathy of Numbers* is an influence, mighty either for good or for evil. At present, with the young, it is all on the side of evil. To lay hold of this principle and turn it to good, is the great desideratum. It is not enough to say to parents, train your children. How can they train them if they are not with them, but leave them of necessity to the training of the streets? Our object, therefore,

has been to render the schoolmaster a moral as well as an intellectual trainer, when parents cannot be with their children, and thus to direct the *Sympathy of Numbers*, out of doors as well as at the fireside, into a right and Christian channel.

But it is asked—Why propose such a change in education as implies that the old school-house is no longer fitted for the purpose? Our answer is, the old school, at the best, only taught or trained the intellect of the child, and made no provision for improving his moral and physical habits. This important object, as we have already shown, requires a gallery in school, and a contiguous play-ground or *uncovered* school-room, for the moral and physical development and training of the children under the superintendence of the master.

Why, it may be asked again, at this late stage of the world, introduce moral training in school, when moral teaching and secular instruction have hitherto done so well?* We answer —Education hitherto has not done well; upon the whole, it has made but a slight moral or even intellectual impression on society. It has done little for its moral elevation. Take away family training and *self-training* in a few instances, and what have we left that school education has accomplished in this respect? Marvellously little indeed. Reading, writing, and arithmetic are imagined to be sovereign remedies for the evils of the youth of large towns. Will any one acquainted with the moral condition of this novel, *and to some a fearful* state of society, for a moment conclude, that the knowledge of these arts, with mind and *habits* totally untrained to the proper use of them, can ever elevate the sunken masses in such towns and cities as Manchester, Glasgow, London, Liverpool, Edinburgh, Paisley, Birmingham, Dundee, Dublin, Cork, or Limerick, sunken in mind and manners as thousands in these places are, without any means that can reach or are calculated to impress them? As well might we hope that

* Those who do not remember beyond twenty years, will please observe, that whether the various methods be changed or not, the term training is now almost universally used by all educationalists instead of teaching or instruction.

by sowing hay-seed we should reap corn. The old system may do, *so far*, for rural districts; but the Training System as a whole is requisite for the moral elevation of society in cities and towns, and even in manufacturing villages.

In the training school, children of whatever age, when from under the eye of their parents, who are engaged in various occupations during the day, are kept from the evil companionship of the streets, and not merely taught but trained in a moral atmosphere.

Example, indeed, is more powerful than precept; but *sympathy* is more powerful than either, or both combined. And when example, precept, and sympathy combine, as in boys of the same age, an influence is in operation, in opposition to which the example and precept of parents and guardians are rendered almost powerless.

The power of the sympathy of numbers is felt every day in politics, in religion, and in vice. Our towns are the centres of political power, religion is apt to cool without numbers, and vice is most prolific in city-lanes and the busy haunts of men. The same holds true in the training school gallery for intellectual and moral culture, and in the play-ground for moral development. In both, the sympathy of numbers is a most powerful influence for good or for evil, according as the children are or are not properly superintended and trained by the master.

There is an intellectual and a moral sympathy that children feel with those of the same age, which is not felt by the members of a single family. Other sympathies are indeed experienced in the family, which no school can possibly furnish; yet intellectually, and even morally, the school is a necessary and powerful auxiliary. In a family, the boy at twelve sympathises not with his brother at nine, and still less with his sister at seven or eight; he naturally chooses for his companions, at any game, or for any pursuit, whether innocent or mischievous, those about his own age, and makes the choice from *sympathy*.

In conducting an intellectual lesson with half-a-dozen children in a class of different ages like a family, the questioning must all be individual; whereas with a gallery of 70 or 80 of nearly the same age (and the nearer the better) the questioning, and development, and training may be conducted chiefly simultaneously; and thus, whatever answers are brought out by the trainer, from one or more of the children, can be made the possession of all, so that every one may learn what any one knows—thus diffusing knowledge more widely, and causing the variety of natural talents and dispositions to operate favourably on all. A similar effect takes place in the moral development of dispositions and habits in the play-ground, some particular instances of which should be noticed by the trainer, on the return of the children to the school-gallery, and when, again, the sympathy of numbers operates favourably in applauding the good deed, or condemning the misdemeanor. There is a power, therefore, in numbers, not experienced in individual teaching or training; and the play-ground and the gallery conjoined, under proper management and superintendence, afford *the most perfect sympathy.*

Whilst the pupils sympathise with each other, it is important that they sympathise also with their master. For this purpose, it is necessary that he place himself on such terms with his pupils as that they can, without fear, make him their confidant, unburden their minds, and tell him of any little mischief they may have done. Teachers and parents, desirous of gaining the confidence of their children, must in fact themselves, as it were, become children, by bending to, and occasionally engaging in, their plays and amusements. Without such condescension, a perfect knowledge of real character and dispositions cannot be obtained.

It is almost unnecessary to furnish proofs of the power of the sympathy of numbers. Witness the enthusiasm of a crowded public meeting or house of Parliament, and the chilling effect of a thin assembly. What clergyman's feelings are insensible to the influence of numbers, compared to half-

filled benches? What listener does not catch something of the enthusiasm of the speaker in the one case, and of the damping influence in the latter? See the ardour of a crowd of children at play, compared to the solitary game engaged in by one or two individuals.

Examples might be furnished without end, of the power of the *sympathy of numbers*. Every person feels its influence in the church—the public meeting—the place of public resort—in music—in politics—in private and in social life. *Sympathy* is a principle of our nature, which may be directed to good or evil, and is more or less powerful in proportion to the proximity and concentration of *numbers*.

SECTION III.

CHAPTER XIII.

SEPARATION OF THE SEXES.

As a principle of action, few points have more thoroughly escaped the attention of educationalists, than the question, whether the cultivation of youth is advanced or retarded by *the separation of the sexes* in school.

Till lately, in the schools of Scotland, boys and girls were uniformly taught together. In England, the custom of separation has been nearly as universal. Of late years, among the higher and middle classes in Scotland, girls have been very generally taught separately from boys, and among the poor the separation principle has been gaining ground.

In England, the tide has begun to flow in the opposite direction. The public now discuss the subject freely and dispassionately; and since many directors of schools in the South, who have been supplied with trainers from our Seminary, have ventured to place the sexes together in one gallery, and in one play-ground, with great advantage, prejudice is beginning to give way, and the enlightened part of the public are yielding to the suggestions of fact and experience.

It cannot but be important to the moral and intellectual well-being of the rising generation, whether girls are trained with boys, or separately. The point is not a mere negative question, but fraught with important national, and of course individual consequences. Let us look calmly at the subject in some of its bearings.

We are all aware of the softening and humanising effect which female society has upon the male creation. It influences the fireside, the social circle, and the public meeting. It restrains rudeness and impropriety of every kind; and while the men are thus improved, the females are not less benefited in their intellectual and moral character. Deprive man of female society, and he would soon approach to, if not actually sink into, barbarism; and exclude females from the society of the other sex—the history of nunneries will unfold the consequences. What is morally and intellectually true in regard to grown-up persons, is equally so in respect to the young; and if men and women ought to act properly towards each other when they meet, and meet they must, then children cannot be too early trained to practise this virtue.

Every one is satisfied that boys are improved by the presence of girls; a wholesome restraint is obviously experienced. It is not so apparent, however, that girls are improved by the presence of boys. We believe it is perfectly mutual, although not so obvious. The girls are also under a restraint, less visible, it is true, because they are less boisterous, but equally valuable in elevating and strengthening the *real* character, by preventing the exercise of tittle-tattle, evil-speaking, etc., etc., and substituting things ennobling, which females are perfectly capable of attaining. Let each sex approach the other nearly half-way, and then each in manner and *real* character will be certainly and equally improved.

The consideration of the separation of the sexes in education is exceedingly important; for if it forms a part of moral training, no parent who calmly considers the good of his children can treat the subject with indifference or neglect. It is a subject that cannot be too often repeated, and therefore we would ask the question: ought boys and girls to be educated separately or together? The youth of both sexes of our Scottish peasantry have been educated together, and, upon the whole, the Scots are the most moral people on the face of the globe. Education in England is given separately, and

we have never heard from practical men that any benefit has arisen from this arrangement. Some influential individuals there, mourn over the popular prejudice on this point. In Dublin, a larger number of girls turn out badly, who have been educated alone till they attain the age of maturity, than of those who have been otherwise brought up; the separation of the sexes has been found to be positively injurious. In France, the separation of the sexes in youth is productive of fearful evils. It is stated, on the best authority, that of those girls educated in the schools of convents apart from boys, the large majority go wrong within a month of their being let loose on society, and meeting the other sex. They cannot, it is said, resist the slightest compliment or flattery. The separation is intended to keep them strictly moral, but this unnatural seclusion actually generates the very dispositions and practices desired to be avoided.

We may state that it is impossible to raise girls intellectually as high without boys as with them; and it is impossible to raise boys morally as high without the presence of girls. The girls morally elevate the boys, and the boys intellectually elevate the girls. But more than this, girls themselves are morally elevated by the presence of boys, and boys are intellectually elevated by the presence of girls. Girls brought up with boys are more *positively* moral, and boys brought up in school with girls are more *positively* intellectual, by the softening influence of the female character. The impetuosity and pertness of a boys' school are by no means favourable even to *intellectual* improvement; and the excessive smoothness of female school discipline does not strengthen or fortify the girl for her entrance into real life, when she must meet the buffets and rudeness of the other sex. Neither sex has participated in the improvement intended by Providence, by boys and girls being born and brought up in the same family. Family training is the best standard for school training; and if the schoolmaster, for a portion of each day, is to take the place of the parent, the

separation of the sexes in elementary schools must be a deviation from this lofty standard.

Much might be said on this highly-important subject. We would solicit those benevolent ladies who sigh for the establishment of girls' schools, to the exclusion of the other sex, to examine carefully and prayerfully, whether the exercise of such tender benevolent feelings may not actually prove injurious to society as a whole. It is very pretty, and truly sentimental, to witness the uniform dress and still demeanour of a female school; but we tremble at the results. Most certainly, moral training wants one of its most important ingredients when the sexes are not trained together to act properly toward each other.

A number of the schools established of late years in the towns of Scotland, even where the system pursued has been what is termed *intellectual*, have been for boys alone, or for girls alone—the projectors acting as if they trembled at a shadow or a phantom of their own imagination. Man, whether male or female, is no doubt a sinful creature; and sin and folly are to be avoided and checked on their first development. We admit that some danger may arise from non-separation in a *teaching* school without proper superintendence; but there can be none in one for moral *training*.

Under twelve years of age nearly all lessons may be given to boys and girls in the same class with mutual advantage. Beyond that age, the branches useful to each in the sphere in which Providence intends they should be placed, although in some points the same, yet they naturally and gradually diverge. Absolute separation, however, for any lengthened period, we conceive to be positively injurious.

In the model schools of our Normal Seminary, the most beneficial effects have resulted from the more natural course. Boys and girls, from the age of about three to fourteen or fifteen years, classified, of course, first under six, then under nine, again under twelve, and again under fourteen or fifteen, have been trained in the same class-rooms, galleries, and

play-grounds, without impropriety—the female industrial department being exclusively for girls above ten years of age. Nay, during the last twenty-seven years, about 2000 students, chiefly between the ages of eighteen and thirty, have been trained in this Institution—two-thirds generally being males, and one-third females—and for a considerable portion of the day they have been together, in the same classes, schools, and airing-grounds and class-rooms, and not one case of impropriety has occurred; on the contrary, the utmost propriety has been maintained. Of course, suitable masters superintend them during the day, and it is hoped that the halo of Bible and moral training has tended to produce these results. It may be imagined that such a course might lead to imprudent marriages, but, so far from this being the case, since the commencement, in 1826, we have learned of only half-a-dozen marriages having taken place among the students, and two of the parties were engaged or intimately acquainted with each other previously to entering the Institution.

Much may be said respecting our practice of male and female students being trained in the same classes, and being lodged without the walls of the Institution. While we would not advocate this method where moral training does not form the basis of the system pursued, yet we may state, that the want of a proper principle of TRAINING alone renders it dangerous for the sexes to be placed together during the variety of school exercises, and that the same principle which dictated, at the commencement of the Institution, a quarter of a century ago, that the training of boys and girls should not be conducted separately, also dictated that grown persons would alike be benefited by the practice. In each case, neither our desires nor expectations have been disappointed.

After school hours the children are at home with their parents, and the students from the country are lodged in respectable private families in the immediate vicinity of the Institution—thus copying, as closely as possible, the most natural and improving of all modes of education: at school,

under a properly-trained master, during the day, and at home, under their parents, in the evening. Even where the conduct of the parents is not altogether exemplary, we prefer this mode to any other; the moral training of the school proving a powerful, if not a complete antidote; and the moral conduct of the children is found to have a very powerful reflex influence on their parents, promoting cleanliness and sobriety, and even piety, at home.

Whether the principle of the non-separation of the sexes in training be acquiesced in or not, the power of *sympathy*, we believe, will compel to the adoption of the principle, if ever the youth of our country are to be trained intellectually and morally. Let it be kept in mind that, notwithstanding all the stir and speechifying about educating the poorer classes, we are yet only on the threshold of the enterprise.

It is in England where the separation system is most general and complete. We know, from many communications which I have received for years past in regard to the demand for trainers from this Seminary, that everywhere the clergy and directors of schools are teazed to the uttermost, and know not what to do, by the frequent changes consequent on having separate schools for boys and girls, and, consequently, male and female teachers. If a man and his wife be employed for the two schools, the latter in general has young children, and they must be attended to; if not, then the first duty of her life is neglected. She is not always well—sometimes delicate. Then one of three things follows: the school suffers, her own children, or her own health; probably all to a considerable extent. In only a very few cases is the wife intelligent, active, vigorous, and without children, all of which are necessary qualifications in a schoolmistress having the entire charge of a school.

If the mistress be sister to the male teacher, and unmarried, amiable, intelligent, and efficient, what more likely than that she should be picked up by some man of sense with whom she gets acquainted, and then the school requires a new mistress!

And unless the man takes to himself a (schoolmistress) wife, he also may require to look out for another situation, to make room for a married couple, and, besides, the man and wife are not always both trained or equally intellectual. These are difficulties which must ever accompany the 'separation system,' and never can be cured but by having a man for head-teacher or trainer, and where a female is necessary, the wife or sister, as an *occasional* assistant, and, of course, *boys and girls taught and trained in the same school.* In most cases the wife can arrange to teach sewing, etc., for two hours during the afternoon.

Since the first publication of this article, many schools have adopted the principle; many more have been shocked at the 'barbarous idea,' the 'unheard-of indecency and impropriety of having boys and girls together in the same school, and in many of the same classes;' still, however, it leavens the public mind, and on the sound principles of moral training, and, as we have endeavoured to show, of *necessity* and even expediency, it must eventually prevail and become general.

We might quote many opinions on the subject. One clergyman, writing for a trainer for his parish, says, 'Our directors unanimously agree to the non-separation principle.' A former student, a trainer in one of the Poor-law Unions of England, copies the opinion of clerical visitors from his note-book as follows:—

'Another point for which you contend is, that boys and girls should be taught together. When I first came to this place, about three years and a-half ago, I found the greatest prejudice existing against such a plan. I tried to point out the advantages of it; but all my efforts were fruitless for a period of fifteen months. At length they agreed to let them have the Bible training lesson in the morning together. It was followed by none of the evil consequences they had anticipated; on the contrary, the happiest results were produced. They are now so convinced of its good effects, both upon boys and girls, that they wish them to have all their lessons together, except writing. I will give you the chaplain's opinion of it. The following are extracts from his report book:—

'"The improvement among the children continues. I find that

taking their lessons together excites among both boys and girls a most useful spirit of emulation, without any ill-will or rivalry whatever.

'"Continue to perceive very useful results from the boys and girls taking their lessons in company."

'He is not the only person here who now approves of the plan. Several clergymen, who are guardians, think highly of it; and some of them have, I believe, adopted it in the schools connected with their own parishes.'

The Wesleyan Conference, ten years ago, decided to adopt the entire Training System, and have lately established a Normal Training Seminary and College for themselves, in Westminster, London, rectors and masters for which have been prepared in our Institution. The moral training schools established throughout England by the Wesleyan Communion, continue the principle of having boys and girls in the same classes. A noble lady and practical philanthropist, who for years past has had several trainers in her schools, although convinced of the propriety of the non-separation principle, found the public feeling so strong against boys and girls being trained together, that her ladyship introduced them together, in the first instance, only during the morning hymn, prayers, and Bible training lesson. This was attended by very beneficial results.

We are not surprised at a portion of the sensitiveness experienced, in regard to the non-separation principle in schools for mere teaching, more especially under the monitorial system. We are satisfied, however, that it only requires the experience of moral training schools, with competent trainers, to convince every reflecting mind that no such danger can arise from it, but, on the contrary, great and decided benefit.

SECTION III.

CHAPTER XIV.

BIBLE TRAINING—THE THEORY.

EVERY school where the Scriptures are read and spelt, as a book for teaching the art of reading, is said to afford religious instruction, and is termed a Bible or Scriptural school. Most certainly, one point is gained in seeking the interests of the young, when they are daily or even weekly brought into contact with the Bible,—as important, certainly, as is the circulation of copies of the Scripture in families throughout the world, without note, comment, or explanation. In both cases, the reading of the Bible is useful only under certain circumstances. If the understanding be not exercised, as well as the eye and the memory, little good will actually be done.

We believe that a delusion exists to a large extent in the minds of the Christian public in regard to the simple reading of the Scriptures in school. Greater results are expected to follow than can reasonably be realised. The results, however, have been quite equal, we believe, to the means used. A large proportion of children read the Bible whose minds have never been exercised on the most simple truths it contains. Before we truly practise its virtues, the heart must, of course, be affected. This, however, is the work of a higher power than that of man. Let us use the means—let us do our work, and God will assuredly do His. But the knowledge of these virtues and graces must pass through the

understanding; explanation or picturing out, by parent or teacher, the children have rarely ever had; how then can their affections and motives be influenced by truths they do not know or comprehend? In reading the historical parts of Scripture, which are the portions most commonly read, such young persons may remember some of the facts of the narrative; but the lesson which might be valuable to them for life and godliness they do not see, therefore they cannot draw it for themselves. Children do not naturally apply the lesson, and it is seldom alluded to by the teacher. Every one who has questioned young persons on any portion of Scripture which they may have read, will acknowledge how marvellously little is remembered, or has been apprehended by them. We are not surprised, therefore, at the slow progress that the Christian religion makes in the world. Too generally words have been communicated without ideas.

These considerations, therefore, constitute our stimulating motive in desiring the establishment and extension of a particular mode of communication termed BIBLE TRAINING in all schools, week-day as well as Sabbath, as at once a natural, Scriptural, and highly-intellectual exercise;—to show, in fact, by a particular process, the plain and obvious meaning and lessons, not merely of *the history*, but of the emblems and principles of Scripture,—to suck the honey, as it were, from each flower, and, as far as possible, by *picturing out*, to make each passage speak for itself, and thus enable the scholar to draw the spiritual or moral lesson without any dogmatic explanation by the master.

Figures and representations from nature, as well as historical facts, are the usual methods employed in Scripture by the Divine Spirit in communicating spiritual and moral lessons. Till these are clearly pictured out, the real meaning and lessons do not appear. When thus treated, Scripture explains itself—the meaning is obvious. What the Bible trainer has to do, therefore, in conducting a lesson, is to use only such language, and suggest such illustrations, as are within the

attainments and experience of his pupils; and then, of course, the trainer and pupils alike *see* the lesson each passage or emblem contains. We have heard, from persons resident in the East, that the reason why some truly-devoted and self-denying missionaries fail in impressing the Indians with their discourses is, that they use too few, sometimes no '*similes.*' Similes, however, are the means of attracting and convincing the inhabitants of the western and northern world, as well as those in the east, when facts and arguments sometimes fail. The Scriptures furnish the best examples of simple and familiar illustrations drawn from nature and ordinary life. We might quote a thousand examples were it necessary: one can scarcely open a page of the Bible without meeting such. How vastly important, then, must the study of natural science, and the manners and customs of the East be, so as to enable a person to analyse the emblems and imagery of Scripture! This is valuable, not merely to the missionary and the Bible trainer in school, but to every public and authoritative preacher of the Word, and to every parent. During this exercise, the trainer derives quite as much enlargement of mind as the pupils do; nearly every intelligent and successful trainer acknowledges that two or three years' practice in school has trebled his own knowledge of Scripture, and the same is the fact in communicating natural science by oral training lessons.*

A simple analysis of the terms Reading, Teaching, Training, may, in some measure, convey what is meant by the process we desire to establish:—

1. *Bible Reading* we understand to be the simple reading of the words of Scripture, without explanation or analysis, and is what is practised at the present day in five cases out of six. Thirty years ago it was all but universal. The whole mean-

* The fact is this, the emblems of Scripture are rarely explained or attempted to be pictured out in schools; hence they are, in a great measure, a dead letter when used by the preacher in his discourses in the pulpit.

ing of a passage or text of Scripture frequently rests on one or two words. If these are not understood, the reader may, with equal profit, read the whole passage in a foreign tongue.

2. *Bible Teaching* we understand to include an explanation or telling by the master of the meaning of what is read, instructing the child, as it is termed, and conveying the explanation in words more or less simple, which the pupil may or may not comprehend, and which point the teacher does not use any systematic means of ascertaining. This explanation or questioning may be confined, as is too much the practice, to the mere facts, without the lesson itself, or it may include both. When questioning is added to telling or instruction, such an examination then forms one step in the process of training, but still rises no higher than examination.

3. *Bible Training* is not simple reading, although the passage must be read or repeated. Nor is it mere telling or explanation, although the meaning must be told and explained, but not entirely by the master; nor is it mere questioning by the master and answering by the scholars, *viva voce*, or what may be gathered from a printed book; and yet questions are put, and answers are received, but they are mixed with ellipses by a particular process, and in such a way, as that instead of the master-trainer drawing the lesson, the children are required and enabled to do so to him in their own language, more or less simple. The being able to do this, is the proof that the whole subject-matter has been clearly *pictured out*, and rendered visible to the mind's eye of the children.* What the children mentally see, they can therefore express in their own language. We may here remark that the theory and practice of Bible Training proceed upon the principle, that nearly every passage of Scripture, when naturally pictured out in words, explains its own meaning.

The participation of the pupils in almost every sentence of a training lesson by filling in ellipses, as well as by answering questions, partly individually, but chiefly simultaneously,

* See Section IV.

coupled with those physical movements so essentially necessary to produce and maintain order and attention, do at the same time completely extirpate sleep or drowsiness from the children.

On the old rote methods, the child seldom knows—on the mere question and answer system, the child may or may not understand, what he technically answers; whereas, on the Training System, the child cannot fail to know, because he gives the lesson or deduction, not the trainer. The trainer unquestionably *teaches* facts, but chiefly acts the part of a guide or director to the natural conclusion.

Bible Training, then, we consider to be the natural mode of bringing out the lessons of Scripture after Scriptural examples, and not as these truths are usually taught. For example, one of the passages of Scripture, which is generally considered above the comprehension of children, may be rendered, intellectually at least, comparatively easy of solution. It is written, "As the hart panteth after the water-brooks, so panteth my soul after thee, O God." (Ps. xlii. 1.) Two ways are generally adopted in teaching this passage, both of which are unnatural, viz., *first*, questioning on the history of David's flight from and persecution by Saul, which called forth these expressions, without alluding to the hart, etc., "as the hart panteth;" or, *secondly*, by explaining and enlarging on what it is to long after God, and wait upon God, without any natural illustration whatever of the condition and panting of the hart, as is so plainly set forth in this passage. Such methods are most dark and uninteresting to the young, the ignorant, and the careless. They do not understand the analogy of the condition of the hart, in relation to David the king, for it has not been pictured out, and therefore they are left entirely unimpressed.

The Bible training or natural system, on the contrary, *commences* with a plain and simple analysis of the natural history of the hart—its panting—what is panting—why it pants—nature of the climate—dust—heat—being hunted, it may be

on the dry mountains of Judea—whether it must have plunged into or drank from the water-brooks formerly, before it could long or pant after them, etc., etc. Thus, when "*As* the hart panteth after the water-brooks," has been from the very first pictured out, the children, intellectually at least, will easily perceive the analogy: "*So* panteth my soul after thee, O God." They are prepared also to draw the practical lesson from such illustrations as may have been previously suggested—interest and attention have been awakened by that which never fails to please, viz., a natural picture. *This mode forms a fundamental part of the system*, and is as applicable to the Sabbath school as to the week-day training school; the only exception—but a fundamental one in the complete training of the child—is this, that in the week-day school the lessons are reduced to practice, under the eye and superintendence of the trainer.*

We cannot approve of the following plans of religious instruction in school, as substitutes for Scripture analysis and picturing out, viz.:—

1. Reading a chapter to the children without any explanation, as if we were afraid the children might understand the meaning of what is read. More would be done than this, even were we reading an essay on the steam engine, the carrier-pigeon, geology, or galvanism.

2. Confining the religious instruction to extracts, to be found in a reading or spelling school-book;

3. Or limiting it to a dozen or twenty little books, containing short extracts of Scripture history, without drawing any practical lesson, but simply questioning on the historical facts.

Why not read the daily school lesson, from the lesson-book itself—the Bible—so as to generate in the young mind a reverence for its authority and contents?

According to the Training System, the daily morning

* See small publication, 'Bible Emblems for Training Lessons in Sabbath and Day Schools.'

lesson is uniformly read from the book itself,* whilst at the same time ample provision has been made for those who cannot read, by the trainer reading it for the children, and analysing the substance of the quotations *conjointly* with them. When the children can read, they do so with the master; and when they cannot, the book is read for them, and is repeated sentence by sentence after him. The trainer takes care that the children contribute whatever knowledge they may already possess, during the natural process of picturing out the passage, and of drawing the lessons which may be deduced from it.

The usual period of school education is too short to admit of even the outlines of Scripture being acquired in the course of reading the Bible *straight* through, as it is called. Of how much importance, therefore, is it, in addition to what parents can communicate at home, or clergymen from the pulpit, that the clear and *broad outlines* of Scripture be simply analysed and familiarly illustrated at an early period, so that, in after life, the young may be enabled to make considerable advancement, and fill up these outlines by reading, observation, and reflection! By this simple and natural mode of oral training lessons, the children receive as much religious instruction during *school hours*, before they are able to read, as after they have acquired the art of reading. Independently, therefore, of the proved efficiency of this principle, when practically and perseveringly carried out, the period of instruction is, in this way, greatly extended; we would say at least trebled. Let us suppose a child to commence his school education at the age of six, and to receive no Bible lesson whatever till he attains the age of eight, when we shall suppose him able to read the Scriptures fluently for himself. If he leaves the English school at ten—which is too frequently the case—his

* For when the idea has been once fixed in the minds of children, that the Bible, *as a whole*, is the revelation of God's will to man, any lesson read from it, comes with much more authority than from a book of extracts, or the pages of an ordinary spelling-book.

religious instruction is thus confined to a couple of years. On the principle of *Bible Training*, however, he would receive religious instruction from the day of his entering school, continued in a regular and progressive course, till the time came for his commencing his labours in the field, factory, or workshop. If, in addition to the privileges he will thus have enjoyed, we suppose him to have been sent to the Initiatory Department at the age of three, he will have had the foundations of Bible knowledge firmly laid, before even the usual period of entering school, and his mind prepared for the further development of that course of Bible training which, we have said, progresses, both in extent and minuteness, up to the time of his leaving school.

We are aware that no treatise can exhibit the power and beauty of Bible training; for, in addition, it requires the sympathy of master and scholars, the eye, the action, and the tones of the voice. Indeed, to know the system properly, we must be able to practise it. We feel therefore the absolute weakness of representations on paper of that which no words can adequately convey.

The truths of Scripture are stated in language suited to the condition and capacity of all ranks, in the forms of narrative, precept, emblem, and imagery; to suit the young and the old, the peasant and the philosopher, the governor and the governed; and whilst 'milk' is found in the narratives, 'strong meat' is richly imbedded in the emblems and imagery. The most illiterate may find all that he needs to satisfy him, and the most learned may find ample exercise for all his powers in the contemplation of that most sublime of all knowledge which it reveals—knowledge of the character of God and the condition and prospects of man.

All nature and art seem brought into requisition in the communication of God's will to man, *from* which, and *through* which, its lessons are drawn and conveyed; and while in the history, poetry, natural emblems, and reasoning of Scripture, the intellect may be cultivated, there is in the lessons drawn

from these, that which teaches how we may serve God here, and enjoy Him through eternity.

What ancient or modern poetry can equal in sublimity some passages in the book of Job and the Psalms, and the prophet Isaiah, or the statement in Genesis, "God said, Let there be light: and there was light!" What can equal the following: "He weigheth the mountains in scales, and the hills in a balance"—"He taketh up the isles as a very little thing, and meteth out the waters in the hollow of His hand"—"He rideth on the wings of the whirlwind!"

What ordinary historian could, or would have condensed such a scene as the transfiguration of Christ within the compass of seven short sentences?

The lover of natural history may bring into exercise his knowledge of animal and vegetable life, as in the emblem, "As the eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings," etc., or the "Flower of the field," "Fig tree putteth forth her figs first" (not leaves); with the innumerable allusions to animal and vegetable life, all of which, though not intended to teach science, but to convey moral and spiritual lessons, pre-suppose a knowledge of the laws and facts to which they refer; hence the necessity and importance of teaching physical science as an ordinary and daily school exercise.

The geologist may discover proofs of extreme old age in the strata of this terrestrial globe; but he will find nothing in these inconsistent with the account of the creation, contained in the first chapter of Genesis. That chapter was not written to teach geology. A thorough analysis, or a training lesson, however, will discover to every candid mind, that the narrative contains nothing which can prove whether the creation of the materials of the earth took place 6000 or 60,000 years ago.

Every figure of Scripture is true to nature, the most apposite that could be used, and only requires to be unfolded to the mind's eye, to show its appropriateness, beauty, and

consistency. 'As' and 'So' are of frequent occurrence in the sacred volume. Spiritual things have been, and can alone be communicated through earthly things. As the natural thing, So the spiritual or practical lesson. For example, As the leopard cannot change his spots, So they that are in the habit of doing evil cannot learn to do well. As the day-star to the ancient mariner, So Christ. As silver is refined, So, etc. As the shield to the warrior, So, etc. As the sow that is washed, So man in his natural state. "As iron sharpeneth iron, So doth the face of a man his friend." When the As of the natural emblem has been in the first instance clearly pictured out, the So, or practical lesson, will be apparent to the mind of the pupils. They will readily be able to give its application, and this is the test of the trainer having properly conducted the lesson.

The trainer, whether in Scripture, in science, or in morals, will find his truest and most natural model in our Saviour's practical exhibitions of doctrine and conduct while on earth. "Is it lawful to give tribute to Cæsar?" said the Pharisees: "Show me a penny," said our Saviour. "Who is my neighbour?" said the same party; Jesus pictured it out by the story of "the good Samaritan." "They watched him, whether he would cure on the Sabbath-day;" our Saviour looked upon them and asked, "Is it lawful to do good on the Sabbath-day, or to do evil; to save life, or to kill?" but they held their peace. He did not *tell* the Pharisees whether it was or was not lawful to do good on the Sabbath-day: He appealed to their consciences; *He trained them;* they felt the rebuke; "they held their peace." Our Saviour's illustrations were uniformly within the range of the experience of His audience: "The sower went forth to sow," etc. "Even as a hen gathereth her brood under her wings." "In the evening it will be fair weather, because," etc. He only employed illustrations which were suited to the experience and occupations of those he addressed. Had Christ lived at the present time, in illustrating spiritual truth and practical duties, He no doubt would

have adduced illustrations from many points of modern science —astronomy, mechanics, optics, and geology. The velocity of the locomotive, or the electric telegraph, would not have escaped his notice any more than the 'weaver's shuttle.' Scripture generally, indeed, but our Saviour's example in particular, is the best standard of training, as suited to the nature and character of man: and how could it be otherwise? for "He knew what was in man."

All analogies and associations, in drawing out the natural picture of a Bible lesson, whether narrative or doctrinal, ought to be such as clearly illustrate the subject, and at the same time do not cause the mind to wander from the point in hand. This may be familiarly illustrated. In travelling along a road, I wander not, although my *right eye* takes in, as it were, the hills, and fields, and villas, on the right side of the road, provided all the while I keep my *left eye* on the road, and have glanced shortly in that direction; neither do I wander, though I look to the scenes on the left, observing the same precaution as before, viz., that the road *itself* be kept in view. I wander, however, when I take both eyes off the road—viewing, it may be, the distant horizon or lofty mountains—while all the time I move along unmindful and unobservant of what is immediately at hand, and ought to be the object of my primary observation.

We ought to enjoy whatever is visible in the course of our journey. Some wander so far from their subject, that the original topic is lost sight of; others adhere so rigidly and drily to it, as to deprive themselves of the natural associations and analogies which tend to give it greater vividness and interest, and to rivet it on the memory. On this point, no rule can be laid down, save this plain one, the practical application of which must be left to every trainer's discretion and experience—that all digressions be such as to lead back the scholars easily and speedily, and with *increased* interest and intelligence, to the original topic.

It must be manifest to every unprejudiced mind, that our

reverence and love for any book can neither be promoted nor increased by its having been made the platform for the drudgery and toil of learning to read and spell. This is a serious and wide-spread evil as respects the Bible; and we must raise our voice against what we deem so highly injurious—so levelling in its tendency to the minds of our youthful population. Bible training, on the contrary, involves more than mere reading or spelling, or explanation, or question and answer. We do not place the Bible in the hands of young children as a school-book till they can read with tolerable accuracy; and long before it is so placed, they, by the Bible training, have acquired a relish, if not for its lessons, at least for the narratives, and emblems, and imagery through which these lessons are conveyed.

Bible Training includes the great outlines of the narratives, precepts, promises, threatenings, parables, and emblems of Scripture. Every word, and every emblem or metaphor, is *pictured out* and familiarly illustrated, and this secures a thorough understanding of the subject.* It is only a small portion of the entire Scriptures that can be read during the longest course of a school education, yet the varied points exhibited in the list of Bible lessons, when pictured out day by day, must so illuminate every page of Scripture, that the person, through life, will profit more certainly under his own private reading and the public services of the sanctuary.

Some of our friends may object to laymen analysing or picturing out, or even explaining Scripture in school. We would, however, entreat them to examine any child, or even any grown person who can read well, but whose mind is

* A knowledge of the climate and productions of Palestine, and the manners and customs of the Jews, is absolutely necessary to the Bible trainer, otherwise he is apt to founder at every step. He may be greatly assisted by perusing several publications by the Religious Tract Society of London—such as, Scripture Emblems; Manners, Rites, and Customs of the Jews, etc. Also, African Light, by the Rev. J. Campbell—Illustrations of Scripture, etc. etc.

uncultivated (for cultivation is the result only of an exercise of the faculty of understanding), as to the amount of information he has drawn from the passage, by its being simply read by him or to him. We have made the experiment very many times with young and old, and found it to be almost nothing. A point of narrative may have been apprehended, but, as we have already said, no lesson has been deduced. The whole picture is not present to the mind; the child, therefore, *does not see that on which the lesson rests.* For every practical purpose, then, the mere reading of the Scriptures is in a measure lost, and the person may continue reading on without the understanding or affections being at all impressed by the words he reads. And what, after all, is the use of Bible reading, or Scriptural knowledge, unless we are in circumstances to derive practical good from the lessons it is intended to convey? Every narrative, of course, embodies some practical lesson.

To all who admit the propriety of any explanation, we would say, that *if Scripture is to be explained or analysed at all, it should be conducted in the fullest and best manner possible;* not to admit this, is assuredly to be inconsistent. The command is not merely, read the Scriptures, but 'search—search as for hidden treasures.' 'Everything worthy of being done at all, ought to be well done;' and truth loses nothing by simplification through the fullest analysis. In prosecuting Bible training, we do so, regarding it as a natural and efficient process, and the most powerful we have yet seen or heard of; not indeed in the tame and imperfect mode we are able to represent on paper,* but as it may be exhibited in actual practice.

It is foreign to our system for the school-trainer to assume the character of a preacher, whatever parents may do at home. All that is expected or required of him is, that he conduct the lesson so, that the *natural picture* be fully drawn; in other words, to render it visible to the mind's eye of

* See Practical Examples of Training Lessons.

the youngest and most ignorant child present; and, then, as we have already stated, to draw from the children the moral and spiritual lessons.

The master, in conducting an oral Bible training lesson, may no doubt lead the children into error, but he can only do this when he leads their minds blindfoldedly—when he does not naturally and clearly *picture out the whole outlines first*, and afterwards the minuter points of the subject that has been read as the text or foundation of the morning lesson. The Bible trainer can no more lead his pupils into erroneous intellectual or moral conclusions, provided he clearly pictures out to their mental eye the plain and natural truths embodied in the divine record, than can a physical trainer, for example, lead his pupils from the safe path into a furnace or ditch, with their bodily eyes open. Intellectually, on the one hand, as well as physically on the other, *they must know what they see*, and they never can know until they see it—bodily or mentally.

To read without picturing out the meaning, is as absurd as to teach a Welchman, a Highlander, or an Irishman to read the English Bible, before he understands a word of the language—examples of which have come under our notice.

It appears quite natural to reverse the order of conducting a Bible training lesson. Out of about 2000 students, male and female, who have passed through our hands in the Normal Training Seminary, we have never met with one, who, on entering the Institution, *first* pictured out, and then drew the lesson. Some, no doubt, more naturally than others attempted it. The general practice, however, has been (the unnatural one) to give the practical lesson at the very commencement without any attempt to draw the natural picture, or lay the premises on which the lesson rests. Others do so to a very limited extent, always, however, teaching or telling, rather than training, and compelling the children to take upon trust that of which, with the proper *mental* picture

before them, they might be (and actually are found to be) able to judge for themselves.

Many cures are proposed for the woes of Ireland. 'Justice is demanded for the green isle of the sea.' One thing we may safely affirm, that *Bible training, coupled with moral training, can alone fully accomplish the work.* From the experience we have had of Irishmen who have passed through our Institution as students, we know enough of the Irish character, to prove to us that it could not resist being highly interested with Scripture emblems and imagery, properly pictured out. What is good for Ireland is equally so for our own population, —the promulgation of the gospel, coupled with the practice of it, is the only cure: "Blessed are they that hear my words, and *do* them."

A Bible training lesson so thoroughly brings out the true meaning of the passage, and so enlarges the mind by analysing the natural picture on which the moral or spiritual lessons rest, that we promise the trainer or conductor, high as his knowledge of Scripture truth may be, as great an increase to his own mind, as he communicates to any or all of his pupils. Oftentimes have I commenced a lesson with my Sabbath pupils, thinking I knew the subject pretty fully, but ere I was done, the observations or answers of my scholars on the subject-matter of the lesson, threw a flood of light on the whole subject, removing perhaps a difficulty, or an apparent contradiction, and rendering the lesson to be drawn from the natural picture apparent as noon-day,—a training lesson thus becoming a practical commentary. We promise every Bible trainer, therefore, a rich addition to his previous stock of knowledge, and, what is of more importance, an increased facility in acquiring it; his own mind, as well as his pupils', being gradually sharpened up and improved.

CATECHISMS — LITURGY.— Under the head *Elementary Course*, we have noticed 'catechisms' as being likely to occupy the attention of a Juvenile school twice in the week for half-an-hour, say during the afternoon of one day, and on

Saturday morning instead of a Bible lesson. We would not reduce the Bible lessons under five weekly. The Catechism of course will be analysed and proved from Scripture, and thus afford a certain amount of religious instruction. In CHURCH OF ENGLAND SCHOOLS the Liturgy, on the same principle of being analysed and illustrated by Scripture proofs, might be highly profitable to the young, and would render them more attentive and intelligent worshippers during the church service. We know this has been tried in England with great effect by some individuals, both in Sabbath and day schools. The understanding, as well as the verbal memory, being exercised, the children are naturally more quiet in church, and less troublesome to their teachers, who, in general, undertake the task of superintending them; and a similar effect will be produced in regard to those children who individually accompany their parents.

Could we persuade parents, then, of the inestimable boon which such a course of training—secular, elementary, religious, and moral—would prove to their offspring—bearing in mind, as they ought to do, that a period of life is fixed by Act of Parliament under which labour, as well in factories as in mines, is prohibited—what a moral revolution would be produced among the masses, reaching in its effects to generations yet unborn! If our country is ever to be morally raised, it must be by directing strong and united efforts to the training of the young. We would here, therefore, call the attention of legislators, clergymen, and teachers, to the important fact, which all the statistics of crime—all the experience of the most devoted philanthropists prove—viz., that in proportion as you religiously and morally train the youth of a country, you are laying still more firmly the basis of national prosperity, and bringing into operation an engine for effecting the greatest good, exercising as they do a powerful reflex influence on their parents and relations at home.

SECTION III.

CHAPTER XV.

ORAL TRAINING LESSONS IN PHYSICAL SCIENCE, ARTS, ETC.

ORAL training lessons, in natural science and the arts, are found to be not merely a highly intellectual exercise, but are valuable to persons in every rank of society, whether master, servant, or workman. Whilst they are particularly valuable to persons in the humbler walks of life, in fitting them for manual and other labour, they are also important as the foundation of a more extended knowledge of science, to those whose circumstances may enable them to prosecute their researches still further. To the former, these school exercises may be nearly all the theoretical knowledge on such subjects they can ever receive. To the latter, a thoroughly analysed or *pictured out* training lesson, day by day, will be found an elementary exercise greatly superior to the ordinary mode of merely reading lessons or lectures, even when accompanied by explanation.

The teaching of science orally by gallery lessons, is a new and additional branch in popular education, and that it ought to form a distinct feature in schools, even for the children of the poor and working classes, will appear, when we consider the importance of servants (male and female), workmen, and mechanics, having a correct idea of things and of scientific terms. The workman, in consequence, would know better the meaning of relative terms, even in the drudgery of manual labour, and he might be left to execute much by a simple

order scientifically expressed, which he cannot now do without very close watching and superintendence; and although the mechanic must have acquired a practical knowledge of his particular profession, yet early school training in science and scientific terms would have expanded and exercised the mind of many a man, humble in rank, but of powerful intellect, so as to have produced many more James Watts, etc., than we now have, whose genius and discoveries might have enriched mankind, and added to the domestic and social comfort of all. How difficult it is to get a workman out of a beaten track, or, if he be a genius, to fix him in any track at all! These considerations induced me, at the earliest establishment of this system, to introduce, as a daily exercise in our model school, oral training lessons on science *without book*.

It is evident, that although some points of science, from observation, reading and conversation, do force themselves upon the young mind, and may be made available when a person attends a course of public lectures in after life, yet the fact of his knowledge having been gathered up at random, without arrangement or system, leaves him very much in the dark as to the basis on which all, or any science rests.

Visitors sometimes say, 'What have the children of the poor to do with science? let them learn to read their Bibles, and repeat their Catechism; that's the education suitable for the poor.' Science, however, is valuable alike to the mechanic and the man of business, in promoting the arts of life so indispensable to the wealth and comforts of all ranks of society. If the bold and clear outlines of science be given to all ranks, each may maintain his proper place in the scale of its ascension. The poor man, if he chooses, may advance beyond the limited period of his elementary school education, and the man of leisure and scientific research may rise as high as he pleases; whilst the genius, of whatever grade, acquires enough to enable him to prosecute his studies, and take his just place in society. But the trainer rises a little higher in his oral training lessons, and uses scientific terms, expressive of

scientific principles, such as are used by lecturers on natural philosophy, in consequence of which, it is still urged by some, WHY TEACH SCIENCE to children in an elementary school? What can they understand of latent heat, the radii of a circle, centrifugal and centripetal forces, gravitation, electric fluid, and innumerable other more complex terms? Now we have to say, that all such terms can be simplified, and when reduced to simple terms, they can be understood by children of a few years old. Having these outlines clearly analysed *by familiar illustrations*, so as to communicate the idea in the first instance, they can then be made to understand the most complex terms, expressive of the most complex movements and conditions. For example, the motion of a child round the circular swinging-pole in the play-ground, may illustrate, in some measure, how the moon keeps in its orbit round the earth, and the latter, or any other planet, round the sun; in other words, what is meant by the centrifugal and centripetal forces. The proper course of education in science has too generally been reversed; and the reason why so many adults stop short in their progress, and cannot educate themselves (for education ought only to close with life), is, that they have committed to memory technical terms, which, *not having been pictured out* and illustrated, are not understood; and, also, that the minute points of science have been given before the great outlines were drawn.

The philosophical terms which a public lecturer finds it necessary to use, are seldom thoroughly understood by his audience; they have not been explained, far less pictured out to the mind's eye. They do not therefore *see* the bearing of each point of the premises laid down, or the conclusions at which the lecturer arrives, and at the close are found oftentimes to have acquired no distinct impression of the actual lesson, which otherwise might have been received. They may applaud the lecturer as being a very *clever man*. 'It was an excellent lecture!' 'What beautiful experiments he performed!' 'How remarkably bright he made the gas to burn,

and what an explosion it produced!' But the lecture itself has not been comprehended. This is the every-day experience of the young and the old in attending public lectures on science. It would have been otherwise after a course of early school training.

The lessons during the first stage, or the outlines, at whatever age the child commences his course, ought to be exceedingly simple, and should comprehend a number of the more obvious things in nature and in art, which every child ought to know in their great outlines, before he is perplexed with minute points, or the use of technical terms; a knowledge of which he gradually acquires as he advances from stage to stage.

As a child, I wish to know what wheaten bread and oaten bread are; the distinction in quality, and how they are made; how butter and cheese are made; what salt is; how wine is made, and of what composed; what brown and loaf sugars are; the nature of tea and coffee, with the places where they are produced, and how they are brought to the condition in which they are found when used at home at the fireside; the distinction between wool, cotton, flax, and silk, both how they are produced, and why more or less warm.

The child ought to be made acquainted with articles of furniture. These are continually presented to his notice, and they afford the means of exercising his powers of observation, and training him to think. Their nature and relative qualities ought to be made familiar to him.

The natural history of the more common animals, domestic and foreign, is also an object of interest and a means of enlargement to the young mind, particularly when united with a short history, not merely of the habits of the animals themselves, but of the countries and inhabitants in and among which Providence has placed them, and the peculiar adaptation of each to its own particular circumstances. As a child, I wish to know why the swallow is not seen during winter: why the hen has open feet, and the duck webbed; with other

more minute points of the formation of animals; why the butterfly is seen in the summer only; from what origin it has sprung. What are all these? the child naturally inquires, and whence do the wings of the latter derive their pearly whiteness? Of what use rats and mice are, seeing they are so troublesome in our dwellings, and why and when they may be killed, without our being chargeable with cruelty; how the foot of the rein-deer is suited to the frozen regions of Lapland, that of the horse to our own, and the camel's to the sandy deserts of Arabia. From each and all of these training lessons, the children may learn something of the power, and wisdom, and goodness of God to all His creatures; and such lessons should uniformly be drawn from the children by every trainer during the daily oral training lessons.

The child sees himself surrounded on every side by men of trade and handicraft, and he wishes and ought to know not merely the qualities of things and the materials in use, but how they are moulded, or joined, or mixed, or decomposed, so as to render them serviceable. He sees the smith form a nail or a horse-shoe; why does he heat the iron in a furnace before laying it on the anvil and striking it with the hammer? The uses of the pulley, the screw, and the lever, ought to be pictured out to him by analogy and familiar illustrations. The child sees paper; why not woven as a piece of cloth, and why more or less impervious to moisture?

The child breathes air, drinks water, sees steam, hail, and snow. What are all these? the child naturally inquires; and why is the last *white*, and when melted turns into water? What are thunder and lightning, and are they of any use? The sun to him appears always round, not so the moon—why so? The principal parts of his own body, and those of other animals, with their relative functions, ought to be known; the qualities and names of the more common minerals, and the great outlines of botany, etc. Such oral training lessons ought to be commenced in their outlines in the Initiatory

school, and carried forward more minutely in the Juvenile and Senior Departments.

Much of the bewilderment felt by men of all degrees of acquirement rests in the fact, that scientific terms have not been analysed or pictured out by *familiar illustrations* as a first step in their early education. Complex subjects, and complex terms, which ought to have been the last, have generally been made the first stage; consequently blindfoldedness, to a considerable extent continues, these first and natural steps not having been traced. The acquirement of these primary steps, therefore, is an ordeal to which every student who practically studies in the Seminary is subjected, before he can communicate what he knows to the children in the model or practising schools.

In the industrial department, there are many important points with which the girls ought particularly to be made acquainted, and which may be carried into domestic and social life; such as, the scientific reasons why a room is better aired by opening the top of a window than the bottom, —how to sweep a floor without 'watering,' and without raising the dust,—the effect of making tea with water just brought to the boiling point, and water which has boiled for some time—how to make or mend a fire, so as to save fuel, and whether the top or bottom of the fire ought to be stirred, in rendering it what is termed either a good or a lasting fire,— the philosophy of combustion, and whether smoke ought to exist at all, or to what extent, and how it may be cured or prevented,—the scientific and practical effect of toasting bread, and laying one slice above another,—and the effects, practically and scientifically, of fire on woollen, cotton, linen, and silken cloths. These, in addition to those previously mentioned, and a number of other practical matters, may be rendered highly useful to females in after life.

Children, of both sexes, should be exercised daily on some point of science or the arts. Whatever is done should be well done. Analyse one point clearly, rather than a dozen points

imperfectly. Variety does not dissipate the mind, or render knowledge superficial; it is only so when the mere surface is presented, without a proper analysis and *picturing out*. The child is fatigued and disgusted when kept too long on one subject, or course of subjects, whereas each power of the mind is strengthened by frequent and varied exercise. The natural process on entering a garden, for example, is first to look at everything within its four corners; but the plan generally adopted by the lecturer is to spend, as it were, a week at the door-step, analysing the first few plants met with. Let the mind see the whole outlines of each department it enters upon in the first instance, and then with interest and intelligence it will patiently investigate each step in its progress.

When objects are within our reach, we make use of them in conducting the lesson as a sort of text, or starting-point; but whether within reach or not, our principle is to picture out the whole lesson, and every point of the *subject-matter* of which it is composed. Facts of which the pupils prove themselves ignorant are stated by the master,—the lesson is then drawn, and given at the time by the children themselves. Their ability to do so, as we have already said under the head of Bible Training, is the test whether the subject has been properly pictured out or not—for if so, they must understand what they mentally see—keeping in view that we do not know a thing until we *see it* with our mental eye. For example, if separate lessons have been previously given upon the properties of heat, and water, and steam, and air, and the condensing influence of cold, and the screw, and the pulley, and the inclined plane, and the lever, and the centrifugal force; and if all these and other forces be pictured out, as combined in one machine, the children will readily understand what a steam-engine is, in their minds, and tell the trainer the effect of its power upon the shaft that may move spinning machinery, raise water, or propel a steam-vessel or railway train. This is a fundamental part of the Training

System, and a knowledge of secular subjects, as we have already said, also enables the Bible trainer more easily to elucidate many of the lessons of Scripture.

These oral gallery lessons are conducted daily on precisely the same mode with Bible training lessons. Whilst the Bible lessons are uniformly read from the Bible itself, the secular oral gallery training lessons are taken from such subjects as are given in a subsequent chapter. The Bible lesson ought to be the first in the morning, and the oral secular gallery lesson the first in the afternoon, although only half-an-hour should be occupied in conducting it.

There are *very few* good text books on science and secular subjects, which can be read by the children before, and at the moment the daily secular lesson is given, both because they are generally too lengthy or incomplete, and because nine-tenths of the points to which our oral training lessons refer are less abstract, and of more practical advantage, than the subjects to which these treatises refer, and must of course be given by the master. Oral secular training lessons, as a distinct branch, therefore, are conducted by the trainer *without book*. This, however, does not prevent the master elucidating any point he chooses to fix upon during the ordinary reading lessons.

By some strangers we are complained of as being too simple, by others as being too lofty, in the subject-matter of our lessons, and that the terms used while analysing them are too simple, or, on the other hand, too complex; they would thus place us 'between two fires.' Our desire, however, is that the pupils *see* every step of the progress of picturing out, whatever the subject may be. Our practical students at first uniformly complain of the difficulty of simplifying every subject; but, eventually, they become fully convinced, from experience, that *simplicity is the last and highest attainment of a trainer of youth.*

SECTION III.

CHAPTER XVI.

PICTURING OUT IN WORDS.

THIS is a fundamental principle of the system intellectually, and is found to be more or less natural to every student—some having a greater tendency to 'picture out' than others. All, however, may acquire it systematically, although, of course, from different mental construction, all will not be equally successful. The explanation of a subject, or meaning of a word, by the master, does not secure the understanding of the child, neither does a mere verbal answer or explanation by the child prove his possession of the correct idea or ideas, without comparison, analogy, or illustrations suited to his capacity and sympathies. Before a child has a thorough understanding of a word or point of a subject, the simple elements of the terms used must be present to his mind's eye; and whatever the school exercise may be, secular or sacred, 'picturing out' should uniformly be adopted, both in the broad outlines and minuter points of every lesson. We may present some explanation of the principle as briefly as we can, sensible, however, that no written examples, or explanations, or analyses, can convey our full meaning, without actual practice, which would then include the powerful effect of the voice, and manner, and eye, of both trainer and scholars.

Knowledge makes but slow progress in the world, and our

ideas are oftentimes incorrect and confused, in consequence of using words and phrases, the meanings of which are not clearly apprehended.

Every word is a figure representing some object or objects, or more technically, *every word either represents an object, or a combination of objects, and being so, it may therefore be pictured out in words representing objects.* This at first sight does not very readily appear; and yet on analysis of even the most insignificant words, such as, from—this—that—towards—resting—flying—walking, etc., etc., all represent an object or objects in certain conditions or relations, equally with names or qualities of things.

We literally know nothing but from or through the medium of visible objects. The first step, therefore, is to store the mind with a knowledge of objects, and words expressive of these objects. A variety of objects once being present to the mind's eye, by the use of words representing the qualities, relations, and combinations of these objects, the mind may be trained from *the known to the unknown.*

Pestalozzi was the first who introduced the systematic use of objects and prints in public education. The Training System has added the systematic picturing out in words of every abstract term, figurative word, and figurative phrase, by analogy, *familiar* illustrations, questions and ellipses mixed, and simultaneous answers. It must be borne in mind that every word in any language either represents an object, or a combination of objects, and, therefore, may be pictured out and simplified in words representing such.

All words being figurative, and all phrases and collocations of words being figures, the most complex may be reduced to simple elements.

Of course there is a limit when we come to facts, which we cannot thus picture out, and these become objects of faith, an example of which we shall shortly give. But the rule of analysis which we adopt is applicable to everything within the range of human perception and reason.

ABSTRACT TERMS.

In regard to ABSTRACT TERMS, no explanation can convey the idea of a stone or an egg, for example, until they, or some things analogous with which they may be compared, are presented to the senses. A fish must be seen before we know what a fish is; but having seen one, we may be easily trained to know any fish. The same is true in regard to a bird; but having once seen a hen or a humming bird, we may be trained to know the appearance, size, qualities, and habits of an owl, ostrich, eagle, or any bird.

FIGURATIVE WORDS.

We might analyse innumerable figurative words, requiring a reduction from complex to simple terms, before the idea intended by the use of the word can be formed in the mind. We might take the word *abstract* itself as an example, as denoting something having a previous existence in one condition, and being *drawn out* of that condition into another and distinct condition. I may abstract a stone from a quarry or heap of rubbish, or an apple from a basket; and thus from simple may proceed to complex ideas—such as the idea of what a man is, who is engrossed with one subject, or who is so peculiar in his mode of thinking as to be drawn out, as it were, or aside, from the generality of mankind.

In education, many terms are used which, although verbally explained, yet, not being pictured out by analogy and familiar illustrations, are not present in their real meaning to the mind's eye, and are consequently not understood. Latin grammar, for example, might be rendered a less dry study, and more interesting, were the boy not permitted to use any term which had not first been pictured out to his mind; for example, such words as participle, perfect, indicative, pluperfect, subjunctive, etc., why a noun is declined, and a verb

conjugated; and the same in English grammar—objective, possessive, etc. What more incomprehensible to an uneducated man than the terms in use by a lecturer on physical science? We know of nothing more puzzling to the student than the use of terms not previously pictured out. This, however, being done, which is the natural and training mode, study becomes a pleasure, every term in use having *evidently* a meaning. It is a principle of the Training System, that no abstract term, or figurative word, be used, or any passage committed to memory, until each particular term, and the whole subject, be analysed and familiarly illustrated; *the exercise of the understanding thus preceding the exercise of the verbal memory.*

In reading a book, or listening to a lecture or sermon, should even one figurative word or phrase be used which has not been pictured out to the mind of the auditory, that word or phrase may be a barrier to the understanding of the whole subject; hence the slow progress of knowledge in the world, as we have already stated, and the necessity of a previous school training, and a picturing out by analogy and familiar illustrations, of all figurative words and phrases used in elementary, scientific, and Scriptural education. Picturing out to the mind is still more necessary, when not merely one figurative word is used, but when a number are presented in a single sentence. For example, Dr Buckland, in giving 'proofs of design in the effects of disturbing forces on the strata of the earth,' thus expresses himself:—'*Elevations* and *subsidences*, *inclinations* and *contortions*, *fractures* and *dislocations* are *phenomena* which, although at first sight they present only the appearance of disorder and confusion, yet, when fully understood, *demonstrate* the existence of order, and method, and *design*, even in the operations of the most *turbulent* among the mighty physical forces which have affected the *terraqueous* globe.' We know such sentences are read in schools, without one word having been pictured out: the dictionary, with its verbal explanations, alone being accessible to the pupil; and

grown-up persons peruse the same words, without attaching any definite idea to them, and, finding no definitions, or rather familiar illustrations of technical phrases in a dictionary, the sense of the author is lost to them, from the fact of the words they meet with not having been pictured out in their early education.

We have taken the liberty of marking several words in *italics*, in the extract presented from Dr Buckland's talented work, to show that each of these terms must be pictured out —in other words, have a separate training lesson conducted— before they can be intellectually used by pupils; but when so pictured out, they may be used freely by young children. This is our answer to those numerous visitors who object to the use of complex terms in ordinary training lessons.

Complex terms, therefore, being used, ought uniformly to be reduced, in the first instance, to simple terms; and although the following may be considered an extravagant case, yet as we know it to be an actual occurrence, we give it as an additional illustration of our point, showing the necessity of a systematic mode of picturing out.

After the public examination of a charity school in a certain manufacturing town in Scotland, a learned gentleman present was invited to put a few questions to the children. The gentleman proceeded—'Children look at me—and answer a few questions—be very attentive—answer me this—*hem—Is it not a fact*, that *mutation* is *stamped* on all *sublunary objects?* The children of course remained silent. *Mutation* to them was a mere sound without meaning; *stamped* (it being a town where muslins are manufactured) only suggested to them the idea of stamping gauze or jacconet for tambouring; *sublunary* had never come under the category of their reading, and the term had not been analysed or explained—to them the word was therefore quite incomprehensible; and as to *objects*, in connection with the other unpictured out words, they naturally thought of lame beggars who were carried from door to door on 'a hand-barrow,' it being common to term all dis-

abled persons *objects*—'such and such a one,' they were accustomed to say, 'is quite an object.'

Amidst such a heterogeneous mass of sounds and imperfect ideas, as might be expected, no answer was given; and of course the examinator (!) thought them stupid children. The question commenced with 'is it not a fact?' Had the answer been 'No,' then they would have contradicted their examinator; but had it been 'Yes,' an approving smile would, no doubt, have followed from the audience, accompanied with the expression, 'Very right, children,'—the children remaining, however, as ignorant as before. The verbal answer would have been correct, but neither the individual words nor the phrase as a whole having been pictured out, or presented to the mind, no idea whatever was conveyed. Any word used by a speaker or teacher, and not clearly apprehended by his pupils, is without meaning; by the person speaking it may be perfectly understood, but to those addressed he in reality speaks in a foreign tongue.

We may give another example:—A reverend gentleman, examining the children of a Sabbath school, put the following question:—'Children, in the work of regeneration, can you tell me whether the Spirit operates causally or instrumentally?' If these children could have answered this question, they might certainly have been transplanted, we think, to the Divinity hall of a university.

In conducting a Bible training lesson, it is peculiarly necessary that figurative words and phrases be pictured out to the mind, otherwise no lesson can be drawn. Such as, for example, 'Glory,' both in the abstract and the conventional meaning—'Saviour' in the abstract—*a* saviour, who can save me from danger—and *the* Saviour, who alone can save me from sin and its punishment. Also, 'Redeemer,' 'wisdom,' 'kingdom of heaven,' 'rivers of pleasure,'—as well as innumerable emblems, which must be understood, in other words, pictured out *familiarly* to the mind, both in their natural history and accepted sense, before any practical lesson can be drawn.

Such passages also as, "I will refine thee as silver is refined," the whole process of refining silver must be graphically pictured out in words, and accompanied by suitable bodily motions. "The path of the just is as a shining light, that shineth more and more unto the perfect day."—"Iron sharpeneth iron, so doth the face of a man his friend."—"As an eagle stirreth up her nest, fluttereth over her young," etc., "so the Lord did lead them," etc.—"Like a tree planted by a river."—"Be wise as serpents, and harmless as doves."—"Keep me as the apple of thine eye."—"Hide me in the hollow of thine hand."—"The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon."—"Till the day star arise in our hearts," etc., etc.

Such words and phrases might be quoted without end, every page of Scripture being full of figurative expressions; and although it is not necessary to enter *minutely* into the science or nature of the objects on which the lesson is based, yet so much of the natural emblem or metaphor must be pictured out as will enable the children to draw the lesson themselves. This being done in a week-day elementary school (for there is not sufficient time in Sabbath schools, or from the pulpit), then the reading of Scripture will become more luminous, and sermons from the pulpit better understood.

Figurative words and phrases, which all come within the range of our senses, we have seen are capable of being pictured out; but, as we have already stated, all language being expressive of sensible objects, there is therefore a limit.

A word is not an expression conveying an idea, unless it *can* be pictured out. We cannot picture out or express objects with which we are not acquainted. For example, Paul was caught up to the third heavens, "and heard words which it was not lawful to utter," or which he was not able to utter; and why so? because they were expressive of things and ideas, the reality of which no human language

could convey;* for all languages, from that of the savage to the most civilised nations, are formed only to express the things that are known. Heaven itself is represented by earthly things and objects, 'songs,' 'arches,' 'harps of gold,' 'crowns of glory,' 'mansions,' 'streets of gold,' 'rivers of pleasure.' These, and other expressions, prove that spiritual things can only be revealed through natural things.

In regard to natural history, science, or other secular subjects, before we can convey a clear perception of the lessons or results to be drawn from the premises, they must be clearly pictured out. For example, the length, strength, position, and pressure of the hand, or other power on the lever, will enable the pupils to state clearly the force or effect on a given weight. Picturing out (we do not mean explaining) the structure of the hand, the knee, or the neck, will enable the pupils to tell the peculiar uses and effects of the movements of each. The sparks from a grinding-stone, during its rotating movement, when clearly pictured out, assist the scholars to draw inferences of the effects of friction generally, and the power by which this earth and the heavenly bodies are kept in their orbits. To such familiar examples, however, there is no end.

For the sake of those who have not practised the system, we may state that picturing out is not always literal, but is frequently used conventionally. For example, a blind man cannot see colours, and yet the variety in colour may be pictured out, or rendered present to his mind in words by comparison. It is true, he cannot see red or green with his bodily eyes; but by touch, or by words describing the difference in feeling, he may know what article is red or green. We have heard a cattle-dealer, blind from his birth, say, that

* In passing, we may state, that it was during the illustration of this point, at one of the criticisms in the Hall of the Normal Seminary, that one of the students (as he afterwards confessed) had his mind first brought to the humility of the gospel. He formerly thought there was no limit to the human understanding in this life.

a cow, which had been presented to him, was the finest *he had ever seen;* and this mental sight, we also observed, he had acquired not by the eye, but by the sense of touch. The same may be stated in regard to sound: a deaf man cannot hear music, but he may *feel it*, and can discover, to the extent of his sensibility, the distinction of sounds. We also hear persons say, I never *saw* such a wind—*why, I was almost blown down.* It is evident, therefore, that all language is formed to convey ideas of things that strike our senses; sight or feeling (conventionally, at least,) representing the whole. Picturing out to the mind's eye, then, we understand to mean, rendering the words and subject, whether simple or complex, present to the mind, by analogy and familiar illustrations.

The same idea runs through all language. Thus we have words derived from sight used to express ideas not directly received through that sense; as perspicuity, circumspection, perception, etc., etc.

Many persons say, by way of objection, that the principles of picturing out are not new. We admit that 'there is nothing new under the sun.' Steam, electricity, and gas certainly existed in the days of Adam and Noah, but those patriarchs had neither the steam engine nor electric telegraph as we have, and their tents or *city-lanes* were not lighted by gas. Though steam and electricity are not new, a railway train impelled by steam from Glasgow to London in half a day would be a novelty to 'Bailie Nicol Jarvie,' were he to rise from his grave; quite as much so as the electric despatch in one second of time between these two cities is to the 'Bailie Nicols' now occupying our civic chairs. If there is nothing new under the sun, there may at least be new combinations producing new and unheard-of results.

Picturing out in words is certainly not new in any of its elementary principles, for Scripture furnishes us with innumerable examples, and a few minds are more or less naturally inclined to its adoption; yet it is new as a practical

principle for universal use, viz., *first* the mental picture and *then* the lesson—not the lesson first and then the picture, or no picture at all, but simply *telling*. Facts prove that this process, whenever and wherever pursued, is as powerful and influential intellectually, in the school, as the steam engine is in the commercial world.

'Picturing out in words' is attained by the various processes, see Section IV., viz., simultaneous and individual questions and answers—simultaneous and individual ellipses, naturally mixed and arranged;—analogy and *familiar* illustrations, and physical exercises by both master and scholars, including the influence of the eye, tones of voice, etc., the 'sympathy of numbers' being the oil-spring of the whole process.

SECTION III.

CHAPTER XVII.

SCHOOL PREMISES—GALLERY—PLAY-GROUND.

SCHOOL PREMISES.

THE school-house, when practicable, should be erected in an airy and pleasant situation, detached from other buildings, also a few feet back from the street or road, with a pleasant prospect, so as to give a favourable impression to the young mind, and associate with the school what is cheerful and agreeable. As this, however, is not always attainable, especially in large manufacturing towns, and as this system is peculiarly intended as an antidote to the exposed condition of children in such circumstances, we must be content, nay, rather, we would desire to see a school institution, Initiatory and Juvenile, with play-grounds for moral superintendence, in every densely-peopled street and lane, in every town in the United Kingdom, even although the external scenery should be anything but inviting.* Gloomy, however, as the external aspect in such cases sometimes may be, the following *internal school arrangements* should be strictly attended to.

The school-hall, or principal room, must be large, airy,

* If in a densely-peopled lane or street, see Plan for the erection of buildings.

and well-ventilated by means of *cross windows;* for if the reverse, it will prove injurious to health, and unfit for the classification and personal freedom which are absolutely requisite in the training of children.*

CLASS-ROOM.—This room, which should open from the school-room, is used by the master for examining each class separately, or a detached class by the assistant. *The play-ground must be entered directly from the class-room, at all events from the school-room.* The class-room may be used by the master-trainer for taking luncheon at mid-day, so as to prevent the necessity of leaving school, and to enable him to superintend the children during the mid-day play-hour. These arrangements are the same both in the Initiatory and Juvenile Departments.

The space under the gallery of the large hall, or side-walls of the class-room, may be used for hanging hats and cloaks;—under the gallery is the preferable arrangement. The habit of order is promoted by this and similar arrangements. With some individuals order is natural, but with most persons it needs to be acquired. What a sad drilling do some apprentices require, from not having been trained to habits of order in early life! and to the same cause may be traced the untidy, slovenly dress, and oftentimes confused household, of untrained females.

THE GALLERY.

The use of a gallery, *coupled with the mode of communication,* is found in practice to save sufficient time in the Intellectual Department as to enable the master to superintend the play-ground exercises. The play-ground and gallery, therefore, are inseparable, not merely for the moral, but for the intellectual training, as we shall afterwards show by examples.

The gallery is an indispensable part of the machinery of

* For the arrangements, size of school, etc., see Plans.

the Training System, in all cases where there is a large number of pupils.*

It is preferable that the children should be placed in parallel lines, however small the class may be. Semicircles or squares do not secure the eye and attention equally with parallel lines; and should the number of pupils exceed two rows of six each, then each ought to rise a few inches above the other. Even in the case of only two rows, the second should be raised a few inches higher, or so much as to enable the head and shoulders to be seen above in front, and so on, whatever number of forms may be required.

For the proper conducting of the daily oral Bible and secular training lessons, which are usually given to the whole school, as well as for reviewing the children's conduct after their return from the play-ground, it is necessary that the gallery be capable of seating the entire scholars.

The gallery so constructed, enables the trainer with more regularity and precision to conduct the physical exercises, which are requisite according to the age of the pupils, whereby the attention may be arrested and secured. It enables the masters and scholars to fix their eye more easily upon each other while presenting an object, or during the process of picturing out any point of a subject, and also while deducing the lesson. Every word spoken is more easily heard by all —individual, but more particularly *simultaneous*, answers are more readily obtained—order is promoted, and instant obedience and fixed attention are more certainly secured than when children are placed at desks, on level forms, in semicircles, or in squares. Imitation and social sympathy thus also operate more powerfully with children when answering simultaneously or individually, when singing moral songs or hymns, which is the usual practice between every lesson; and, what is most important of all, breathless attention is secured while the trainer reviews any case of

* For the position, height, form, etc., see Plates, as also the apparatus and modes of arranging the play-ground.

misconduct of any of the children, or pictures out the consequences. The whole gallery join in this as they do in every one of the exercises, whether secular, religious, or moral.

The Right Honourable Sir James Graham, who had spent several hours in visiting this Institution, in his speech on education, when proposing a grant in Parliament to this Institution, was pleased to say, in reference to oral gallery training lessons—'One of the greatest improvements of modern times in reference to education, is that system of education which is known by the name of the Training System, and which experience has proved to be in the highest degree efficient. In Glasgow, a Normal School had been established by an individual, of whom . . . . . where the system of simultaneous education was first tried on any scale worthy of notice.'*

'There is no royal road to learning,' it is said. True—every step must be taken—every inch of ground must be gone over; but why in education may we not have a *railroad*, by introducing training instead of mere teaching?—why maintain the unnatural principle of packing as many children as possible into a school room, who must breathe the pestilential air of confinement, whose physical and intellectual powers are often injured, sometimes destroyed, and whose animal spirits, when not crushed or broken down, are only restrained by the fear of punishment, and are ready to break forth into mischief the first moment they are liberated from their cage of confinement? Children, therefore, too generally dislike school and schooling; whereas,

* House of Commons, February 28th, 1843.—Lord Ashley's Motion on the Moral and Religious Education of the Working Classes. Four years before this, the Right Honourable Baronet was pleased to say to the master of one of the model schools, during his second visit to the Seminary, 'that he had seen to-day a system of education, which, he was convinced, if extended throughout the country, would unquestionably morally elevate the whole community.'

the play-ground and gallery, with their proper and attendant exercises, secure for school a great affection. What is loved, therefore, is sure to be followed.

It is as impracticable for a teacher to train morally and intellectually without a gallery and a play-ground, as it would be for a mechanic to work without his tools. The having both of these auxiliaries does not form a training school without the trained master; and the master who is without these is of course unsuccessful. The frequent deviations from this indispensable arrangement are the causes why there are so many failures in schools having the system professedly in view, but which are only *imitation* training schools, being either without a trained master, or a play-ground and a gallery.

Since the establishment of our model, a gallery has been introduced into many schools, and on it the scholars have been placed, without the system having been altered in other respects; but the gallery, without the mode of development and training, is no more a part of the Training System, than is the play-ground without its superintendent, and the subsequent moral revision. It is no more a gallery *training* lesson on that account, than were the children placed in the gallery of a church, and the sermon or lecture delivered to them termed a GALLERY LESSON. A gallery is favourable to a training lesson being conducted, but it is not the thing itself.

Some directors of schools, experiencing the difficulty of procuring sufficient space for a play-ground in the particular locality in which they desire to erect a school, or being a little sceptical as to the necessity either of it or of a gallery, and desirous, it may be, of saving the cost of both, yet anxious to possess all the advantages of the system, order trained persons from our Institution, and state that should they succeed, on trial, they will then endeavour to provide both! This is just as absurd an expectation as it would be for road proprietors to order a locomotive engine,

and to say, we will try it on our own turnpike, and if it succeed we will then provide a railroad!

There is no doubt a great difficulty in procuring a sufficient extent of ground for the purpose of play-grounds for schools of 80 or 100 pupils; and it is extremely high-priced in the lanes and streets of a crowded city, where moral training is imperiously required; but independently of the moral improvement of the people, the actual cost would be less than is expended upon police, bridewells, prisons, houses of refuge, public prosecutions, and transportation of criminals.*

With such machinery in operation, and surrounded for several hours a-day by a *world* of pupils, it is the province of the shrewd, intelligent, and pious superintendent, to watch and direct all their movements; and whilst he daily participates in their juvenile sports, he, in consequence, *gradually* gains a thorough knowledge of their *true* dispositions, which, at the proper time and season, he applauds or condemns on the principles of the system.

We may here present a short explanation of the method pursued:—

For example,—a child of a family commits a fault—he may steal his neighbour's toy, or 'take it' (as stealing in embryo is too often called); this propensity will be checked by a mother or father, in every variety of shape, according to their capabilities and temperament. Under favourable circumstances, the parent feels indignant at the exhibition of such a crime, in one so near and dear to him. The feelings excited (however much they may be under control) are instinctively perceived by the keen eye of the child, and, in a greater or less degree, shut the avenues to the little one's heart; and both parties being under excitement, what passes on such an occasion, in the way of check or advice, too frequently goes for nothing. There is less danger of such feelings in an experienced school-trainer, whose regard and attentions are necessarily divided amongst eighty or a hundred pupils. And we shall again suppose, that one boy steals his play-fellow's toy—it may be a *ball* or a *spinning top*—this happens in the play-ground when *freely at play*; for it is only when perfectly at liberty that juvenile character is truly exhibited. The master may have seen the delinquency; he takes no

* For a plan of training schools suited to CITY-LANES, see Plate.

notice of the circumstance at the moment; but when the children are again seated in the school gallery, as usual, he commences the process of examination (elliptically and interrogatively, *i.e.*, the children answering questions, and filling in ellipses),* in the shape of a story about a boy who stole his neighbour's top or something else. In a moment *the culprit's head hangs down*—it is unnecessary to mark him out—*he is visible to all* by his downcast and reddened countenance. (Ninety-nine out of the hundred, if we except the injured party, sit in *cool* judgment upon the case.) In the meantime the trainer reminds the child and all present, that although *he* had not observed him, God assuredly had; or rather, he draws out *this* statement from the children themselves—*the panel at the bar* remaining *perfectly quiescent.* The question may be put, *What punishment?* Some of the more furious boys, whose energies require perhaps only to be regulated in order to make them *noble* characters, call out, *Beat him—cuff him;* all the rest in the meantime keeping silence, conceiving such punishment to be rather severe. The master, however, will ask another question or two, rather than fulfil the commands of this unmerciful jury: 'Is this boy in the *habit* of stealing your play-things?' *No, Sir.* 'None of you have seen him do such a thing till ... *now.* Then you think this is a ... *first offence?* Ought a child to be punished as severely for a *first*, as a second or third offence?' *No, Sir.* 'What then shall we do to this boy?' Instantly the girls will naturally cry out, Forgive him—forgive him. Now mark the natural effect upon all parties; the guilty is condemned by his fellows—the milder feelings are brought into play, and all have been exercised in the principles of truth and justice. Without wasting words, by carrying out the probable conversation, or stating the various ramifications which this circumstance, and similar of daily occurrence among children, may present—for not only may the play-things have been stolen, but a lie told to hide the act, and even blows given in the way of defence, all of which require distinct modes of treatment, and, if not early checked, will harden the conscience and strengthen the evil propensities of our common nature—whatever effect such an examination may have on the guilty individual, we are quite sure it will be most salutary upon all the others. The feelings are thus moulded down to give way to principle; and whilst all see what really is (unfortunately) an every-day exhibition in the world, and what, perhaps, latently exists in themselves, such exhibitions are made in circumstances which naturally call forth, *not imitation*, but *abhorrence.*

In the play-ground, also, the physically weak and timid are encouraged and protected, and the more robust, but frequently less intelligent, while they get full scope for their muscular vigour, are not permitted to oppress the weak.

* For the particular method of development,—see practical illustrations.

Any case of oppression or dishonesty, or particular act of generosity or disinterestedness, is, on the return to the gallery, taken up by the master, and thoroughly investigated and condemned or applauded before the whole scholars, or rather simultaneously with the whole scholars, they sitting in a sense both as judges and jury.

THE PLAY-GROUND, OR UNCOVERED SCHOOL-ROOM.

The play-ground may be described as the *uncovered* school-room. The one *covered* school-room is not a sufficient platform for the development and exercise of all the powers, dispositions, and character of children. The hourly egress and ingress to and from these departments, with the accompanying marching and singing, cultivate order, obedience and precision.

The play-ground animates, invigorates, and permits *the steam* which may have accumulated, to *escape*, not in furious mischief, but in innocent, joyous, and varied amusements, under the superintendence of the master-trainer.

There is in the training school so arranged, not merely the means of keeping the children from bad habits usually contracted in the streets, or with untrained companions, but the opportunity of forming good ones. A boy may be told not to quarrel when he leaves the ordinary school; but mark him at the bottom of the stairs, or at the corner of the street, the moment the school dismisses, and, like a bird newly escaped from its cage, he is apt to drive furiously against everything he meets with. Let one boy take a top or a marble from another boy, and what follows will be an ebullition of the worst feelings of our nature. Thus both will have erred, the one exercising the *taking* or stealing propensity, the other, or perhaps both, the brutish propensity of fighting. The law that will decide the question is neither reason nor justice, but physical force.

A boy, when provoked, will get angry in a moral training

school as in any other school, and he may give his companion a box on the ear, and may probably receive one in return; but here the matter must stop, for even should the eye of the master not happen to be upon them, the children around, who are partially trained, and not under the influence of passion, will instantly stop the quarrel. It will be acknowledged, that the habit of refraining from fighting curbs and weakens the propensity, just as indulgence increases and strengthens it.

The true character and dispositions are best developed at play with companions similar in years and pursuits. A play-ground, however, may either be a moral training ground, or a mischief ground. It is the latter too generally when the children are left alone, without any authoritative superintending eye upon them.

The public schoolmaster, then, can only be a superintendent, by having *a closely attached* uncovered spot, as a part of his establishment, of sufficient dimensions to enable his pupils to have full liberty for joyous recreation. A janitor or juvenile assistant cannot supply the place of the master. The person who superintends must be the same who reviews the conduct of the children on their return to the gallery, and must be the felt and acknowledged head of the particular department of the school establishment. They must be his own scholars.

Some persons would have a play-ground at a distance from the school-room. This does not enable the master to be superintendent, and would only reduce the training ground to a place for bodily exercise. Unquestionably the characters and dispositions of the children would be developed without the presence of the master; such development, however, could not lead to any moral training. What is contended for is, not the physical training in one place, the intellectual in another, and the moral in a third, but the whole each day, and under one superintendence. At home, training may be conducted to a certain extent at the fireside;

but home training, highly valuable and important as it is, no more makes up for the school, than the school does for the family. The child who is exclusively trained at home is not so well fitted for the duties of active life; he is ignorant of much that he ought to know, and which he should be trained to shun; more particularly, he is ignorant of himself; his real dispositions and character have not been fully developed—they have not been tried, and that at a period of life when there is a reasonable hope of their being checked and regulated.

The play-ground, or 'uncovered school,' as we have already said, permits the superabundant animal spirits, or 'steam,' to escape, while at the same time it adds to the health of the pupils, affords relaxation, and secures contentment with their other lessons in-doors, without the usual coercion which is necessary when there is no play-ground.

A play-ground is in fact the principal scene of the real life of children, both in the Juvenile and Initiatory Departments —the arena on which their true character and dispositions are exhibited; and where, free and unconstrained, they can hop and jump about, swing, or play at tig, ball, or marbles. In the Initiatory school, in particular, the girls and boys of taste may be seen examining the opening flowers planted round the borders, but without presuming to disturb their delicate and downy petals; a few mathematical little men may also be observed arranging the squares and circles which they may have formed in the sandy gravel; and a few of '*cast peculiar*' may be seen on the school door-steps, sitting in abstract reverie. The wooden bricks also furnish materials for the skill and taste of our junior architects. The amusement of building castles, squares, etc., with wooden bricks, may also be enjoyed in-doors during wet weather. In the play-ground, sometimes a number of children build one child (who acts as a volunteer in the sport) completely up in the centre of a circle, and when roofed in, he or she bursts forth on a signal previously agreed upon, and demolishes the whole

fabric, amid the huzzas of the assembled multitude. These bricks are four inches long, by two inches broad, and one and a half inches thick. To those children who have a constructive propensity, such an exercise may not be without its use in their future occupations in life. It is amusing to see how quickly some children show their building propensity, which the others gradually acknowledge; and without any authoritative adjustment on the part of the trainer, one or two will be found building *masters*, and a dozen acting as labourers, and contented to carry the bricks. It is here as in more advanced life, one leads and several follow.* In the Juvenile and more advanced departments, the sports and games partake of a more athletic character; excluding, however, the throwing of stones, or whatever may interfere with the amusements of the others. The whole principle in the Juvenile play-ground, as regards superintendence, etc., is the same as in the Initiatory, and *the more closely the latter is followed, the more thorough will be its efficiency;* the chief difference lies in the amount of time to be spent in the play-ground, it being evident that, in it, infants ought to spend a larger proportion of the day than juveniles. All the scholars are allowed nearly half an hour in the play-ground in the morning, before the usual time of commencing the in-door lessons; again, one hour at mid-day, during which they take their luncheon or dinner; also during each hour they are allowed ten minutes to play; the master-trainer, of course, being with them, and not teaching a class, as is too often done, or it may be one or two pupil teachers, while the other classes are at play. This hourly relief is found to be no loss of time, as it invigorates, animates, and *permits the steam* which may have accumulated *to escape* in innocent and joyous amusement.

The play-ground should be walled round in towns. In the country a wooden paling might sometimes do, and the middle area ought to be levelled, having a very gentle slope,

* A small covered shed in the play-ground is highly useful during wet weather.

so as to permit the water to flow off freely after a shower, and also be laid down with pit or river gravel, which binds better and is cleaner than furnace ashes.* The side borders of a moderately-sized play-ground in towns may be three and a half to four feet in breadth, and should be of good soil, and planted with flowers and shrubs, the border being skirted with sea-pink, or daisies, which grow freely, or perhaps a wooden rail, about three inches high above ground. Against the wall small fruit bushes ought to be trained, such as red and black currants, and, in the borders, a few patches of strawberry plants.

In confined situations, where plants will not readily grow, geraniums, stocks, and other flowers, *in pots*, ought to be introduced, however frequently they may require to be renewed. If we are to train children to 'look at everything and touch nothing,' we must not place things '*out* of the way,' but *in* the way.

Let everything be kept neat and clean, and such important habits will not be lost in after life; the moral taste may be formed, which delights in having the front of every cottage door neat and clean, and its sides decked out with the rose, the clematis, and the woodbine; and similar habits carried out into the crowded lanes of a city, would add greatly to the health, comfort, and happiness of the community. The flowers in the play-ground generate pleasing associations, afford many useful lessons, and assist the trainer occasionally in elucidating Scripture emblems. Flowers or fruit constantly in sight, and within reach, exercise the virtues of honesty and self-denial. The principle, 'Thou God seest me,' coupled with practical forbearance, accounts for the interesting fact, that in several of the Juvenile and Initiatory play-grounds, in the poorest districts of Glasgow, and other large towns, children have freely enjoyed themselves from day to day, and yet currants and strawberries have been permitted to ripen,

* Asphalte is very desirable round the swinging poles, for the sake of smoothness and durability.

although they have been within reach of every child. It is rare, indeed, that a flower is touched, but if it should occur, then an investigation in the form of an oral training lesson takes place, in presence of all the pupils, so that the discovery of the offenders may prove a lesson to all.

CLEANLINESS OUT-OF-DOORS AND IN-DOORS.—The strictest attention should be paid to cleanliness in the Senior and Juvenile as well as in the Initiatory Department. Some children are naturally more filthy and disorderly in their habits than others; all such tendencies, however, may be checked, and in a great measure subdued, by the moral trainer, at an early period of life, although very difficult in mature years.

A gallery training lesson ought to be conducted from any particular case of fault, whether the party be known or not. Should the trainer picture out the offence prudently and delicately, the countenance of the guilty person will almost certainly be discernible. Wisdom may dictate that his individuality be kept a secret; but all the gallery have received a lesson, and the culprit a very lasting one, by the expressed condemnation of all his fellows. Sympathy and example operate powerfully in establishing the habit of cleanliness.

CIRCULAR SWINGS.—These we may state to be an indispensable part of a play-ground apparatus. Without one for the girls and one for the boys, within the space which can generally be allotted to a play-ground, it would be impossible to amuse eighty to a hundred children so easily and so well; besides, the habits of good order and self-denial which the exercise generates among the children, mark it out as an eligible amusement in the training of the young. At this exercise the children never weary, and it is perfectly safe, much more so than what is usually termed A SWING—we mean two ropes fixed at each end of a seat, and suspended between two posts or trees. One of the chief pleasures in the latter proceeds from a sort of stupefaction, caused by the motion. In the circular swing, however, instead of the lazy habit of sitting on a seat, and being swung backwards and

forwards at the will and mercy of the on-lookers, each individual is the regulator of his own movement. A fall rarely takes place, and when it does occur, from the particular motion, it is free from danger.

The poles ought to be sunk into the ground, five feet at least, well secured, and distant from each other at least thirty-three to thirty-five feet. The height should be about seventeen feet from the ground for juveniles, and never less than fourteen feet for infants: the higher the more easy is the motion. Six ropes are attached to a circular iron plate, of two feet in diameter, at the top of the pole, which, on a strong iron pivot, moves round in a perpendicular cylindrical hole, eleven or twelve inches deep, and about two inches in diameter. It should move easily in the socket, and be very strong and well secured, so as to avoid the possibility of breaking or coming down. The ropes may be banded with worsted tufts, or simple knots of the rope itself, at every few inches, to suit the various heights of the children.

Each child having grasped a rope with both hands, nearly as high as he can reach, they all start at the same instant of time, and their arms being necessarily extended, has the effect of opening the chest, and allowing the lungs to play freely. As their feet reach the ground, the whole children run as fast as possible round the circle, and the centrifugal force gradually throws them off their feet, until one and all find themselves whirling in the air, to their inexpressible delight. The motion is continued by one or more of the children occasionally extending their feet to the ground, and running a few steps. The limbs, and indeed every muscle of the body, are thus exercised. The natural effect of the centrifugal force during this exercise is to throw the blood from the head towards the feet. After going several rounds in one direction, those engaged should stop, change hands, and go round in the opposite direction. Each child being independent of the others, may continue or leave off at pleasure.

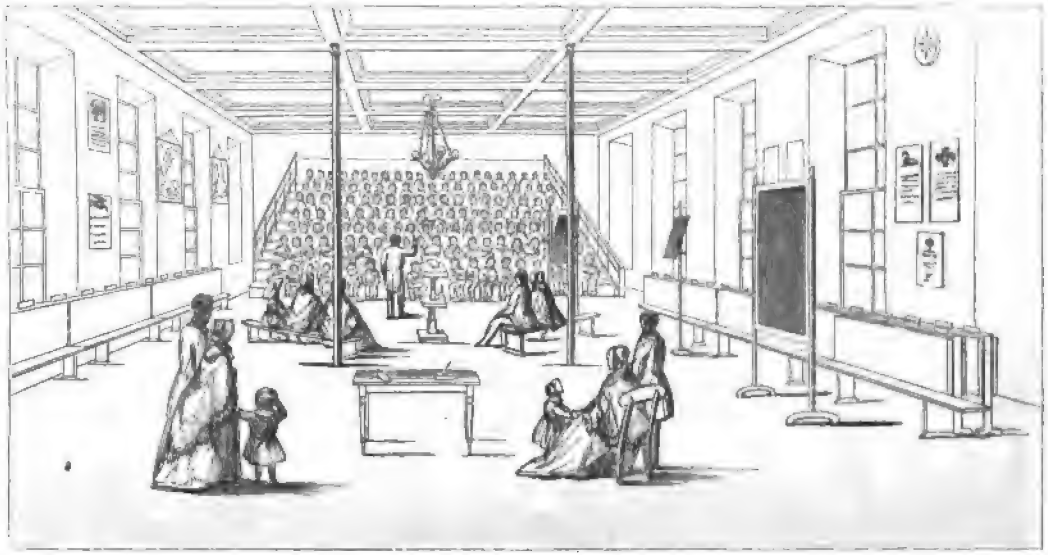
It affords a greater variety, and engages a larger number of children in the same space, than the old swing; for although six children only are swinging at one time, on either pole, yet twenty or thirty may, and usually do, form a circle round it, singing and counting to the number thirty or forty—those engaged must then instantly let go the ropes, and make way for successors.* If the Initiatory children remain in school from nine o'clock, A.M., till four o'clock, P.M., it is well that *nearly one-half of the time be spent in the uncovered school at play.* Two hours a day is about the standard for juveniles. Fatigue ought to be avoided, and, with this view, let the master or mistress, while they join in the sports, *lead* and not *drive.*

The arrangements of the play-ground are the same, whether in the Initiatory, Juvenile, or Senior Department; only that in the two latter, if practicable, there ought to be a pretty high wall for playing at 'hand ball.' And in all the departments there should be a covered shed to shelter from heavy rain, and for girls who may be rather delicate in health. In addition to the circular swings and gymnastic posts, various games may be introduced, such as battledore, la grace, skipping ropes, marbles, large china bowls, etc., etc.

Amidst this busy scene, the master-trainer, as we have already said, should be uniformly present, not to check, but to encourage youthful gaiety; at the same time observing the development of character and dispositions. The sovereign authority of the master is acknowledged by all, and his condescension, in taking a game or swing with them, is felt as a kindness and a privilege; and, consequently, he is enabled to guide by a moral, rather than by a physical influence.

* Children commencing to use the circular swing uniformly hold the ropes erroneously, as in the Plate annexed, viz., with both hands stretched upwards, thus suspending themselves by both arms; but the proper method of having an easy and graceful exercise is this: Left hand grasping the lowest knot of the rope, and pressing it closely and firmly towards the under portion of the ribs of the left side—then seizing hold of one of the highest knots with the right hand before starting. In this way the children move onwards without turning round, and have perfect command to run a few steps or suspend themselves at pleasure.—*Method of holding the Ropes.*

PLAY-GROUND—OR THE UNCOVERED SCHOOL-ROOM.



THE COVERED SCHOOL-ROOM—GALLERY.

SECTION IV.

NORMA, OR RULE FOR CONDUCTING THE TRAINING SYSTEM.

CHAPTER XVIII.

PHYSICAL EXERCISES—SINGING—SPEAKING.

SECTION III. contains the leading principles, and THIS SECTION practical rules for conducting the system, as a whole and entire machine for cultivating the child. The schoolmaster who does not adhere to the principles laid down in this and the three following Chapters, all having in view the great end of clearly PICTURING OUT IN WORDS to the mind's eye, is not conducting the Intellectual Department of the Training System.

PHYSICAL EXERCISES.

In conducting a training school, physical exercises, including singing, are important, not only in themselves, but as means to an end. These were generally practised under the Infant school system, to a greater or less extent, but are new in Juvenile schools. They were introduced from the first establishment of the Training System, in each of our model Initiatory and Juvenile practising schools,—being, of course, more frequently used in the former than in the latter.

It is easy to define physical training in regard to a mere animal—a horse or a dog, for example—but not so easy in

respect of a human being, who, although possessed of powers and propensities in common with the brute creation, is also endowed with reason and moral affections. The physical, the intellectual, and the moral powers are essentially distinct, yet they are so dove-tailed, the one with the other, and they so act and re-act upon one another, that it is difficult, if not impossible, to say where the influence of the one begins and that of the other ends. In analysing one department or division of the Training System, therefore, such as the physical, in reference to the education of a child, and the influence of the 'sympathy of numbers,' which operates powerfully between one child and another, intellectually and morally as well as physically, it may be expected, in noticing one department, that we should occasionally diverge into the peculiar province of the others.

Physical exercises are as necessary in training the child to correct intellectual and moral habits through life, as marching, wheeling, shouldering arms, etc., are to the soldier to fit him for the field of battle. Upon the same principle as the drill-serjeant acts, so must the school-trainer, not merely command, but physically share in what he wishes to be obeyed.

The promptitude of the cavalry soldier, like that of the horse on which he rides, is secured by physical exercises,—no necessary connection subsists between the exercise of the soldier's moral and his physical powers, whatever there may be with his intellectual. His moral good qualities may be so dormant that he may hate the commander whom he obeys, even while fighting for the honour and glory of his country. It is widely different, however, in the moral training school; for while the child is trained physically to obey, he is also trained intellectually to know and understand the reason why, and to obey and love his master, who leads and directs him from a principle of love to God, and obedience to his revealed will. Still, physical exercises cannot be dispensed with under any sound system of education, and the trainer

who attempts it will most assuredly fail. We are therefore correct, in requiring that physical exercises should form a part in the process of every secular, and of every religious or moral training lesson.

In order to economise time and space, we shall endeavour to give our subsequent remarks in the form of practical hints suited to the student of training.

Health is to be promoted by physical exercises—cleanliness and neatness of person are also essential points. The latter of these can scarcely exist without the former, and cleanliness of person naturally leads to neatness of dress.

Fresh air is necessary to health. Large school-rooms with lofty ceilings are indispensable, along with a spacious play-ground. The full benefit of these, however, cannot be received without physical exercises; the legs—the arms—the voice must all have full play,—more boisterously out-of-doors, more subdued within.

When the bodily organs have remained inactive for a time, whether long or short, the *vis inertiæ* of our nature needs to be roused, before any exertion can be put forth, either physically or mentally. In physical movements it is the same with children as with the lower animals. The swiftest horse will not gallop with the same speed from the stable door, as he would do after moving a while at a slower pace—till all his powers have been roused into action. The same principle is exemplified in the experience of the public speaker and trainer, and equally so in that of the hearers and scholars.

In commencing a lesson, whether on an elementary, a scientific, or religious subject, the master will find his pupils in a state of inattention, whether they be found in a small class, or *en masse* in the gallery; he has therefore to contend against this principle—the *vis inertiæ* of our nature. The attention of his pupils requires to be roused; for it must not be overlooked, that as all intellectual knowledge and impressions must pass through the senses, so, in order to receive them into the mind, the bodily organs, including the eye and the

car, must be roused into activity and maintained in exercise, otherwise the lesson, whether long or short, is in a measure lost.

The health of the children is highly valuable, and ought not to be overlooked under any system of education; but while this is carefully included in the arrangements, our primary motive for introducing the varied and ever-varying physical exercises in school, for children of all ages, as we have already said, was not so much as an end as a necessary means of intellectual and moral culture. Whatever tends to produce order and to awaken and sustain attention, therefore, whether by the manner or *tones of voice* of the master himself, or the bodily movements of the children in answer to his call, may be included under this head.

Constant confinement within the walls of a school-room is as unfavourable to mental energy as it is to bodily health. More than a very few minutes' cessation from physical movements is irksome to every young person—to infants it is perfectly intolerable. If you do not permit and direct them to exercise their bodies in a proper way, they *will* do it themselves in a manner which you call mischief, but which they consider simply fun or amusement. Motion, children of every age must and will have (and grown persons too), whether you will or not. If you permit it, and guide it, and join in it, you will find them ere long perfectly obedient, and coupled with one or two other arrangements, the rod may then be entirely and safely laid aside. A parent or schoolmaster who expects children to be quiet and attentive, without frequent physical exercises, only proves that he is entirely ignorant of human nature, and of his own constitution.

Physical exercises may be divided into four parts, having in view, *first*, the bodily health of the children; *secondly*, the cultivation of correct physical habits or bodily movements; *thirdly*, the arresting and keeping up of the attention during the ordinary scientific and religious lessons; and *fourthly*, the cultivation of habits of order and physical obedience, which strengthen and assist moral training.

The effect of the first of these divisions is more sensibly felt in the play-ground exercises; at the same time, the marching and singing in-doors in the school-hall, and alternate rest and motion in the gallery, tend to promote bodily health.

The second division in this arrangement cultivates gentleness, gracefulness, proper modes of sitting, walking, and running, holding a book or slate, enunciation, or distinct articulation in speaking and reading, cleanliness, etc. This last is promoted by the physical as well as by other parts of the system, particularly by the 'sympathy of numbers.' Cleanliness of person, and neatness of dress, are very quickly exhibited by every child who becomes a scholar; so much so indeed, that strangers sometimes can scarcely be convinced that the children before them in a training school belong to the poor and working classes. Ragged children, or children with ragged clothes, are never seen above a fortnight in any moral training school.

Under the third head, as a means of producing intellectual attention, the variety is unlimited, such as clapping of hands, stretching out of arms, rising up and sitting down of the whole gallery *en masse*, with all the preparatory movements of the feet, shoulders, etc., each movement not being according to any fixed rule, but varying according to the will of the trainer; and unless the children be frequently taken as it were by surprise, their attention and observation cannot be kept up, and must flag. The younger the children are, the more simple must these exercises be, and the more frequently repeated; and when attention is formed into a habit by a course of training, very slight movements from time to time alone are necessary. The tones of the voice of the master, however, as a trainer, impressing the ear and the feelings, are found to be very influential in arresting and maintaining the attention.

Under the fourth division of the physical department, viz., to assist the moral training, it is evident that as rude, clumsy, boisterous habits are a barrier to moral sensibility and the

entrance of Christian truth into the mind, so the cultivation of kind and obliging manners—forbearance, and giving each companion his own position in the school-room and at play—together with instant obedience in every physical movement, greatly strengthen and promote the moral training of the child.

Under the teaching system, these natural ebullitions are restrained and generally coerced into silence,—breaking out, however, or exploding, at the first favourable opportunity; but in the training school, these inextinguishable accompaniments of good health are freely permitted, at short intervals; and, instead of proving sources of disquiet or disturbance, they are directed by the trainer, and rendered powerful instruments of moral discipline. The superabundant *steam* being *let off* by this safety-valve, the children, under the guidance of the master, naturally and more willingly submit to remain still during the period requisite in conducting a lesson.

Without physical exercises in the gallery, as well as in the play-ground or uncovered school, such as we have stated, a school for training the 'whole man' must fail. The master must be the superintendent in-doors and out-of-doors, and in this, as in other departments of the system, the power of the 'sympathy of numbers' is the most efficient instrument. Strange to say, this is a department that visitors can scarcely tolerate. They will rarely condescend to examine the physical arrangements, or look in upon the play-ground, even when the children are enjoying their periodical sports and recreations. Intellect—intellect—intellectual knowledge, is the cry!—'they don't visit schools to see the children at play—they can see that in the fields or on the streets.'

The fact of the children and master participating in every sentence of the 'picturing out,' not merely by question and answer, but by ellipses and *inverting the sentences*, operates similarly to *physical exercises*, especially when children have passed through the initiatory stage. The other and more direct bodily exercises, however, must never be omitted; and

the practical mistake usually is, giving or permitting too few. Were it practicable or proper, for example, during a sermon, even with adults, to permit some *rapid physical movements* or exercises, what drowsiness might frequently vanish, and with what relish would the sermon be listened to afterwards! How much additional, in fact, would be remembered of the subject! In a Sabbath school I always practised and would recommend physical exercises; but then, I would only permit such as are in accordance with the sanctity of the place, and the sacredness of the day. For a very few days there might be a little levity shown,—a few smiles, and an occasional laugh; but it is only at the first, and ever afterwards the master and scholars experience the salutary and stimulating benefit. An elevation in the tone of voice, or a clumsy knock on the book or desk are often the only physical exercises in Sabbath schools, or in day schools during a Bible lesson. During the conducting of a training lesson in the school gallery, the surest mode of keeping the children's hands and feet from mischief, is to give them exercise in a manner that is profitable to body and mind.

Young students are very apt to despise the use of such exercises as being childish and beneath their dignity. That ought never to be objected to nor considered beneath our attention which is necessary to success. If not improper in itself, nor below *our dignity*, we ought to use, by example and precept, and *training or* DOING *by the children*, that which will essentially forward the end in view. We ought always to remember that whilst mind and body are distinct, yet they are so united in sympathy that they naturally act and re-act upon each other—health and activity of body tending to health and activity of mind. A dull inactive state of the physical and intellectual faculties is ever unfavourable to the exercise even of the moral sensibilities. We would therefore advise every moral and intellectual trainer to conduct *varied* and *unexpected* physical exercises during every lesson, and to take care that he does not err by giving and demanding too few. He ought

to show by example what he desires his pupils to follow, as well as to give the command or the precept.

Physical habits are evidently formed by *doing*—intellectual habits also are unquestionably so, however sceptically this sentiment may be received, and moral habits, too, to a great extent.

"Let *all* things be done decently and in order," says the great apostle. Let us bear in mind, then, that since the physical, intellectual, and moral departments of our nature so act and re-act upon each other, whilst the great end can only be produced by God's blessing, *much* must depend on *their natural* and *simultaneous exercise.*

We shall particularise only two practical points which are *fundamental*, and which experience has proved to be the best that have been devised for the purpose. The first is, to secure that the whole gallery of children may rise up and sit down *simultaneously*—quickly or slowly—in the most natural and easy manner; and the second is, to secure an easy carriage in sitting or walking, by placing the shoulders square—head erect—spine and ankles straight—and opening the chest. The repetition of these, like every other part of the system, of course forms *the habit*, and, if practised, will produce throughout the whole school as correct walking, sitting, and rising, and other movements, as are accomplished with the foot soldier or the cavalry horse, and, in unison with other simple physical exercises, as much benefit to the health and constitution.

NO. I.—SIMULTANEOUS RISING UP AND SITTING DOWN IN GALLERY.

To attain this object, the trainer commences the physical movements as follows—expressing the orders very distinctly, gently, and yet firmly:—

No. 1. Shoulders back—heads up—chins in, which orders must be immediately obeyed successively. (Thus the sitting posture will be upright.)

No. 2. Feet in. (Drawn inwards, with the tip of the knees exactly perpendicular to the point of the toes.)

No. 3. Heels close.

No. 4. Toes out. (Forming an acute angle.)

No. 5. Hands on knees, not on the lap, but grasping the knees *gently*. (This causes the children to incline forward preparatory to, and in the best possible position for rising,) the spine being thus rendered perfectly straight.

The trainer, in the first instance, and for some days at least, must *himself show the example*, by sitting on a chair at a sufficient distance from the gallery—making every motion he intends the children to follow, and informing them very plainly and distinctly the use of each of these positions, in enabling them to rise up and sit down simultaneously and individually in the most perfect manner. The trainer should see that each of the motions be attended to *by every child*, also frequently repeating them day after day, until the habit of rising up and sitting down simultaneously, without confusion, or the slightest noise, be formed into a habit.

After a few weeks, the trainer may then cause them to understand, that the raising or lowering of his hand (which he must do very slowly), in a particular manner, which cannot easily be described on paper, is to be the signal for rising up and sitting down, as perfectly as a regiment of soldiers would fire a volley, and so free from bustle, in fact, that a mouse in the act of stealing cheese would not be disturbed. This gallery arrangement is not confined to the Initiatory or Juvenile, but is carried forward and established in every department, and with children and students of every age.

NO. II.—THE FOUR MOTIONS

may be conducted by repeating 1, 2, 3, 4, as each motion is made, (the children standing upright) or by singing any suitable air, regulating the rapidity according to the tune.

1. Shoulders back by doubling the arms upwards, with the fists closed, and back of the hands pointing to the shoulder. (This of necessity squares the shoulders.)

2. Raise both arms perpendicularly, pointing the fingers towards the ceiling, keeping the feet in the position noticed in the previous example, viz., *heels close, toes angled out acutely*, etc., and at the same moment when they point and stretch their fingers towards the ceiling that they rise on their toes as high as possible, and stand at full stretch for one or two seconds when required. (This secures *straightness* of arms, spine, and limbs.)

3. Is performed by simply returning to the first position, viz., No. 1.

4. Is simply throwing the arms perpendicularly downwards, with the palms of the hands *in front*—quite *a la francaise*, or *the reverse* of pointing to the ceiling. (This secures that the spine must be straight and the shoulders square.) Immediately after this the hands may be permitted to hang easily and naturally at the sides until the next order be given for motion No. 1. This exercise is highly valuable, as at once favourable to health and good order, and may be repeated several times a-day in the gallery.

SINGING.

Singing may be acquired merely as an amusement, or it may be so for other purposes. In this Chapter it is classified with physical exercises, from its being found to be one of the most powerful instruments for subduing and tranquillising the feelings of a gallery of children, and establishing that order whereby intellectual attention is secured during training lessons, whether secular or sacred.

As the training or natural system has been applied to every branch of education which is taught in the model schools of the Normal Seminary, music, therefore, has not been overlooked. We believe this Institution was the first to introduce singing, both with and without notes, as a distinct branch, into popular and juvenile schools, and which is now becoming all but universal throughout the country. It is beyond doubt that every child can be trained to sing *simultaneously*, and however imperfectly, also individually—just as he can be trained to sound the various letters of the alphabet, which is accomplished in infancy by example and *doing*, in other words, training. Such being the fact, and knowing the power of popular songs in rousing to evil deeds, or to enlightened patriotism, why not enlist this powerful instrument in the service of God, and of everything that is virtuous and good? Why not train early to the *habit*? In addition to singing as a means to an end, the end being intellectual and moral training, three great objects were in view—1st, To train the child to worship God in the family; 2dly, in the public sanctuary; and, 3dly, by furnishing the young with interesting moral songs, to displace, in their social amusements, many of at least a questionable character. These objects have been fully attained by the children attending the model schools, and every other school where our students have been located; and not only so, but singing by and without

the notes,* has proved a powerful assistance to the trainer, in conducting both the scientific, religious, and elementary lessons. What more interesting, soothing, and enlivening to the family circle than a song—solo or in parts? Mere amusement, or the festive board, may lay claim to some of the most touching melodies: why not set some of them to those songs of Zion, which heaven in all its glory is pictured out as unceasingly enjoying? Let the young be early imbued with a little of this taste at the fireside, in the school, in church, and in retirement.

The moral songs which are introduced, cheer, animate, and soothe the mind; the marching airs facilitate and regulate every movement to and from the gallery, the play-ground, and the class-room; and the morning and evening hymns are in accordance with the Scriptural declaration, "Speaking to one another in psalms and hymns and spiritual songs." The sentiment of each song ought to be suited to the particular lesson, whether secular or sacred. Without vocal music, the Initiatory (or Infant) Department would be a certain failure; and both in it and in the more advanced Departments, it proves a powerful instrument of moral culture.

Singing, or music of any kind, tends to calm the feelings, and, without dissipating the mind, prepares both, for receiving those impressions which, in a perturbed or agitated state, would be impracticable. Singing has this advantage over instrumental music, that the understanding of the words used and the feelings accord sympathetically. School singing is as necessary to moral training as instrumental music is to military discipline.

The influence of vocal music is not confined to the school-

* In popular schools, singing must, of course, be conducted chiefly without books, the children not being able to purchase a sufficient number; at the same time, a variety of psalm, hymn, and moral song tunes, are printed in Glasgow, under the title of 'The Trainer's Singing-Book,' published by Mr Hamilton, Renfield Street, the cost of which comes within the reach of the poor and working classes.

house, but is carried into the family, and at play is exercised in displacing many songs of an exceptionable character; and since its introduction into the Juvenile and Senior Departments of this Seminary, the practice has been followed to a great extent in Juvenile schools, throughout the kingdom, even where the Training System has not been followed.

SPEAKING.

Speaking in a slurring, mumbling, or indistinct style, by either master or scholars, loses much of the impression which words are intended to convey during the conduct of a training lesson, and even prevents, to a great extent, the retention of the words on the memory itself.

The fact of distinct speaking, as a power for making an impression, is universally felt, as regards clergymen, public lecturers, lawyers and senators. And although we shall have occasion to allude to the fact, under the head 'Elocution,' that making a pause after each word is the most certain key to the acquirement of impressive speaking as well as reading, it is so important to the school-trainer, that we must say one word here on this fundamental part of the system.

If the school-trainer must use simple language in order to be understood by his pupils, he must also articulate and speak distinctly, if he expects them to follow him in the ideas he expresses by questions or observations, and also if he hopes that they will speak to him in the same distinct manner.

One of the former students in this Seminary spoke so indistinctly, by his cheeks being almost collapsed, and scarcely separating his teeth while enunciating, that he uniformly failed, although a talented man, in arresting the attention of a gallery of children; confusion, of course, followed, and they always failed in apprehending the picturing out of the premises and the deductions of the lesson. The student, therefore, was required, day after day, to read a sentence,

to open his mouth well, and express each word with a pause after it, even though the same short sentence had to be repeated half a dozen times. Eventually he became greatly improved, and is now an impressive and most effective speaker as a missionary, in one of the West India Islands.

Let the student pay particular attention to expressing all the prepositions and conjunctions distinctly and separately, never forgetting to give force to the consonants of every word. We shall give one example of a common mode of answering the first question in the Westminster Assembly's Shorter Catechism:—

Question. 'What is the chief end of man?'

Answer. 'Manschiefens to glorify God 'n'jymeforever.'

The translation of this into plain English is, 'Man's chief end is to glorify God and to enjoy him for ever.' Such a mode of slurring one word into another is sadly too general, both in reading and speaking.

One-half, at least, of the power of a public speaker unquestionably depends upon his manner, tones of voice, and distinct mode of utterance.

SECTION IV.

CHAPTER XIX.

QUESTIONS AND ELLIPSES—SIMULTANEOUS ANSWERS.

THE practical points referred to in this Chapter are fundamental and distinguishing features of the Intellectual Department of the Training System.

QUESTIONS.

What questioning is, every one knows. A question is an examination; it puts the pupil on the defensive—he is placed on his trial—he knows or he does not know what he is asked. If he knows, he ought to give a direct answer in words which he understands; or he may have merely committed the words of the answer to memory, and therefore repeats the sounds. Whichever way it may be, still the boy is put on the defensive, in regard to his memory of ideas or of words. Questioning is simply developing or leading out. It is training only, when the children's ideas are not merely *led out* by questioning, but *led on* by ellipses and questions combined.

For example, a sentence may be worked out in the following manner, and filled up elliptically by the pupils:—

If the master has been speaking of the weather, or prospects of the weather, and says—The sky threatens ... (the pupils filling in) *rain;** the trainer may invert the sentence thus—

* The dots point out the ellipses, which are to be filled in by the children.

it threatens rain to-day, from ... *the appearance of the sky*. From this answer, or rather from filling in the ellipsis, the children prove that they know *why*. Or the master, with older scholars, may express himself thus—The aspect of the sky ... *indicates the approach of rain*—the children filling up the ellipsis according to their more advanced style of expression. Before getting this last answer, however, or the ellipsis filled up, the master, after saying—The aspect of the sky ... and no immediate answer given, may require, as he may choose, for the sake of expedition, to put the direct question—What does the aspect of the sky indicate? Of course, much older scholars will answer—*the approach of rain*. Had they filled in the ellipsis, however, without the question, it is evident they would have exhibited more knowledge of language, and a higher exercise of mind.

If no cross-examination takes place, the master is left ignorant as to whether his scholars really know what is expressed—so far they are not *of necessity* trained. Under this system, therefore, mere questioning is found insufficient for the full development of the intellectual powers. There must uniformly be an analysis, based on *simple and familiar illustrations*, and conducted by questions and ellipses mixed, which must be within the extent of the knowledge and experience of the children present. It is highly important and necessary not merely to put questions and ellipses, but during the progress of a lesson frequently to invert the sentences, and thus pulverise the mind by exercise.

ELLIPSES.

Ellipses on the mode adopted are to a certain extent another way of questioning, also a helping forward of the children in the process of investigation. An ellipsis awakens the attention. The old mode of forming an ellipsis, whenever by chance it happened to be practised, was absurd. It was a mere guess, and scarcely any exercise of mind whatever.

An ellipsis ought never to be a guess, but an exercise of idea or thought on the part of the scholars, and expressed by them on a point they already know, or which they have been at the moment trained to. The only published example of an ellipsis with which we are acquainted is as follows:—'God made the sky, that looks so ... God made the grass so ... God made the little birds to ... In pretty colours ...' Not having exercised the minds of the children previously, as to the colour of the sky, etc., in the first line, the pupils might answer or fill up what they chose, either '*blue*,' which was the answer required—or cloudy or red—and so on through the other lines—such being merely a variety of guesses without any training. So it is in telling a narrative or story on the 'elliptical system,' as it is termed. For example, 'This morning I left my house, and when walking on the street, I saw a ...' Of course, any answer or filling up here must be a mere conjecture. I may have seen a thousand things; but had the master been conducting a training lesson upon any particular subject, the filling in of the ellipsis by the pupils would have been an answer on that point. Questions and ellipses, therefore, ought *uniformly to be mixed*—sometimes only one question, and then one or two ellipses, or sometimes two or three questions or ellipses consecutively, varied, however, according to the age and amount of knowledge developed by the pupils.*

An ellipsis being the filling up of a point which the children already know, or which the master may have brought out in the lesson in hand, and which he requires to be expressed in words, ought to be filled in, not merely by a single word, at the termination of a line or sentence, but, in the case of more advanced scholars, it may be many words, *always including*, however, *the idea* or *point* to which the mind

* Of late, some teachers finding the proper mode of forming ellipses difficult of attainment, express the first syllable of the word, such as this—'The works of man are all im ... and immediately the children add *perfect*; others *spell* the entire word, which, of course, the pupils will readily express.

has already been trained. It therefore at once assists the mental composition of the child—leads him to the point without *telling*,* and in fact is *a little question* assisting him to walk, by taking him by the hand, as it were, without carrying him, *which telling or mere explanation would be.* It places the child also less on the defensive than in mere questioning, *and so fills up those interstices,* and that variety of light and shade, which, in 'picturing out,' are so necessary to the full understanding of a subject. By the master *inverting the sentence,* and leaving out other words than he did at the first ellipsis—but which involve the idea or proper understanding of the point—these being properly filled in by the pupils, he secures that *there must be* a clear and vivid understanding on the part of the scholars.

As we cannot stop here to present illustrations, we would simply state, that questions and ellipses, *properly mixed* in the process of intellectual training, are preferable to mere question and answer, however varied; or pure ellipses, however well arranged. Students when they first enter the Seminary uniformly confine themselves to putting questions —the proper mode of putting ellipses combined with questions is a high attainment in practical training. The union affords the most pleasing, the most natural, and the most efficient of all methods of cultivating the understanding. We may add, that with young children, unaccustomed to express their ideas in words, ellipses must be more frequently resorted to, and questions more frequently as they proceed in their course; but, however advanced in years or attainments, the use of ellipses, in conjunction with questions, will be found the most efficient method.

There is no difficulty in putting questions, and none in forming ellipses; that is to say, in conducting a lesson upon the simple catechetical, or the simple elliptical methods; but there is a considerable difficulty in uniting the two principles

* So that to find out what is wanting becomes an exercise of the understanding, and of course keeps up the attention as the lesson proceeds.

in a natural manner, so as to form *simultaneous training;* and without this union there cannot be *picturing out.* To the drawing of a proper picture, there is required not merely direct or straight lines, like questions and answers, but the filling up of innumerable interstices, which the mere questions leave unsupplied. A question may prove the amount of knowledge, but does not supply knowledge to a child. Ellipses properly introduced supply as well as draw out knowledge. The mode of reasoning Socrates adopted in instructing his *disciples*, by which, availing himself of their previous knowledge, he led them from admitted premises to a natural conclusion, may do with men who are furnished with a large amount of facts, but will not do with children, whose stock is soon exhausted. The ellipses partially suggest the requisite facts, and the questions stir up what the children already know. The union of the two supplies materials, during the natural process, and produces an easy and natural flow of intellectual development and culture, and may be stated as the 'inductive philosophy' applied to the *training* of children.

SIMULTANEOUS ANSWERS.

The sympathy consequent on simultaneous answers given by children to direct questions or the filling up of suitable ellipses during the process of examination, and in conducting a new or additional point of the lesson, forms a fundamental principle of the Training System in its Intellectual Department. A direct question is simply an examination of the child's extent of knowledge—ellipses, properly made, require him to fill in the interstices. Questions are like the direct lines of a portrait—ellipses alone fill in those various shades by which a true and natural picture can be drawn. This sympathy in question, by the combination of questions and ellipses, is best accomplished by requiring simultaneous answers. To enter into particulars:

The gallery, or flight of ascending seats, affords the best opportunity for hearing simultaneous answers from a large class of children; and so important is the introduction of this principle into popular schools, on the method of questions and ellipses mixed, that the Training System by many has been termed *the simultaneous system.*

Before noticing a few points of this part of our subject, we may state, that whilst in general, simultaneous answers are required, they are mingled with questions to individuals, both for the sake of variety, particular examination, and for checking inattention in any of the children.

The great object in the Intellectual Department is, to present food for every variety of mind—suited to every capacity, without overstraining any, and to cultivate by exercise, during each day, every varied power of human nature. We thus have the daily exercise of the individual powers and faculties, and the combined simultaneous exercise and sympathy of all present, which is best secured by simultaneous answers. The simultaneous gallery method, as we have already said, saves the requisite time for moral superintendence and subsequent review of conduct.

All cannot acquire the same amount of knowledge of any kind—and each mind varies in the capacity and qualities of its powers. Some are more imaginative—others illustrative —others more logical—some have a larger capacity for facts, whether dates, terms, or numbers, and some also for music—some have greater powers of observation—others of reflection and judgment—and others of abstract thought. It cannot be supposed, therefore, that all will be equally ready in answering every question, or in filling in every ellipsis. The matter-of-fact boys in the gallery will, therefore, simultaneously answer any question about words or dates, more quickly than those of imaginative or logical powers; while the imaginative will more readily grasp the *idea*, and the logical the *reason.* These are matters of daily and uniform experience, during a training lesson, and therefore, we say, it would be

unreasonable to expect, that sixty or eighty scholars *can ever answer simultaneously* any question put by the master, at any one moment. But the questions are varied, and subjects of a religious, scientific, elementary, moral, and practical kind, are so frequently brought by the trainer before the pupils, that every variety of mind receives its daily cultivation, and, as already stated, food is presented suited to the taste and capacity of all; and along with the usual physical exercises, by which attention is secured, each admits into his mind as much knowledge as his natural powers are capable of receiving; none are surfeited, and none are starved. We are quite aware, however, that the working of this principle, like that of any other art, is only fully understood by those who practise it.

When the system is properly conducted, the whole pupils receive the information that any one knows, by the master throwing back upon the gallery the proper answer, whether it may have been to a direct question or from an ellipsis, and also requiring a simultaneous response, not by mere repetition, but frequently *by inverting the sentence.*

That differently constituted minds will naturally answer a question which is suited to their taste more quickly than those of a different cast, may be illustrated by making the following supposition of two very eminent men—the one conspicuous for his powers of calculation, the other for those of imagination—the one a noted politician, the other a most eminent divine: Were both of these gentlemen to ascend Benlomond, or visit the Lake of Windermere, and it were required of them to give an account of what they had seen, what reply should we expect? From the one we should have a particular enumeration of every hill and object within the compass of his view, and a most minute circumstantial account of all that happened, and of any economical improvements that might be introduced into the farms he had seen; whilst the other would descant in the most glowing terms on the splendour of the landscape—the freshness of

the foliage—the glory of the setting sun, reflected in the still waters of the glassy lake—and would tell with rapturous delight, how much he had been affected by the beauty of the whole. Each would sympathise with the other to a certain extent, but each would narrate his observations according to his mind's peculiar bias. Few may have gifts equal to these men, in their more prominent powers, but these are found to vary in different degrees of intensity—each learning from his neighbour, and therefore all receiving improvement. In the first instance, therefore, a simultaneous response is not expected to any one question from more than perhaps a fifth of the gallery present, although nearly of the same age, but, as already stated, the proper answers are thrown back upon the gallery in inverted sentences, not in mere repetition of technical terms. Having thus got the idea and expressed it, all therefore learn.

Some object to GALLERY SIMULTANEOUS ANSWERING, and exclaim, What a noise it occasions! One cannot get *into* the children, as it were. You cannot know or ascertain the progress of each, and besides only a few children answer at a time. Not one objection here alluded to is felt, or will be acknowledged, by an experienced trainer. Noise is not necessary, nay, there is much less than in the hubbub of an ordinary teaching school. The trainer actually gets nearer his pupils than by individual appeal; or rather the *sympathy of numbers* brings the pupil nearer to himself in actual development; and in regard to the objection, that a few only answer at any one time, we may give the following as a short analysis:—

A master, under the ordinary mode of *teaching*, puts a question to the scholars *individually;* and we shall suppose him to be of an imaginative turn of mind, and the pupil to be the reverse—a plain matter-of-fact boy. It is evident that the question or questions generally put by the master will exhibit, to a considerable extent, the particular cast of his own mind, and will either be too lofty, or so different from the ideas of the questioned party, as to be beyond the power

of the scholar to answer, and simply because he does not comprehend, or readily sympathise with, the style in which the question is put. But let the same question or questions be put by the same individual, to sixty, eighty, or a hundred children seated in a gallery, and ten, fifteen, or twenty of these are sure to be found with minds naturally constituted like the master's, and who will instantly and simultaneously answer; or, which is the same thing, with minds so constituted as to sympathise in the kind of questions put, whether these be argumentative, imaginative, or plain matter-of-fact. And if the attention of the other children be alive, they hearing the answers and *joining in them*, all will learn, or acquire the idea, whatever the conformation of their mind may naturally be. Whatever cast of mind, therefore, a trainer may happen to have, or in whatever style the questions may happen to be put—whether matter-of-fact, illustrative, argumentative, or imaginative—it is found that among sixty or eighty children seated in a gallery, if permitted to answer simultaneously, the questions and ellipses put by the master will be sympathised in, and met by some portion of the children present; and, as formerly alluded to, *if the eye and attention are kept fixed on himself*—which the physical department of the system secures—then all will hear, and all *must learn*, although one-fourth or one-fifth only answer at any one time, except, of course, when he inverts the sentence, and then all should be able to answer in one voice, whether such be put in the form of an ellipsis or a question. In one word, each child will answer more speedily the questions, or fill in the ellipses of the point of the lesson, which are in accordance with his own natural cast of mind. Thus there is a power of sympathy in a gallery *simultaneous training* lesson that enables any trainer, however constituted, to communicate all he or any child present knows, and to work it into the mind of every scholar.

SECTION IV.

CHAPTER XX.

ANALOGY AND FAMILIAR ILLUSTRATIONS.

THE teacher, or preacher, or trainer, who uses appropriate familiar illustrations is generally the most successful. In teaching, they are not used except in rare instances, and only by a few persons whose natural constitution of mind almost forces them to use them—their use is not employed as a principle or system in teaching, hence the general 'dryness' of school illustrations.

In the pulpit-preaching of olden times, familiar illustrations were almost universal—sometimes they descended into vulgarity, which is by no means necessary—but still they left an impression on the audience, and although they might forget or not follow the arguments, yet the illustrations were uniformly remembered. The fashion has changed now-a-days, and we have, perhaps, decidedly, too few; consequently, but little of a highly-finished discourse is remembered or apprehended by the great mass of hearers.

The public taste is in error in this respect. If familiar illustrations are presented by any minister of the gospel in order to picture out the premises on which the lesson rests, it is immediately said by many, 'O, he speaks too plainly!' and that which may be *in perfect accordance* with our Saviour's example, and therefore must be the most perfect standard of preaching, is apt to be termed low and vulgar—too simple, by far. Simplicity, however, is the highest attainment in teaching or public speaking. We lately received a letter

from India, from a former student, in which he says:—'It is admitted on all hands, that the reason why that most truly-devoted missionary, ———, failed in his pulpit discourses was, that he used *no similes*, without which the attention of the people of India cannot be secured.'

The Scriptural example which we desire to follow in school training-lessons is, the picturing out and simple application of the lesson in hand, without attempting to preach or dogmatically enforce doctrine. The trainer who does not illustrate every point of his lesson familiarly, must fail; and he who does so is, assuredly, not only the most popular, but the most successful.

Precisely the same principle is pursued in conducting a training lesson on natural science or the arts, and very much the same in the ordinary elementary branches. We would advise, whenever the trainer can present an illustration from ordinary life—the articles or construction of the school-room, or play-ground—their own dwellings, or the fields and woods around them—that he should use such, in preference to objects at a distance, or complex and abstract literary terms; in fact, we would recommend, till children are advanced in technical and abstract knowledge, that familiar illustrations from objects at hand be the rule in the process of conducting an oral training lesson.

The Bible from beginning to end is full of illustrations taken from ordinary life, and this forms one proof of its divine authorship; and when we find it announce "*as* a shadow, *so* the life of man," and "*as* a hen gathereth her brood under her wings," *so* our Saviour would have taken all Jerusalem under his wings in the hour of danger, we have a standard which we desire to copy in every secular as well as Bible lesson. We have thus,—*As* the air is rarified or lightened, *so* falls the mercury of the barometer; *As* the duck's feet are webbed, *so* they are better fitted for swimming than the hen's, which are open; *As* heat causes the juices of a plant to flow by a certain attraction (which must first be pictured out in order to

be understood), *so* the circulation of blood in our veins; *As* an apple from a tree falls towards the ground, *so* earth, moon, and planets are kept in their orbits—(the centrifugal and centripetal forces may be illustrated by the circular swings in the play-ground). The pupils, in every case, give the So in their own terms, after the trainer has assisted and proceeded with them, step by step, in picturing out the As.

Many teachers say, 'This is just the way I always give my lessons.' Be it so. We may inquire first,—Do they give such oral lessons at all? Do their pupils do more than read a short extract from a school-book, on some point of science, subject to a few questions; and does the master or the pupils draw the lesson? Some persons are not undeceived until they try to conduct a lesson on the training principle. It may indeed be taken as an axiom, that whatever we see clearly with our bodily or mental eye in youth, is either remembered or easily recalled in maturer years. Hence the value of a clear picturing out, by illustrations, etc., of the As or premises in the first instance, so that the natural lesson, involved in the term So, be apparent to the mind of your pupils.

Objects, and pictures, and the black-board, should be freely used in every system of education. These present to the observation of the pupil at least one condition of the subject which is to be brought under consideration. This is particularly the case with young or very ignorant persons, whose powers of observation require to be cultivated. An Initiatory or Infant school, of course, would fail without these. Even where there is the most thorough picturing out in words, objects and the black-board are highly useful for pupils of any age. It must be borne in mind, however, that by an object or a print, only one condition is brought into view. The colour, and size, and form of an animal, for example, are presented, but not its disposition, or uses, or habits, or any quality but what is merely external. These must be pictured out in words; and this, as systematised

under our method, must be done by comparison, illustration, and analogy of things *within and not beyond the experience and sympathy of the scholars*. To be understood, not merely must the terms used be simple and natural, but so must the illustrations, whether the lesson under review be conducted with a class consisting of children of four, eight, or fifteen years of age.

Objects and pictures have always been in use more or less in home and in public education. Milton's mother used the Dutch tiles of her parlour fireside to teach her son natural history; and every mother knows how highly pictures and objects are valued by her interesting offspring. The most systematic mode of teaching by objects in the public school was that presented by the celebrated Pestalozzi. It was an important step in education; but it was but one step towards a thorough understanding of the mode of picturing out in words, which, in the ascending scale, includes every possible variety of condition that language can convey. The object or picture, as we have already said, represents only one condition of the subject, all else is left to be pictured out to the mind's eye in words. Under our system, were we to confine the scientific oral training lessons to such objects as can be presented to the bodily eye, a waggon-load of objects at the least would be required every day for the model schools of the Normal Seminary; and even then we should be restricted in our lessons. We cannot always present, for example, a cedar of Lebanon, or a piece of silver ore; or a lion, alive or stuffed; but the children, in the play-ground or elsewhere, have seen some cedar, or plants of a similar description—they have seen a cat or a dog, if not a lion, with which it may be in some measure compared; although they may not have seen an eagle, alive or stuffed, yet they have seen a sparrow or swallow, and it is easy from these, by comparison, to picture out in words the size and habits of the eagle. Real silver they have seen, as well as sand, clay, etc., with which the native ore is found mixed, and they may be made to under-

stand what its appearance is when found in a natural state, without having the real object before them.

When the master-trainer states facts, and draws from his class consequences and reasons deducible from these facts, both in their combinations, decompositions, etc., the whole is rendered visible to the mind's eye, without the objects themselves being presented.

As a starting-point, however, or to arrest the attention, or to present one condition of the subject to be analysed, objects ought certainly to be used when within our reach. Whenever, for the sake of comparison, we can fix on an object in the school, in the family dwelling, in the play-ground, or in the fields, we say again, never seek for those at a distance. But as suitable objects are not always to be procured, and as the human voice is always ready at hand with both master and scholars, and also as such words only should be used as are within the comprehension of the pupils, with analogies and illustrations of an equally simple form, there is no object or combination of objects which a master may not PICTURE OUT and progressively render as visible to the mind of his pupils, as if not merely the objects, but the varied changes and combinations of these objects, were actually before the bodily eye. Objects, therefore, are useful; but picturing out in words is infinitely more so. *To the use of objects there is a limit—to picturing out in words there is no limit.*

SECTION IV.

CHAPTER XXI.

THE three preceding Chapters are understood to be necessary towards accomplishing the object of picturing out in words, which is exhibited in some measure, in a practical manner, in the present Chapter.

We have stated that whilst questioning is a great improvement no the old rote system of mere reading and committing sounds to memory, it is of itself not training, nor even instruction; it is simply an examination of what the children already know. It forms a part, however, of the 'picturing out system,' for this reason, that we must develop or ascertain what the children know of the facts of the point or premises to be pictured out before we proceed onwards, and this can only be done by putting one or more questions, or forming one or more ellipses.

ELLIPSES.—Our observations on this and other parts of the method of picturing out in words must be considered as simply memoranda, not analyses. The limits do not afford more extended observations.

Ellipses were rarely if ever used in education previous to being introduced as a component part of the Training System, and when used, they were generally mere guesses. The training method, instead of being *a guess*, is in reality *a question*, and at the same time a leading of the mind to the answer without *telling*. It is like holding the hand of a child in training him to walk without carrying; whereas telling the child would be as it were carrying and attempting to train him to walk without making him use his legs.

An ellipsis ought not always to be simply *one* word or the terminating word of a sentence, except at the very commencement, and with young children; but it may be two or more words at the middle or end of a sentence. In every case the word or words left out, to be filled in by the scholars, must involve the idea to be conveyed. If otherwise, an ellipsis is no definite exercise of mind whatever.

Examples of ellipses might be given without end. Suppose a

master to be conducting a training lesson on the evaporation of water by the application of heat. During the process, he might make such ellipses as follow:—There is an evaporation from water when . . . ; or,—heat causes water to . . . ; or, heat, more or less intense, applied to water, causes it . . ., and is either visible or . . . according to . . . Or, this last sentence might be *inverted* thus—According to the degree of heat applied to . . . . so is the . . . . more or . . . . It is evident that unless the term EVAPORATION has been previously pictured out, not merely explained, and the whole process is present to the mind's eye, an ordinary school child will never fill in any of these ellipses.

Frequently inverting a sentence whilst an ellipsis is formed, is found to be a *quick and efficient mode of cross-examination.*

A master may be conducting a training lesson on iron, as used for various purposes, or showing the influence of heat on it, and he may say,—Iron is a substance which . . . . (he in his own mind wishing to bring out the term . . . '*expands*,') and then he might proceed,—'by the . . . .' hoping that the children would say '*application of heat.*' Iron is a substance which . . . . This would also be a mere guess, unless the attention of the children had previously been directed to the enlargement of the volume or size of the metal when placed in or near a fire, or within the influence of any heated substance. Should the idea not have been clearly pictured out previously, then the answers of the children might be such as, which . . . melts—becomes red hot—is black—is cold—is heavy—is useful—makes nails, railways, etc. etc.; and so the class or gallery would get into a hubbub of noise and confusion, each more anxious than his neighbour to be heard, and to have his answer accepted. When the understanding, however, is properly and naturally exercised, the filling in of such ellipses is both an examination of the knowledge they have acquired, and an opportunity of expressing the idea in correct language. This is the reason why even young children in a Moral Training School so quickly acquire the habit of expressing themselves grammatically, and even elegantly.

Without a mixture of ellipses with questions, picturing out is not accomplished; sometimes a question or two, and then one or more ellipses should be proceeded with, according to the judgment of the trainer. Questions *alone* are dry, and set the mind of the pupils too much on the defensive. 'Questions set the mind astir—ellipses direct what has been set a-moving.' Ellipses, except when embodied as under the Training System, are tame and inefficient. The conjunction or union of the two works in beauteous harmony, like the bold and minute lines and shades which a landscape or portrait-painter can so skilfully use.

In revising a lesson, or part of a lesson, one or two ellipses to commence with is often a preferable mode to putting direct questions, because if they are properly filled in a proof is given that the children know the subject, and time is saved to be disposed of for such other purposes as the *moral training.*

We believe that every one who has conducted lessons on the principle of questions and ellipses mixed, for any length of time, will affirm that it is not possible to draw a mental picture with equal vividness, simplicity, and truth, by direct questions and answers, or on any other method.

EXPLANATIONS—IN WHICH THE CHILDREN DO NOT TAKE A PART.—To *explain* is to tell or instruct the scholar what he does not know. To lecture a child may be telling him what he does not know, or what he already does know. To *train* is to assist the child, and *lead*, but not *carry* him, to the point in view; to enable him to carry his mind, as he would his body, to the point to be deduced, and to tell and inform his trainer what he mentally sees, viz., the point he has reached. EXPLANATIONS by the master, therefore, do not properly form a part of the training, or natural system. Under it *facts* are told, of course, that the children do not know, the children assisting during every sentence of the process of telling. These facts must not be explained by the trainer alone, but the minds of the children must be led, step by step, by picturing out, assisted as often as you may by visible objects, or sketches on the black-board, but still by picturing out *in words* so that they may tell you in their own terms, however simple or complex, what they see of the mental picture, and at the end of the whole lesson, or at any point of the lesson, give you the deduction. And this is greatly assisted by

ANALOGY AND FAMILIAR ILLUSTRATIONS.—Analogy, of course, exercises the natural powers of comparison. By *familiar* illustrations we mean such as are within the range of the experience of the children, of whatever age or condition in life. The prince, the peasant, and the factory child, would generally be familiar with very different things, or, at least, would more readily apprehend the analogy of different things,—and this must be left to the judgment of the trainer. As a suitable model, we have only to look into the narrative of our Saviour's life, who spoke of corn-fields, and figs, and vines, and hens, to farmers, husbandmen, and vine-dressers. Had He lived in this country, and in our day, He might have illustrated His sayings by the water conduit, the blast furnace, or the steam engine. Scripture, instead of stating that our days fly 'like a weaver's shuttle,' might have said, with 'the rapidity of a locomotive;' and that our wealth and hopes might be blighted like the potato crop of 1846. Whatever illustrations we present must be *within* the experience of the pupils; and whatever language is used by masters or scholars must be equally simple and understood, otherwise we talk in a tongue unknown. It is for want of practically acknowledging this principle that knowledge makes such slow progress in the world. When there is no picturing out, there is no vision, and the want of mental vision stereotypes ignorance; and devoid of physical exercises the faculties remain inactive, asleep—they even corrode and decay.

We may give a short example of the principle of picturing out by analogy and familiar illustrations, which took place in a moral training school when we were present. Our limits do not permit our exhibiting *the training* lesson as conducted on the principle of the previous chapters; we shall therefore *tell it*:—

A highly-educated M.P. was present, who expressed himself satisfied that the Training System was well worthy of attention, but that he did not precisely understand the distinction between teaching and training. The master-trainer said, 'Sir, you perceive that the children are now reading part of the history of the oppression of the children of Israel in Egypt, and the next part of the chapter they are about to read is regarding their using straw in the making of bricks, etc. Now, Sir, I believe they do not know why straw was used, nor do they know whether the bricks in Egypt were dried in the sun or burned as in this country.' The trainer put a few questions to the children, which proved that they did not know, as he supposed. The master also said, 'Were I to tell them, seeing they do not know, that would be *teaching*, but I shall not tell them, and I shall cause them to tell me the nature of the clay in Egypt compared with that in England, and whether the bricks were burned or dried there, and that will be *training*.'

The trainer repeated the fact that straw was used in the making of bricks in Egypt, as the children read from the Bible, but, of course, they were ignorant of the reason why straw was used in their manufacture. He then *brought out from them*, by analogy, the difficulty of breaking a bunch of straw, however thin—what the effect would be of layers of straw being mixed with clay while yet in a soft state and afterwards dried—that the straw would strengthen it and render it more tenacious, or at least less liable to break. He then brought out from the children that the bricks were not burned in Egypt, seeing, as they told him, that if so, the straw used would have been of no service, as in the process of burning the bricks, the straw must be reduced to ashes; that straw in this country would be of no use in the making of bricks, seeing that we burned them, and that we could not get them sufficiently dried in ordinary seasons by the sun, even in summer.

From the nature of the climate of Egypt, with which they were acquainted, it having been brought out in some of their ordinary geography lessons, they inferred that the bricks might be dried in the sun—that the clay could not be so firm, or solid, or tenacious as ours, when they required straw to strengthen it. They therefore thought that the clay in Egypt must be more sandy than ours, seeing that our bricklayers did not require to use straw to strengthen the bricks. Thus the mode of drying bricks in Egypt, and the nature of their clay compared with ours, was determined by analogy and familiar illustrations without *telling*.

Every Bible lesson would not admit of such lengthy picturing out of the secular *premises*, especially as the oppression of the Egyptian taskmasters, as to the amount of labour to be performed

by the Israelites, and not the use of the straw in the making of the bricks, *is* the premise from which the lesson is to be drawn; but unless the premises are, in the first instance, clearly drawn, the children cannot be prepared to give the lesson. The 'As' must be apparent before the children can give the 'So.' The exercise of mind by which the children arrived at these conclusions was greatly more important than the information itself. When we reflect that nearly every passage of Scripture contains within itself its own meaning (*when naturally pictured out*), the habit of analysis so formed, will, in after life, enable the Bible student the more readily to discover truth for himself by the simple reading of the Scriptures in private and in public.

The talented M.P. at once acknowledged that from this lesson he saw clearly the distinction between teaching and training, and the powerful effect of familiar illustrations; and, farther, that he had not conceived it possible to draw such an intellectual lesson from any passage of Scripture. His idea was, that the lessons of Scripture were, and could only be, conveyed as dogmas,—not based on natural premises, and not 'pictured out.'

SIMULTANEOUS AND INDIVIDUAL ANSWERS.—These refer alike to questions and ellipses which may be simultaneously answered or filled in by the pupils. It is necessary frequently to exercise the pupils individually, either by questions or ellipses, in order to ascertain, or rather to satisfy yourself that your pupils certainly possess the knowledge. The acquisition of knowledge, however, is decidedly better secured by the simultaneous principle, for this reason, that it involves the power of 'the sympathy of numbers,' each mind acting and re-acting upon each other, and thus feeling their united strength (the proper attention being kept up by physical exercises), they move forward *en masse*, animating and assisting each other onward to the conclusion. By the simultaneous method, the whole may learn what any one knows, and are benefited by the collective power and acquirements of all. We would therefore recommend simultaneous questions and ellipses *generally*—individual questions at intervals.

We must not expect that all, or even a majority of the gallery or class will answer any one question at one time; those whose natural powers of mind are most in accordance with the question, will answer first, but yet all learn. The children of strong numerical, or reasoning, or imaginative powers, will quickly answer together, sympathising, as they do, more particularly with the question, or ellipsis, or illustrations, furnished by the master or scholars.

On examination it is found that some, who seldom answer when a simultaneous question is put, acquire the most information—silent yet thoughtful. The power of the simultaneous method is best understood, however, by the practical trainer.

The former, viz., Questions and Ellipses *mixed—familiar* Illustrations, and Simultaneous as well as Individual Answers, are what

may be accounted the prominent and peculiar features of the Training System in its intellectual department. Physical Exercises and Sympathy of Numbers are necessary assistants or accompaniments of the picturing out principle.

PHYSICAL EXERCISES.—Physical exercises, as a part or assistance in the 'picturing out system,' ought to be used as a means to an end during the progress of every intellectual exercise—that end being to awaken and secure the attention. They are useful in giving health to the body, no doubt, but it is not in this sense we are now to consider them. The mind of a child is often so dissipated or inactive that the thoughts must be arrested and the attention awakened and sustained by varied bodily motions of the children themselves, as well as by the master. These exercises may be stated as including variations in the tone of voice and manner, the power and effect of the eye, and other bodily movements of the trainer, without more or less of which it is nearly impossible to sustain the attention of a class or gallery for any lengthened period of time. The younger the children are, the more frequently must these be repeated, just as ellipses are required with young children more frequently than with those more advanced in years. Ellipses which lead, and physical exercises which stir up, however, are more or less useful to old as well as young in every process of mental culture.

Monotony of tones of voice produces langour. Suitable physical exercises quicken and animate the mental as well as the bodily powers, and therefore every successful trainer uses them.

Young students are very apt to despise the use of such exercises as childish and beneath their dignity. That ought never to be objected to nor considered beneath our attention which is necessary to success. If not improper in itself, nor below *our dignity*, we should use, by example and precept, and *training or* DOING *by the children*, that which will essentially forward the end in view. We should always remember, that whilst mind and body are distinct, they are yet so united in sympathy that they naturally act and re-act upon each other—health and activity of body tending to health and activity of mind. A dull inactive state of the physical and intellectual faculties is ever unfavourable to the exercise even of the moral sensibilities. We would therefore advise every moral and intellectual trainer to conduct *varied* and *unexpected* physical exercises or movements during every lesson, and to take care that he does not err by exhibiting and demanding too few. He ought to show by example what he desires his pupils to follow, as well as to give the command or the precept.

SYMPATHY OF NUMBERS.—After what has been already advanced, little need be said on this point. 'Sympathy' is an all-pervading principle with young and old, from the crowded assembly of divines or statesmen, down to the streets, the school play-ground, and the nursery group of infants. In like manner can a gallery or play-ground of children be conducted or trained to either good or evil. *Sympathy* is the oil-spring—sympathy is the bond for good

or for evil. What politician or divine would rise into enthusiasm before an audience of half-a-dozen? What child does not lose half of his energy single and alone? The soldier marches forward to the charge more ardently shoulder to shoulder and side by side with his companions in arms—the crowd is roused to mischief, or quelled into subordination, by 'sympathy.' Let us then apply the principle to the physical department of education—to the intellectual, to the religious, and to the moral. Direct THE SYMPATHY of your pupils to what is right in thought and action, otherwise they will continue to direct it themselves to what is wrong. They will direct it to what is wrong if you do not superintend them at play. A play-ground, therefore, without the master being present, who afterwards reviews their conduct, will certainly become a mischief-ground.

These various principles of action and of method may be considered essential in the process of conducting any training lesson, whether secular or sacred, whether in adding to the stock of your pupils' knowledge, or in reviewing any part of your children's conduct in the play-ground on their return to the school gallery.

When the term 'picturing out in words,' or picturing out, is mentioned, some persons immediately conceive the idea of a print, or picture, or object to look at, not *a mental picture*. An object or print of any kind may represent one condition of the process to be pictured out, but it can do no more,—all else is left to the imagination to fill in, without the certainty of facts, or a guide to direct us. In order to picturing out, the varied particulars which are to be drawn forth must be represented *in words*. No number of pictures, however useful as an assistance, can accomplish the object. This is more particularly the case in Bible training lessons, which are at once moral and intellectual.

'Picturing out in words,' then, is applicable to every branch of elementary education, as well as to physical science and Scripture. The elementary branches—reading, spelling, grammar, arithmetic, etc.—are more dry and less interesting than the scientific lessons, and both are infinitely less interesting, even to the natural taste of young persons, than are the emblems of Scripture properly pictured out in words; for in the last, or Bible training lessons, we have, first, the natural picture, the secular or scientific 'As,'—and then the spiritual or moral 'So.'

'Picturing out in words,' therefore, may be considered not simply one element, like questions, or ellipses, or illustrations, or simultaneous answers, but a combination of all of these ending in a thorough mental perception and understanding.

We may add here one or two illustrations of the principle of picturing out in words which occurred during the visits of a noble Lord, and a Right Hon. Baronet, to one of our model schools, the former having in view the establishment of similar

institutions in the Dioceses of England. The master was required to give some examples of oral training gallery lessons, and a visitor present fixed on a subject on which the children had not previously received a lesson, viz., Why is the surface of a billow white? Why is snow white? The trainer knowing that he had previously conducted lessons with his pupils on light, the radiation of heat, etc., at once built upon that foundation, by using familiar illustrations, without either asking the direct question, why the foam of a wave or billow is white, or telling them why it is so. He, of course, conducted the lesson so, that it was pictured out, or rendered visible to the eye of their mind, and the children gave the lesson or results. Space forbids us giving the practical method, and therefore we shall simply tell it.*

The trainer asked them what they had observed, or if they had observed anything, on the bubbles of soap suds which boys sometimes blow into the air from a tobacco-pipe. Some had seen a bright spot—others had observed nothing. Had they ever observed any bright spot on the glass of a watch?—and on showing his own to two or three of the children, they said they saw a white spot which moved as he moved the glass. *This was, at least, one point of the picture gained.* He then bade them look into their neighbour's eye, when the same results were announced. Then going back to the idea of the 'bells' from the soap suds, which they all knew contained air, otherwise they ... *would break*, he inquired what effect would two or three white spots placed close together have on their vision, supposing the bubbles or bells were smaller than those usually blown from a pipe? Suppose twenty? Suppose a hundred or a thousand closely packed together? One spot was ... *whitish*—twenty together would be ... *more white*,—What would a thousand or fifty thousand be? *White*—Why then is the foam of the billow white? etc. The same process was conducted in regard to the innumer-

* For the particular mode, see 'Practical Illustrations of Bible and Secular Lessons.'

able points or figures presented to the eye in the case of snow in a dry frozen state, and the effect upon its colour by thawing or squeezing it, which the children said would break its varied points or figures. The trainer now brought in another familiar illustration, the effect of a (dark coloured) piece of flint broken into atoms. *It would be white.* Why? etc.—and so on, on the same principle of picturing out, till the children stated that snow must be white, from the innumerable congregated points that meet the eye of the beholder.

On a subsequent occasion the secular training lesson which the master was required to give, was to bring out from his pupils the scientific reason whether, in airing a room, it is preferable to do so from the top or bottom of the window; for it was remarked that it might be well that the right honourable gentleman's footman not merely did what he was told to do, but that he knew the reason why, as very generally, when the master is out of sight, the servant takes the easier method of pushing up, rather than pulling down the window sash. It would have been of little use to attempt to bring this lesson out satisfactorily with children who had not received the A, B, C, or rudiments of science, but they already knew the component parts of air, and their relation to respiration; also that air, when heated, ascends, and that cold air of course naturally falls by its own gravity. Consequently the trainer had only to present these materials in proper order, when the children in twelve or fifteen minutes described the different effects of air from the top and bottom of a window in a heated room, the error of admitting it at the bottom, and told whether one inch down at the top was more or less efficient for ventilation, or safer for breathing, than a foot or eighteen inches at the bottom.

We might multiply illustrations by a hundred training lessons of daily occurrence on the picturing out principle instead of mere telling or teaching, but we shall content ourselves with one additional. We requested the students in the hall to picture out and answer by a training lesson the question, WHAT

IS SMOKE? This question might have been easily settled by a direct answer; but it was found to be more intellectual and practical by the training process. Smoke from a furnace, indeed, they found was coal heated, but not in flame, and therefore escaped up the chimney; but ought it to escape so, or ought it to exist at all, were questions to be pictured out by reference to the effect of air on the flame, on the surface of the furnace, and under the furnace; and it was soon found that there should be no smoke at all, that all ought to be flame, and that it was by an erroneous construction of our furnaces and parlour grates that we had smoke at all. It was proved that every particle of air that presses the surface of the fire puts out the flame into smoke as certainly as water does, although more slowly; *therefore all air should be excluded in that quarter*, and that no more air should be admitted below the bars of the furnace or grate than what is necessary to support combustion; and farther, that smoke was actually an expenditure of coals, or 'burning of the candle at both ends.' The principle was accordingly put into practice twelve years ago, in regard to four boilers of a steam engine, at an expense of less than £20. The annual saving in fuel has been 20 per cent., and excepting for three or four minutes, when the fireman feeds the furnace with fresh coal or dross, no more smoke is emitted from the chimney-stalk than may be observed from a parlour fire. In fact, the smoke, if made at all, on being heated, instantly turns into flame.*

* This principle is of easy application in regard to factory furnaces, and may be stated as follows—*admit no air whatever to flow in on the surface of the fire*—this is absolute; *and no more under the bars than is necessary to support combustion*, which is a matter of experiment. The latter process may be done by a pair of lightly hinged iron doors placed under the furnace to open at the centre, with four ventilators to open or close at pleasure, as air may be required to support the combustion. The air is thus partially heated before reaching the under bars of the furnace. A pair of iron doors to close in the opening above the furnace, with a couple of feet thick of small coal behind these doors, and in front of the fire, will completely prevent the ingress of air above the flame, which otherwise would be partially turned into

SECTION IV.

CHAPTER XXII.

EMULATION—PRIZES—PLACES.

EMULATION.

THIS is an important part of the system, and much animadversion has been directed against us because we do not allow the children to take places. How, then, it is asked, can you have emulation without a stimulus? We have a stimulus, and also emulation, secured, however, upon different principles, and arising from motives differing, in some measure, from those encouraged by the ordinary methods pursued.

A child may be stimulated from love of distinction, or from a love of learning—unquestionably the former feeling is more generally active than the latter; but if it can be proved, in actual practice, that the latter, or higher motive (although other motives may and ought to form ingredients) can be

smoke. The saving of coal upon a similar arrangement would be much greater in regard to a parlour fire, but the grates would require an entire new construction, which is not the case with a factory furnace.

This principle of *preventing* smoke has been followed only in a few instances. A *felt* objection seems to be, that the mode of operation is too simple,—the alterations in a common furnace cost little, and no complex machinery is used, requiring complex operations.

When the superabundant air is excluded above and below the flame or furnace, what would otherwise be smoke ascending into the atmosphere, is permitted to remain below to do its proper work, viz., heating the boiler in the character of flame.

made to stimulate, why should we cultivate selfishness or any inferior motive? But after the experience of twenty-seven years, we are fully of opinion, that the stimulative process of the whole system combined, but more especially that of simultaneous answering, renders the 'taking of places' quite unnecessary, and medals of distinction actually injurious in a moral point of view.

To illustrate this position: Suppose the trainer is conducting a lesson, he of course puts a question, or forms an ellipsis, which is answered or filled up by one or more of the pupils, according to their natural talents or extent of knowledge. Some of the answerers may be right, or nearly so; others may be wrong. It is clear, when the answer which the master accepts as right is received, and thrown back upon the gallery, upon the principle already stated, that the boy who may have given the correct answer feels himself, for the moment, the 'dux;'* and all who thought as he did (although not expressed by them) also feel to a certain extent elevated with him. The very next question may be a reason founded on the facts stated, and will likely be answered by a boy or girl of quite a different temperament; in consequence of which he or she is immediately elevated, without changing his or her local position; and so on through the whole class or gallery. One boy may become the leader by answering every question, which is not likely, from the variety of the exercises; or any boy in the gallery, on this principle, may be 'dux' during some part of every lesson. Those who cannot answer, or have answered or thought improperly, of course feel themselves in the same position as if they actually were at the bottom of the class. The great point to be gained, whether in the moral or intellectual departments, is to cultivate and stimulate the higher powers in the acquisition of knowledge, rather than to appeal to, and stimulate by, the selfish and lower motives of human nature.

* This is a title frequently given in ordinary schools to the head boy of a class.

This principle, some years ago, was a matter of theory on our part; now, however, it is one of fact and experience, and is found efficacious in cultivating the understanding of children, without producing any of the evils alluded to, and it tends greatly to improve their moral sensibilities.

The reader will now readily anticipate our views on the subject of prizes.

PRIZES—PLACES.

We give no prizes in the Model Schools of the Normal Seminary, nor does any one do so who faithfully follows the Training System. We do not say it is impossible to give prizes without injuring the finer feelings, or the moral sensibility, when it is confined to one particular branch of education—such as writing an essay on a given subject, although some qualification may be made even here—but to give prizes in a school in which a variety of subjects are introduced, is, upon the whole, attended with serious evils. The *silver dux medal* is felt to be elevating, no doubt, if we can judge by the mien and strut of its temporary possessor. A volume, however, might be written, setting forth the *pros* and *cons* of this practice; and were the balance taken in reference to the 'whole child,' the weight, we are convinced, would sadly preponderate on the side of *per contra*. Prizes are generally, in such circumstances, awarded to the memory of words, or general rapidity of verbal answers, seldom to memory of ideas, or to good behaviour. Pride and vanity are strengthened; the sensitive and physically-weak are discouraged, however high their intellectual capacity may be. Many a 'poetic Cowper' creeps into his cell in the presence of the physically-furious, whose voice or manner overbears him, and collapses his energies, depressing and weighing him down during the whole period of his education. Ought not the forward to be restrained, real talent brought forward, and the modest and sensitive encouraged by attention and kindly notice? Who

that has witnessed and narrowly observed the heart-burnings, and jealousies, and bending of principle, and lowering of the moral sensibilities of boys, under the influence and excitement of place and prize, does not perceive, that, with all the apparent advantages of such a practice, it is not without a deep and serious alloy? It is quite clear that the intellect alone is that part of the child which is stimulated and rewarded by the distinction of place, and the prospect of a prize. The moral powers, if not positively injured, are at least left dormant, or remain unexercised. The vanity or pride of the possessor is exercised and strengthened; those who are unsuccessful are discouraged, and frequently sink into carelessness; and at the very best, it is elevating the few at the expense of the many. The higher moral powers are absolutely sacrificed at the shrine of intellect—forgetting, sometimes, that "knowledge puffeth up, but charity edifieth," (or *buildeth* up.

We admit that there is a great difficulty in meeting this question, as strong intellect and strong health are alike gifts of nature, and not dependent on the will of the possessor, while the proper exercise of either or both of these unquestionably is so.

We do not pretend to have removed all the difficulties; but the principle of the Training System, as a whole, has made a considerable approach to it; and would be complete, we believe, as far as human nature can permit, *were the system uniformly established from early childhood.* Places and prizes may be necessary, we admit, in a school for cultivating the intellect alone, but are unnecessary and inconsistent with the principle of moral training, or training *the whole child;* at all events, to dispense with these, is, in the very worst view of the case (but which we are not prepared to admit), merely a sacrificing of the very few, it may be, in one or two points, for the good of the many, whilst it most certainly elevates the moral sensibilities of *all.*

It is evident that a prize cannot be given to the most moral;

for where is the standard, and how can we gauge the moral sensibilities, as well as the moral external conduct? And as human beings, even intellectually, are so differently constituted, we ought, in justice, to award places and prizes to all the following powers of mind, all of which, whether separate or combined, are powers which, if properly directed, are good in themselves, and ought to be in exercise each day in a school education—viz., memory of facts, memory of numbers, acquisitiveness, tune or power of music, reason, comparison, imagination, illustration by narrative, benevolence, firmness of purpose, conscientiousness, veneration, and several others too minute to mention. It is evident that if the power of memory of words or facts, and the memory of numbers alone, is stimulated, which is a very common practice, then other and higher powers of the intellect are left dormant; at all events are not stimulated. Now, our object and principle is, to stimulate every one of these powers in varied and rapid succession, not by mere sordidness of acquisitiveness or vanity, but to stimulate the higher intellectual powers themselves, by natural and animating exercises, and to regulate their proper bearing and end, by the still higher powers of the mind, viz., the Moral. *The union of the play-ground and the gallery enables the trainer to accomplish this.*

It is stated by some that the Scriptures hold out a prize. True; but it is a prize which all may attain without excluding any. No prize is held out to intellect *alone*, or the outward doings alone, but to the right use of all the powers bestowed on us by God, and all are required to be dedicated to His glory; not one power, but every power. Every one may receive 'the crown of glory,' according to what he hath, and not according to what he hath not. The Training System acknowledges and endeavours to act upon this principle. Each child is rewarded by the acknowledged approbation of the master, which is to him a prize.

Simultaneous Answers, Emulation, Places, and Prizes, on the principles previously laid down, and for which we contend,

are according to nature, and every day's exercise proves that they are sound, practical, and efficient. A boy, by the sympathy of numbers, may be moulded into obedience, and stimulated to exertion without taking places, prizes, or being flogged.

SECTION IV.

CHAPTER XXIII.

PUNISHMENTS—THE USE OF THE ROD.

THIS is a subject of considerable delicacy and difficulty in the execution, and requires much knowledge of human nature, much firmness, gentleness, and command of temper on the part of the trainer. Punishment exercised by affectionate, prudent parents, is comparatively an easy task, and in their hands the rod is not only safe but sometimes necessary.

In Scripture, parents are commanded to use the rod of correction, and "not to spare the child for his much crying." This, of course, is a command to parents, not to schoolmasters. We admit, however, that when a parent delegates his power to a guardian or schoolmaster, he may, if he chooses, in common with other authority, delegate also the divine right to chastise; but the schoolmaster possesses no inherent right in himself to do so. The parent, of course, is not commanded to whip when there is no occasion for it, neither must the master; and it is a question whether the literal rod is always to be used, or the ferula or cane, or ruler, or kick with the foot, all of which are common in schools. It is evident that the mere sensation of bodily pain is not punishment, unless it is understood to be so; for how much pain will a boy sustain from his companions at play without a murmur—certain punishments being the forfeit of the game, and therefore he suppresses his torture with the utmost heroism! The understanding of the punishment must be present, or the mere sen-

sation of bodily pain is no punishment to him. Instead, therefore, of passing into the understanding, through the physical department of the human being, we prefer punishing as well as stimulating by the higher sensibilities of our moral nature.

If a mother can make it an honour and a privilege for her child to lift her handkerchief, and a punishment not to be permitted to do so; or if it be possible and practicable that for disobedience, or any other fault, a child's exclusion from table for half an hour is felt to be a punishment so severe as almost to tear his heart-strings asunder; then it is clear, that by the same process, and by the additional power of the sympathy of numbers in school, which the mother with her two, three, or four children of different ages cannot have, the master of a training school may punish a child most severely, without corporal infliction. To order a boy out from the gallery, after being properly *warned once or twice*, is found to be really more severe than half a dozen 'palmies.' A cuff is a summary mode of settling a dispute, or silencing the culprit, but by no means an efficient mode of convincing him of his fault, or preventing a recurrence.

Corporal punishments in school tend to harden or to break the spirit. We ought never to associate the idea of punishment with what we should love. A child ought to love school, and his teacher, and his exercises. To punish a child by causing him to commit a large task to memory, or write a long exercise, or read six chapters of the Bible, is the most certain mode of generating a dislike for all these. Our object is to stimulate from a fear of offending, rather than from a fear of the rod. Nothing can be more unjust than to punish a boy for a deficiency in the power of calculation, or the memory of words, while he may possess, in a high degree, reason and imagination—thus stimulating the lower at the expense of the higher powers of the mind.

Some old teachers, and impatient young men, who have been accustomed to use the literal rod, *to save time or the*

trouble of investigating a fault, are apt to imagine that there are difficulties in refraining from the use of it, which do not exist.* Patience in this department of moral training is indeed 'a virtue,' and lies at the root of all proper training. From our own observation, and the experience of many trainers who have conducted schools consisting of boys and girls for years together, without having had recourse to the use of the literal rod, we consider ourselves entitled to argue for its discontinuance in the public school. It may be difficult to remove the literal rod altogether from the teaching school, but it is unnecessary in one for training, having a master who is patient, firm, and mild in his manner. The sympathy of numbers, prudently used, will do in a school what, without such a principle, the parent cannot do at home; and, therefore, parents are wisely permitted, nay, enjoined, to use the rod—whether literally or otherwise, is left to their judgment to determine. A parent whose affections to his offspring are strong, and who is frequently blind to their faults, may be safely trusted with the rod. *We would not always have the same confidence in a stranger.* It is well, therefore, that there is a mode by which schools can be conducted without it. We know of nothing that so certainly compels a master to train, as the feeling in his own mind that *he must not strike.* In fact, if he does his duty, and uses the means within his reach, the use of the rod is quite unnecessary. The sympathy of numbers is powerful in every department of life—amongst the old as well as the young. This principle, in the school gallery, whatever the size of the class may be, is the great instrument in convicting the guilty and inflicting punishment.

How, then, it may be asked, do you act in the way of punishment; for punishments, you admit, are necessary? When

* The Normal students are permitted occasionally, in the presence of the Rector, to discuss any point of the System. A few years ago, the propriety of corporal punishment was strongly felt by many of the students—after prolonged discussions, however, on this point, the issue was a unanimous vote of 94 students in favour of the principle laid down in this article.

the offence is of a moral kind, such as stealing, lying, or evil speaking, which are the most common offences among children, then a training lesson or jury trial in the gallery is absolutely necessary, and is felt to be a most severe punishment to the culprit, and a barrier to the commission of such offences to all. One plan, for ordinary misdemeanors, and the most common, is to threaten the child, calmly, yet firmly, that he will be taken out from the gallery and made to stand by himself on the floor while the lesson proceeds. This is felt so severely, that almost uniformly the culprit ceases his misconduct; but if the offence should be repeated, and he be actually ordered out from his seat, it is rare, when the whole process is calmly and properly conducted by the trainer, in presence of the whole class, that the child is not in tears before he reaches the floor; and then is the time, *tenderly, yet firmly*, to exercise the whole class, as well as the offending party, on what is the offence and the cause of punishment. And after remaining to compose himself *a very short time*, according to circumstances, the child is permitted to return to his seat—the offence of one thus affording an opportunity of morally training the whole.

SECTION IV.

CHAPTER XXIV.

ELOCUTION—READING.

ELOCUTION.

ELOCUTION is generally considered a branch of education by itself, and a sort of finish after having acquired the art of reading. In reality, however, it precedes and accompanies the acquisition of that art. For the child must *speak out*, or be an elocutionist, from the moment his master requires of him to repeat the sounds of A, B, C, or E, I, O, U. A proper style of elocution, therefore, is of the utmost importance at the very commencement.

Although Elocution is considered to be, as it certainly is, a high branch of education, yet it is, after all, simply audible reading conducted in a clear, distinct, and proper manner, which ought to be the aim of every English teacher in regard to his pupils from the first moment that he causes them to sound a letter. If so trained for years, the habit of correct reading and speaking being formed, every pupil, after leaving school, may train himself as high in the art as his natural powers enable him to attain.

Properly trained masters, therefore, and not blunderers or mere apprentices, should be placed over the children at the very earliest stage. It is easier to form good habits of reading and speaking, than afterwards, by employing professed

elocutionists at a high fee, to undo what has been formed at first in error, and then to train the pupils to a correct and impressive style.

When the question is asked, What is elocution? the answer generally given is, *fine reading*. What fine reading is, however, is not clearly apprehended. The general idea is that it means a certain intonation pleasing to the ear, although not always impressive to the understanding or the feelings.

Elocution and reading we consider as inseparably combined. They in reality form one principle of receiving knowledge for ourselves and communicating it to others, and are as naturally connected as teaching and training. The power of understanding what we read is the valuable part of reading for ourselves—*the practice of articulating every syllable distinctly, and of reading each word separately, and thus conveying a distinct impression*, is the most important method of communicating knowledge to others. But according to the popular idea, the one is termed reading and the other elocution.

An elocutionist, by common consent, means a person capable of exhibiting a high point in reading and speaking. But how is elocution taught? and how comes it that so few pupils who have passed through a course of elocution either read or speak well? I have rarely seen any improvement in any one in the art of reading, or in common conversation, by being taught by a professor of elocution, excepting in the case of those whose natural taste would have induced and enabled them to train themselves—who were, in fact, natural elocutionists. As to public speaking, the improvement has chiefly consisted in the acquirement of a little more confidence and self-possession, by being obliged to stand up and deliver an oration or recite a piece of poetry in the presence of class-fellows. Generally speaking, the teaching of elocution has been a failure. Why? Simply because masters have begun *at the end*. Elocutionists have exhibited in themselves a highly polished style of reading and reciting, *as an example* which they require their pupils to follow, and have thus *commenced* their

pupils where they ought to have ended. They have not given the foundation or alphabet of the art. They have reversed the natural mode adopted in almost every art—the art of writing, for example, in which the method is first, *strokes;* second, *turns;* third, *text;* fourth, *half-text;* and lastly, *small writing, or current hand.* A person cannot acquire the art by commencing with small writing, neither can such a system insure success in elocution. Elocutionists seldom if ever take the natural or training mode by commencing with broad outlines, or strokes. Sounds, whether in music or elocution, ought to be begun with individual strokes, and these should be separately, and distinctly, and continuously expressed from day to day by the pupils, until the exercise forms into a habit. Let the trainer cause his pupils to commence the arts of reading and speaking in a subdued, firm, and clear tone of voice, and see that he himself do the same, as an example.

Distinct and impressive reading and speaking are valuable to persons in every sphere of life—the mechanic, the housewife, the merchant, the schoolmaster, and the lawyer—in the pulpit, at the bar, and in the senate. It is of importance, surely, that what is read be read slowly and distinctly—that orders be given equally so, and that what is worthy of being expressed should be done in such a manner as to make a due impression. *We consider that two-thirds of the power and effect of public speaking depend on the voice and manner.* Strange to say, there is not a professor or practical teacher of elocution in any of the universities of Scotland or England. There is, we believe, a lecturer on elocution in Belfast College—but lecturing or *teaching is not training.* The *doing* by the pupil, the manner *how,* are the great practical points in all questions of education. Who is the preacher, generally speaking, who makes the deepest impression? Who the advocate that most impresses the jury? What mistress has her commands most readily obeyed? Who is he in the social circle to whom the whole company listen with the most eager satisfaction, even when narrating something by

no means very interesting? Is it not he or she who has the power of varying the tones of voice, and who articulates clearly and distinctly; in other words, who is an elocutionist? Audible reading or speaking we understand to be elocution. An elocutionist is understood to be a good reader and speaker. Perhaps the good speaker would more generally be termed an *orator*. We have few orators, however, for the same reason that we have few good readers. Few read or speak well. An orator is indeed a rarity, and an object of great admiration; he is listened to with quite as much delight, on account of his manner as the subject-matter of his speech, if not indeed more so.

Why are we so very much interested with a public address from a foreigner? Not because of his foreign accent so much, as from the habit he has acquired of repeating each word *separately* and slowly, he being under the necessity of translating his ideas into another language than his own.

The perfection of reading is, when listeners might suppose you were *speaking* to them. To read well, then, is as it were to personate the author, enter into his feelings, and make the impression on the audience which his words ought naturally to convey. There is an art in reading one's own or another's writings so as to leave a proper impression; and there is also an art by which a speech delivered may make a due impression on the audience. The means of attaining good reading and good speaking are to a considerable extent the same. The rules are simple, and to many their very simplicity proves a barrier to their being adopted.

We may present two or three plain practical rules, which must also be stated under the head READING, by which the student of elocution attains to the art of at least reading and speaking *impressively*, whether elegantly or not. The latter depends very much on the natural taste, ear for harmony, and power of intonation of voice, and very much also on a correct feeling of the subject read or spoken. Although every one may not equally attain the point of 'carrying an audience'

or 'melting an assembly' after the very best training, any more than that all can ride, paint, or sing equally well; yet it is highly important that impressiveness be attained up to the extent of the natural powers of every child, and that the sounds delivered by the reader or speaker shall press so clearly and distinctly upon the ear of the listener as to demand an entrance into the understanding and the feelings.

In elocution, the trainer, as in every other branch of education, gives the example, which he requires to be followed exactly in tone and manner; and so perfectly may all the children be made to copy the trainer, that in visiting a school conducted on the Training System—it is only necessary to hear the children read, in order to know the style of the master; and if masters were all properly trained, provincialisms might be destroyed, and the whole style of reading and speaking throughout the country be greatly altered and improved within a very limited period. It is the *simultaneous*, not the *individual* method, however, that can best accomplish the work of introducing any particular style of reading or speaking, and the making a distinct pause *between each word*.

In reference to school education, it is commonly said everything depends upon the teacher. We would rather say, very much depends on the system, and much on the master.

Rapid reading is an inexcusable practice; it being evident that whatever is worthy of being read at all, ought to be audibly and distinctly expressed. Impressiveness ought to be the object; for it must be kept in mind that the listener only receives the impression as it is made on his ear, whereas the reader himself may be doubly impressed by having his eye on the book, and by the sound of his own voice.

To read in a sufficiently forcible manner, the speaker must, in a great measure, enter into the feelings of the author, *and vary the tones of voice* to suit the sense. This is particularly requisite in Scriptural reading, which ought to be *easy* during simple narrative—in a lower and more solemn

tone when the lessons of rebuke or threatening are announced, etc. etc. To read of Jesus walking on the sea, and then saying to Peter, 'O thou of little faith!' in the same tone of voice, is absurd and unnatural. Distinct articulation, however, greatly facilitates this principle.

The power of the voice is very apparent, when we consider what different meanings may be attached to the words *yes* or *no*, simply by the variation of tone; so completely different indeed as that *yes* to the ear may be made to mean *no*, and *no* to mean *yes*. Most persons are familiar with the effect which such changes produce on these words,—'Do you ride to town to-day?' etc. A clear and distinct enunciation, therefore, is not merely a polish or finish, as is generally imagined, but a main pillar in the whole process of communication between master and scholars.

Under the Training System, three-fourths of the information received by the scholars passes to them direct from the master, without the intervention of books. The trainer having previously made himself thoroughly acquainted with the subject, works it, as it were, into the children's minds—develops, at the same time, their extent of knowledge and understanding, and uses the knowledge he himself possesses, with all the warmth and natural effect of the human voice; hence the great importance of cultivating *a clear and distinct enunciation;* as, without this, not only does speaking lose much of its power, but the half of what is said is smothered and lost in its way between master and scholars. It is well to speak and read slowly, and rather *in an under tone:* what is lost in rapidity should be made up in energy.

Repeating each word separately, is the foundation and main pillar of true elocution—next in importance are distinct articulation and resting firmly on the consonants.

Many intelligent and well-instructed young men fail in speaking impressively to their scholars, from their not sufficiently opening the mouth; a clear enunciation, otherwise, is seldom, if ever obtained. The following method has been

practised with advantage by the Normal Students:—Two, three, or four minutes are spent at a time in repeating clearly, loudly, and emphatically, such words as the following—each word being repeated several times in succession: Re-ca-pi-tu-lation, Re-ca-pi-tu-lation,—Em-phatically, Em-phatically,—Im-prac-ti-ca-bility, Im-prac-ti-ca-bility,—In-com-pre-hen-si-bility,—Un-sur-mount-able, etc.; any word, indeed, which of necessity may *unlock the jaws, separate the teeth, and supplify the lips.* Every syllable should be fully articulated; and the formality, in the first instance, will quickly soften down into a clear enunciation.

A master can mould his pupils to almost any tone of voice and manner he pleases, and this is promoted upon the common principle of social sympathy. Each new scholar adopts the tones and manner practised in the class; the greatest difficulty will be found in establishing the principle with an entirely new class.

At a late annual meeting of the Home and Colonial School Society, during his speech a reverend gentleman thus testifies to the effects of the system now recommended in training to read:—

'There is, for instance, excellence in reading. I consider that of all accomplishments, there is none which is more charming, whether among rich or poor, than that of reading in a clear, artless, and pleasing manner. To be distinct and yet not discontinuous, impressive and yet not dramatic, varied and yet not affected; these are excellences which, I fear, are very seldom to be found in many of our schools. In fact, we have to teach those who read that it should be their wish to give the mind of the author, whose words they are reading, and that as simply as possible. The reading itself should be like a clear transparent medium; the reader should be lost sight of, whilst the author himself appears. And, in order to bring this about, teachers themselves should be good readers, because reading is to be brought to perfection by having good patterns proposed. Among the most agreeable reading I ever heard was that of a large class in the schools of Mr . . . in Glasgow; my English pride was somewhat wounded, but I endeavoured to pacify myself by the consideration that the dialect all along the banks of the Clyde is so abominably sour and acrid, that it was absolutely necessary to give the most sedulous atten-

tion to it in order to arrive at a reading tolerably pleasing.' (Laughter.) *

READING.

In the highly important task of teaching to read, there are natural or new points in the process, to which we may advert, that render the acquisition of the art more pleasing and easy to the pupil, and therefore more efficient.

Reading is a most important acquisition, and every possible means should be adopted to render it what it ought to be, viz., a means of acquiring substantial knowledge. It is evident, however, that unless the pupils are trained from the very first to think, and understand what they do read, and what the object of their reading is—to exercise, in fact, the memory of the understanding, as well as the memory of sounds,—little interest will be excited in the work. What more lifeless and oppressive to the learner than the A, B, C? What more so than a long list of words for spelling, the meaning of not one of which has been pictured out by such familiar illustrations as the children fully comprehend?

Reading, then, properly considered, in reality consists of two departments,—*First*, an understanding of the meaning of certain characters or figures, by which we may acquire knowledge for ourselves; and, *Second*, audible reading, or what may be properly termed *Elocution*, by which we may communicate to the mind of the hearer a just impression of certain sounds expressed. In the latter department, reading

* Notwithstanding that the dialect 'is so abominably sour and acrid all along the banks of Clyde,' we are happy to have such a high testimony that the style of reading in these five schools, containing 800 children, and having ten masters all natives of Caledonia,—all teaching and training upon the same principle, *is among the most agreeable he had ever heard*,—and this notwithstanding that 80 or 90 students, from 37 counties, viz., 17 of England, 15 of Scotland, 3 of Ireland, and 5 from the colonies, were plying the children in the model schools, from day to day, with many peculiar provincialisms. So much for the power of the system in this important department of education.

may be practised in such a way as, by its rapidity, slurring, indistinctness, or monotony, to fail of making the impression intended by the words which are read.

We apprehend that impressive reading can never be acquired without the understanding of what is read. We must understand what we read, before we can feel its force; and without feeling, there cannot be good reading. Look at the eye and manner of a man who feels what he reads, and observe how it tells on his audience, compared with the man who reads as a task, however elegantly. Impression, however, is of the first and last importance. All cannot arrive at what is termed elegant reading; but by a simple process, every individual may arrive at the power of being distinct, and even impressive.

What some few individuals naturally exhibit, viz., a clear and distinct articulation and enunciation, we propose as a uniform system to be acquired. One or two simple rules may be attended to. Open the mouth well—*rest on the consonants*—never slur one word into another—avoid a sing-song or a monotonous tone; and let a *distinct pause be made at the end of each word, so as to give a slow and distinct articulation, and that continuously for a few weeks or months together;* thus the children will acquire the habit of reading distinctly ever afterwards. Always cause the children to repeat the words after you three, four, or five times in succession, until they are expressed correctly, and in your precise tones of voice, before you proceed. The pause between each word must be overdone a little at first, in order that at last it may be well done: just as the drill-serjeant does with his raw recruits. That they may acquire the habit of lifting the heel, as it ought to be, three inches above the ground in marching, he causes them, in the first instance, to raise it five or six inches. Were he to cause them to raise it only three inches at first, many would eventually scarcely clear the smallest pebble, and even scrape their heels on the ground. So it is with readers. One who speaks through his teeth, or keeps his

cheeks in a sort of collapsed state, must, in order that he read well, be made to open his mouth widely—laterally and perpendicularly—at the same time supplifying his lips by frequent expansion and compression.

In commencing the art of reading we would adopt the principle of teaching the sounds of the letters before the names. This mode, although not perfect, and subject to some difficulties, yet upon the whole is the more natural method, and therefore is pursued under the Training System. The word HAT, easily pronounced after a knowledge of the sounds of the letters is obtained, is puzzling to the child, when spelt aitch, ay, tee,—the names of the letters having no natural association with the sound of the word HAT. Such terms as ROUGH and WROUGHT are equally difficult, whether we follow the principle of names or sounds. The majority of words as they are pronounced, however, bear a closer affinity to the sounds than to the arbitrary names of the letters. Children, therefore, learn more quickly and more agreeably by their being trained according to the sounds than the names of the letters. The names may be taught two or three weeks after the commencement of their studies, and then both methods may proceed together.

Do not permit any child to sound through his teeth, except such as are termed dental letters. * The vowels are easily expressed, provided the mouth be well opened, and the lips supple; but particular attention must be paid to the consonants, by resting *firmly* on them; for example, the conjunction *and* is very generally pronounced *an*. This is a most essential point—without it there cannot be a clear and distinct enunciation.

Let every step be progressive. During the first few weeks or months, let the pause between each word be *long*, pronouncing the word slowly and very distinctly, the master, of course, showing the example. Then diminish the length of the pause a little, during the next few weeks, as a second

* See Key to First Spelling-Book.

stage; and so on, step by step, until the children, following the example of the trainer, and *doing* the thing themselves, arrive at the desired point of excellence.

In reading a sentence let the conjunctions, and prepositions in particular, be repeated very distinctly and separately, as if they stood alone. This practice completely prevents and even expels such styles of expression as we have heard from public speakers, '*The dog-'n th'orse*,' and '*Her Maj—Queen*,' compelling the listener to consider what the speaker meant to say.

During the first few weeks cause the pupils to express every word *separately*, as if it stood alone and were marked by a period. During the next few weeks the pause may be diminished as if marked by a semicolon; again, as if marked by a comma,—the trainer of course showing the example and *never proceeding with more than three or four words at a time*, which the children immediately repeat in precisely the same tone and manner. A teacher who reads a whole chapter, or even a paragraph to beginners, and expects them to follow him in the same tone and manner, must be disappointed.

It is extremely difficult to cause old students to read or speak correctly within a limited course of training—to be well done, it must generally be proceeded with in early life; and to be enabled to read slowly, distinctly, and impressively, children as well as adults must be trained to *overdo for a time* each of these valuable qualities in reading. A person so trained from infancy will always read and speak distinctly and impressively, however rapidly he may afterwards read or speak.*

* The importance of being early trained to express each word separately and distinctly is very apparent in many of our well-educated Normal Students, who, having been taught to read in a slurring manner, can scarcely, till after many months' training, be got to read or speak otherwise, even though the masters, day by day, teach them the manner how, and show it by their own example. Within two minutes after they have commenced reading a passage on the correct plan, they get into their former style, proving most practically THE FORCE OF HABIT.

The children may be trained as follows—repeating *after* the master, not reading *with* him:—For the first two or three weeks, making a long pause between each word, as in No. 1; again for the same period, as in No. 2; and so on—*simultaneously* in general, and here and there in the gallery, one child *individually*.

1. Ye —— indolent —— and —— slothful —— rise.
2. Ye — indolent — and — slothful — rise.
3. Ye, indolent, and, slothful, rise.
4. Ye indolent and slothful rise,
   View the ant's labours and be wise.

This practice uniformly produces distinct articulation in the case of every child; but as stage No. 4 is usually made the first, distinct and impressive reading is seldom attained unless the child has been so gifted by nature.

Suppose with a large class, or a portion of the children in the gallery, (and such lessons are always better conducted in the gallery,)—the subject selected for the lesson of the day be 'PROGRESS OF TOWNS,' the trainer will proceed thus: It—is—amusing. Children ought to repeat, *it—is—amusing*, (equally slowly and separately expressed.) (MASTER)—to—observe. (The children repeat,) *to—observe.* M. how—rapidly. Ch. *how—rapidly;* and so on during the first few weeks. Afterwards he may increase the number of words he reads, which the children are required to repeat as follows:—and, from, what, small, beginnings, (which repeated by the children, he goes on,) towns, arise, in, a, thickly, inhabited, (and again being repeated, he finishes the sentence,) and, enterprising, country, like, ours,—the trainer making a distinct stop between each word, and however often such words require to be repeated in order to have the correct method of expression, causing the children to do the same before he proceeds to another sentence or group of words. After a few weeks or months the children will read properly without the trainer reading at all, except merely starting the proper and subdued tone of voice, as he would in starting a tune in singing. At the same time, the proper inflections should be carefully attended to by the trainer, however slowly the children may read; this, however, should not be insisted upon during the first few weeks.

It is a principle, that the whole class should read simultaneously in the first instance, and so many each day individually in rotation, as will enable the trainer to ascertain

the progress of every member of the class. The former, viz., simultaneous reading, assists in securing the following important objects: First, *the saving of time, as all may read what any one reads.* Secondly, *the most perfect concord as to tones of voice,* as in the case of singing—*the sympathy of numbers* producing this effect. And, observe, the great means to be used for attaining this end, is to cause the children to read each word slowly and *separately,* as if it stood alone, and in the precise tones of the master or trainer.

According to the previous plan of procedure, 80 or 100 children in a gallery must attain the same tones which the person training them chooses—thus following his example, and that of one another, by sympathy. This, however, should be frequently tested, by calling upon one here and another there, and sometimes a dozen or half-a-dozen at a time, in the gallery, to read alone, equally slowly, and in the same tones of voice. Wherever the Training System is applied to reading, therefore, if the children do not read slowly and distinctly, the fault is in the master, not in the scholars.

The mere reading of words, or repetition of sounds, without understanding, is almost useless;* and we have known persons in mature life, in these circumstances, lose the memory even of the sounds that they had been in the habit of repeating in youth. The figures or combination of letters awakened no definite idea; they therefore ceased to be interested by them. The understanding of what we do read greatly assists the memory of words. But whilst we condemn the practice of reading without the understanding, it must not be supposed that we wish to limit the amount of reading in school, or out of it. Even with the oral lessons in science, in Scripture, and in morals, all of which are additional to what is usually given under other systems, the gallery simultaneous principle enables the children to have more reading than children usually enjoy. For example, when a class of 20 or 30 children is exclusively confined to *individual* read-

* See Factory Statistics, etc.

ing, they can seldom read more than two or three sentences each, *i.e.*, two or three turns of the whole class will occupy as much time as the teacher can spend in one reading lesson during the limited period of school hours—leaving him little or no time for explanation, and none for training. Although, for the sake of examination, we practise individual reading to a limited extent during each reading lesson, yet, on the *simultaneous gallery method, whatever one reads, all read;* and each and all may in less time read audibly, at least four times as much as is the ordinary practice in schools. If, therefore, *less time* be occupied in reading under the Training System, the remainder of the time, or at all events, part of it, is spent in analysing and picturing out the lesson to be deduced; thus cultivating the memory of the understanding, as well as the memory of sounds.

The Training System, therefore, *whilst it saves time,* secures at the least *an equal amount of reading;* and, in addition, when faithfully practised, *distinct articulation—a thorough understanding—a taste for private reading,* and, we trust, under a judicious master, *a discrimination of what books ought to be read* during the period of school attendance, and in after life.

THE WAY TO SPOIL GOOD READING FOR LIFE.—If we hope to have our children rendered good readers and speakers, we must not place them under untrained boys or raw lads, *however cheaply to be procured,* and afterwards, when spoiled by improper early training, send them to an accomplished elocutionist, who may polish and gloss over all the inarticulate and uncouth sounds and manners they have acquired, and which have been formed into habits; but we must secure the very best elocutionists that can be found for the situation of *teaching and training beginners.* We ought to place the young under the most accomplished masters—not merely apprentices—in every branch as well as elocution. 'Learn early, learn well.' Older persons are not so easily knocked out of good or bad habits as juniors are. What is the present practice? Why, perhaps we have an accomplished master, who, by

means of natural good taste and long experience, has attained a high point in his profession—he takes what are called *the advanced classes*, in reading as well as in other branches, and employs some untrained young man, or perhaps a monitor, for the younger class, and when this youth has cut and carved, and misshapen the materials, the finishing-master gets the articles to repair and polish the best way he can.

SECTION IV.

CHAPTER XXV.

KEY TO THE FIRST SPELLING-BOOK.

We may give a few notices of the earliest mode of procedure in conducting the lessons of The First Spelling-Book, which was drawn up as being more in accordance with the Training System than spelling-books generally are, and which has been used by the masters of the model schools of the Seminary during the last sixteen or eighteen years.

Although, under the Training System, books are not placed in the hands of the children under six years of age, yet the lessons of the first elementary book are used in the classes of the Initiatory Department, being printed in large characters in sheets, and pasted on boards, as an introduction to the art of reading; thus preserving a uniformity in the mode of communicating knowledge in that department. The first spelling lessons, therefore, are used at the close of the Initiatory Department, and the commencement of the Juvenile — in the former case, in sheets on boards; and in the latter, as a book, placed in the hands of every child.

Those children of from six to eight years of age, who enter the Junior, and who have not undergone the training of the Initiatory School, in addition to the lessons from Spelling-Book, No. I., etc., must be daily exercised in the same simple and natural mode of picturing out in words, as is pursued with infants of from three to five or six years of age; in other words, the child from six to eight years of age *must be commenced with precisely in the same mode as the child of three or four.* No Juvenile School, however, can succeed so well with children who have not been previously trained in infancy, and whose physical, intellectual, and moral powers have lain waste till that period.

It is desirable, even in a First Book, composed as it ought to be of monosyllables, that every sentence should convey a distinct meaning, which may be easily pictured out and illustrated; a little sacrifice is made, however, for the sake of sound. This Spelling-

Book is constructed upon the principle, that the children should not be puzzled with new sounds in which they have not been previously exercised; therefore, as the acquisition of the sounds of figures is a primary object, we would not stop to analyse every word or sentiment in a First Book; at the same time, we would employ none, which, when analysed, would leave any improper impression on the young mind.

In describing the form of the letters, as well as in analysing words and sentences, take to your assistance objects and pictures; avail yourselves of these in every stage of the child's progress, and when these fail, as fail they must, seeing that pictures can only present one state or condition, then picture out in words the idea which you wish to convey.

Whilst you do not forget to articulate and enunciate every syllable slowly, clearly, and fully, at the same time suit your action and modulation of voice to the words, while drawing out and training the minds of the children. Never forget that physical exercises must be conducted at short intervals, during the progress of the shortest lesson, *more particularly* with the younger children; if not, *the steam* will accumulate and break out into mischief. The natural buoyancy of youthful health and energy ought not merely to be restrained, but directed.

We proceed to give the mode of teaching The First Spelling-Book:—

LESSON I.—The first lesson shows the elements or component parts of each letter of the alphabet. If it be asked, why not adopt the usual mode of teaching the letters as a first lesson? our answer is—The letters being composed of variously-formed lines, it appears as unnatural to teach the alphabet first, as it would be to give a word of three or four letters to a child before we give the individual letters of which that word is composed. The natural mode of acquiring a language is, *first*, the simple lines of which each letter is composed; *next*, the letters themselves; *then*, the letters formed into words; and *lastly*, the words into sentences. The natural way is the most interesting and impressive; and the child seeing that there is a reason for every sign and term he uses, that which is proverbially dry and uninteresting, as the A, B, C, becomes a positive pleasure.

Lesson I., therefore, shows the figures, or simple lines, of which each letter is composed—the names and formation of which ought to be rendered familiar by illustrations, referring to objects easily seen or understood; for example, a boy's hoop (a circle); a girl's skipping rope (a semicircle); the school pillars (perpendicular or straight lines), etc. Recurrence cannot be too frequently made to these forms, and shapes, and terms, during the first few weeks. The first lesson assists the pupil in knowing the letters from their form, the second enables him to give their powers. Although in

Lesson I. the twenty-six letters of the alphabet appear under the heads 'obtuse angle,' 'acute angle,' 'circular letters,' etc., this arrangement is only intended to show under which geometrical figure or figures each letter may be placed, and not the names or powers of the letters. This is reserved to the next lesson; when you proceed to give them the various *powers* of the letters, as they are generally pronounced in reading, reserving the *names* of the letters, *Bee*, *Dee*, etc., and their regular order, A, B, C, to lesson XXXII.; at which stage they may spell, giving the names of the letters with much less confusion to their minds than were the powers and names of the letters given together at the commencement.

Lesson II.—The same, or similar observations, may be made regarding Lesson II. Nothing is more interesting to the children than this lesson, and the understanding and feeling that the lips, teeth, palate, gums, and nose, are all brought into requisition in repeating the alphabet, and indeed every word they can express or articulate. The trainer will show by his own mouth, and the children following him, that m exhibits a pressure of the lips—that b and p also do so, and that these letters are called labials, because the word labial means something belonging to the lips—also that s clearly shows the teeth—and this letter is called a dental. The man who pulls teeth, and sets teeth, is called ... *a dentist;* dental, then, is something belonging to ... *teeth.*

In commencing Lesson II. the trainer may proceed in this way: Children, look at me; sit upright, straight ... *up;* draw in your feet; heels ... *close;* toes ... *out;* hands on ... *lap.*

Observe what I print on the board (making the letter b). Then putting his mouth into the form for pronouncing it, he gives the power of the letter. The children must imitate the sound twice or thrice, and then print it on their slates; or, if infants, place the letter, pasted on wood, in a frame opposite the class. The trainer will then print the vowels successively, and give their most common power. He may then require the child to imitate him in placing each vowel alternately before and after b. In this way he will treat in succession each letter in Lesson II.

The same plan is pursued with the others, the process becoming always more easy and more rapid.

Lesson III.

s	o	s—o	so
l	o	l—o	lo
n	o	n—o	no
h	o	h—o	ho
g	o	g—o	go

Each letter that occurs for the first time must be printed on the black-board, and pronounced first by the master or trainer, and then by the children simultaneously, and occasionally individually, as well as printed on their slates.

The trainer calls upon the children to observe the form of his mouth, while he sounds *s o* slowly and separately, which they repeat twice or thrice; then *s*—*o* a little more rapidly, and then *so*. This last being a word having a meaning, and which may be pictured out by one or more familiar illustrations.

The most simple and ordinary sound of the vowels alone is given at first, and firmly rooted in their memory, as illustrated in the succeeding lessons.

LESSON III. on to XXX. inclusive, present simple words, conveying, no doubt, some meaning, but intended chiefly as exercises on the powers of the letters.

The sounds of the vowels are introduced into the reading lessons in order; and as exercises are given under each sound, the child has one rivetted before he proceeds to another.

During the Seventh and subsequent lessons, fix upon some one or two words and illustrate them, and also draw a lesson from them—moral when you can, but at all times intellectual; such words as fan, tan, sad, mad, cat, rat, bag. Such exercises, occasionally introduced during a *dry reading lesson*, enliven and invigorate the mental and even bodily energies of the child, and stamp the word or sign more firmly on the memory, and greatly facilitate the acquisition of the letters.

LESSON XXXII. gives the twenty-six letters, or alphabet, *in their regular order*, which will prove of importance, for the purpose of turning up a dictionary, etc. The children may now be told the names of the letters, and trained to understand and express both the names and the powers. This is also a suitable stage at which to acquire the forms of the numerical figures.

It materially assists the pupil that he is required to picture out, by description and visible action, some of the expressions that occur in the ordinary reading lessons, such as, *we go*. What is meant by, *we go?* What motion do you make? You do not ... *sit* or ... *stand* when you go. The child shows how he goes, by walking probably; but the trainer may ask, Do you always walk when you go? The answer will most likely be, *Yes*. The trainer, however, will not tell the child his error, but *bring it out* that he is wrong; and for this purpose may put one or two questions. Were I to say *I go* to Paris immediately, would I walk the whole way? Could I say, *I go*, when, perhaps, I might travel by railway, or on horseback part of the way, and sail the rest in a ship? You thus train them to understand that to *go* is not simply to walk. The child sits too passively when he does not fill up an occasional ellipsis, and his mind is too much on the defensive by the mere question and answer system. The whole process is better conducted on the gallery principle—with a dozen or twenty or fifty children than with one or two.

This simple and progressive mode may be adopted with beginners, whether of three, five, or seven years of age; the great principle being ever kept in view, that *the understanding of the meaning*

should precede the committal of words to the verbal memory. Unless this be done, the child will have the feeling of one walking in the dark, and the labour of committing to memory is rendered extremely irksome.

Sense as well as sound.—We were lately informed by an eminent Rector of an Academy, that fifteen years after he had left the parochial school in which he was taught English reading, he was astonished when he discovered that the name of the spelling-book which he was recommended to use in his school, and which of old he had been accustomed to call *Readie-me-deezy*, was actually '*Reading made easy.*' So much for sound without understanding.

In the Initiatory Department we do not proceed much farther than the First Spelling Book, or stories composed of monosyllables, printed in large characters on boards. Books are reserved for the Juvenile Department.

SPELLING.—In order to give the children some interest in such a dry, unintellectual exercise as mere spelling, you may fix upon every eighth, tenth, or twelfth word that the children are asked to spell, and *very shortly* analyse it *by familiar illustrations* as outlines of a training lesson. Were you to attempt picturing out every word on the list of a daily spelling lesson, you would never get through the list. The few words so pictured out, however, not merely interest the children at the time, but give their mind a habit of analysing all they read or spell. We copy one of the first spelling lessons; those marked may be selected by the master, or any others he may fancy at the moment as he proceeds, for example, 'grinder:'

Pop'lar	• Vig'our	Vin'e-gar	Cav'il-ler
nec'tar	clam'our	• oc'u-lar	bac'he-lor
Tär'tar	fer'vour	circ'u-lar	chan'cel-lor
fînd'er	rû'mour	an'gu-lar	con'ju-rer
• grînd'er	ni'trous	tab'u-lar	cal'i-ber
fish'er	griev'ous	ju'gu-lar	• gov'er-nor
ush'er	lep'rous	• in'su-lar	suc'ces-sor
tap'ster	• ner'vous	lav'en-der	ig'ne-ous

Spelling from lists of words commonly called spelling lessons, is necessary to give the children sufficient variety, but spelling from a paragraph read during an ordinary *reading* lesson is more interesting, because more intellectual. Suppose the subject read were, as formerly, '*Progress of Towns*,'

the trainer may require the child to spell—'it is amusing;' then,—'to observe how rapidly;' again,—'and from what small beginnings,' and so on, through the whole sentence, paragraph, or reading lesson of the day; spelling each word successively, instead of merely selecting the large ones. As the art of spelling is chiefly useful when applied in writing, dictation exercises from the reading lesson should of course be given as early as practicable.

SCHOOL BOOKS.

Almost all systems of education that have come under our notice, may be said to consist of a list of books, or subjects to be taught, or *what* should be taught, not the manner *how*. The latter is the great and important consideration, for on this depends the difference between learning much, or very little.

On the principles laid down in this system, every child receives instruction during the oral gallery training lessons, both in secular and in sacred subjects, from the day he enters school, and before he can read, as well as when he is able to read—thus trebling, at least, the ordinary term during which school children are placed under instruction—a matter of paramount importance to that class of society, *in particular*, whose period of school attendance is so extremely limited.

Books are not used in the Initiatory *training school*, although quite common in infant *teaching* schools; or in what may be termed the *cramming* system. The introduction of books tends uniformly to subvert the moral training, and sometimes even the physical and the intellectual training, and is decidedly injurious to the health of very young children. Let but one book be introduced, instead of lessons on boards, in this department, and then a strong temptation is at work, whereby the master may fill up the time without training the children, who will be too closely confined to their seats,

and lose the healthful exercise of bodily activity out-of-doors and even in-doors. But while books, for these reasons, are excluded in this department, the children nevertheless are taught the elements of reading, just as they are taught the elements of every other branch. Large printed sheets, containing spelling lessons and simple stories, are pasted on boards, and are in use daily. By the simultaneous and oral method of picturing out, the children acquire the art of reading with delight to themselves, and without injury to their health, or diminishing the amount of other more important mental and moral exercises. Thus a child of five or six years of age, who has been two or three years in school, may read a simple story fluently, without having had a book in his hand in school. The only objection that can be urged against this is the mistaken notion, that books and the mere power of reading constitute education; but we must not sacrifice health, and knowledge, and moral training at the shrine of a foolish imagination.

Too many school books are put into the hands of children of all ages, and too many tasks are required to be committed to memory. Our conviction is, that *more than one-fourth of the lessons usually given to be learned at home ought not to be exacted*, and fully three times additional information ought to be communicated *orally* by the master in school. Many parents form their judgment of the education their children are receiving in school, purely from the number of school books, and the lessons they have to commit at home. On no other than the simultaneous oral principle can an equal amount of knowledge be communicated; as in conducting it, the trainer adds his own stock of knowledge to that which the text-book affords. Books—books—what books do you use? (imagining the kind of books to be the system) is the almost universal cry of all visitors and of all correspondents.

The human voice and action, and *the mental sympathy of the gallery*, simplify education, impress knowledge more lastingly on the mind, and save much of the drudgery to the

pupil, although the labour of the master, as a trainer, is undoubtedly increased, particularly during the first few months of children being placed under his charge.

If a few sentences in prose and verse are to be committed to memory, the children are *first exercised* upon the meaning, and then they commit the words in order. The mere words committed by rote become, to a considerable extent, a barrier to the understanding of the subject; whereas the *previous understanding* greatly assists the memory of words. This has been the experience of many highly intelligent teachers.

Books with question and answer, set in regular order, are eagerly sought after, though they furnish a most inefficient mode of intellectual teaching. School-books ought principally to be used as texts, and the greater amount of information be communicated orally.

School books, however, are necessary, and without private reading afterwards, our knowledge is apt to be desultory, and our ideas undefined; they may be said to be the rule or mathematical principles on which solid information rests.

Under the Training System, we use books in school and out of school, but place comparatively less dependence on them than is done under other systems; for, as we have already stated, the master himself is the best book, the most natural and efficient channel of communication, and the result in all cases proves the truth of this position by its efficiency and power. Notwithstanding this, a set of books, more suited to the nature of the system than any to be met with, containing the outlines of natural, scientific, and familiar subjects in the arts and manufactures, is required. School books, generally, are too diffuse as simple text-books for a daily gallery lesson in school. On religious subjects, the Bible itself is undoubtedly the best text-book.

School books, of course, ought to contain truth; and we ought to direct the children to what books they should read,

and give them a taste for substantial reading, not leaving them to be ensnared by the trash of halfpenny and penny novels, and other improper publications. A thousand opportunities of giving the mind a proper direction in these respects, occur in gallery training lessons.

SECTION IV.

CHAPTER XXVI.

WRITING—ARITHMETIC—BOOK-KEEPING.

Some of the ordinary branches of an English education have always been of the nature of *training*—writing for example. Others require some alterations and additions to bring them in accordance with the Training System. We may glance at these in succession.

WRITING.

In acquiring the art of writing, certain rules must be attended to,—the children must be taught and shown how to sit, hold the pen, etc., but still the things must be done by the pupils themselves, therefore it always was, and ever must be, *training*. There is therefore nothing novel or peculiar in the method pursued in our model schools, and which other masters do not present, if we except the attention paid to the physical movements to and from seats, taking out and putting away pens, copies, etc., which cultivate habits of order and obedience.

Training lessons, however, are given simultaneously on the elements of the letters, both small and capital, from the black-board, besides lessons as to the use of blotting-paper, mode of taking out ink with the pen so as to avoid blotting the copy, etc. We recommend, after the example of one of the most successful writing-masters, that the pen be held so that the knuckles point perpendicularly to the ceiling. We believe this secures the greatest uniformity of style of any

other position, the little and ring finger resting easily on the paper, not merely on the tip of the little one; left arm nearly close to the side, as a rest for the chest, and right elbow angled outwards (not *in*, as of old); shoulders and spine pretty nearly erect. The old method of the right elbow being kept close to the side, naturally tended to form curved or divergent lines, instead of parallel ones. A bold, round hand at the commencement is of course the best security for acquiring a distinct legible current hand, and the mode of sitting and holding the pen now recommended, we believe, easily secures this. We have seen a school of sixty boys on these principles trained to write so nearly alike, as that, at the distance of a couple of feet, sixty sheets appeared as if written by one individual. Writing books and copy texts with faint lines, are a more natural method of commencing to teach the art than books of plain paper. It lends, as it were, a helping hand, as in walking; but so soon as the pupil can proceed alone, give him plain paper.

ARITHMETIC, MENTAL AND BY PEN.

MENTAL ARITHMETIC is an interesting and improving exercise to the young, and presents many advantages to persons engaged in business, which the highest power of calculation by pen fails of accomplishing. Some persons, possessing the power of mental calculation, seldom use a pen except in very complex questions. Mental arithmetic ought to precede that by pen, *accompany it at every stage*, and also succeed it. It holds a similar place to arithmetic on the slate that mental composition does to that on paper.

Mental arithmetic may be commenced in the Initiatory Department, and is an excellent preparative for the simple rules by pen, which were wont to be the dullest and most unintellectual of all exercises, if we except the *A*, *B*, *C*, or the committing to memory of the rules of English grammar.

These exercises may be conducted with the whole scholars

in the gallery, or half of the number, or in divisions. It is only because in youth the mind is not sufficiently capacious and retentive that arithmetic by pen is at all necessary. There are a variety of publications with examples of mental arithmetic.* In the Initiatory and even the Junior Departments it is preferable—instead of merely asking such questions as, How many are one and one and two? how many are two and one and three? etc. etc.—that objects be mentioned, *e.g.*, one duck and two sparrows—how many? Two horses and one hen—how many feet? etc. Two horses, one cow, and one hen—how many? Five chairs and fourteen spoons—how many articles? etc. etc., proceeding onwards, slowly step by step. The mention of the objects, in addition to the simple numbers, adds interest and exercise to the young mind.† Each question must be repeated very *slowly and distinctly, giving the pupils time to think*, while you are putting the question, in order that they may be prepared to give a ready answer. The most interesting mode of conducting mental arithmetic is the addition, in the first instance, of articles with which the children are familiar, the subtraction of some, and the multiplication and division of others, in regard to which both trainer and pupils acquire by practice a facility of proposing and answering questions.

ARITHMETIC ON SLATES.—This branch is now conducted so well in some of the best schools, that we do not presume to have any very distinct peculiarity. This is found more efficient when a dozen or twenty children at one stage are

* Those principally in use in this Seminary are 'M'Leod's First and Second Books.'

† As an illustration of the necessity of picturing out by a reference to objects, we lately had an amusing example. I visited a school during the hour for arithmetic; the children rapidly counted up on the black-board to hundreds of millions, but when I put the question, how many are five ducks and two geese? not one could tell the number, but gave alternately the following answers:—six, nine, eight, four. How many are eight spoons and three spoons? they answered in the same way by guess. So much for the want of an intellectual picture, in the mind's eye.

exercised by the master, the question account being given by dictation, or from the black-board. This excites emulation; and, as is well known, some naturally possess the faculty of calculation in a much higher degree than others; those who are generally most correct in finding the answers may be removed to a higher class, and their place supplied by the equally deserving of the class under them. This can be accomplished without taking places, and while it retards none, it secures that all progressively advance in this department of education, up to the amount of their capability. As an exercise of moral honesty or training, our masters frequently accept the statement from each child as to which is first, second, third, fourth, etc., in the answers, and it is rare that any attempt is made to deceive. They are treated as gentlemen, and they maintain the honour. The moral trainer will, of course, take pains to encourage the timid in this, as in every department, and discourage the physical boisterousness of the forward. This may be done by putting individual questions occasionally to the timid, and passing by the others. The practice of showing off before visitors, *only* three or four of the *duxes*, is subversive of moral training. It may gain applause to the master, but it depresses many who are truly meritorious, and generates in the few feelings of pride and vanity. In a large school there might be four classes for the simple, four for the compound rules, and two for the rules next in order. Admitting that there is one master and one assistant-trainer to a school of about 120 children, monitors might be partially employed at this branch with less injury to themselves and the scholars, than at most other branches;—and unless these monitors are greatly advanced in age and acquirements, above those of their classes, so as to present the character of assistants, they ought to be frequently changed, for the sake of preventing injury to the monitors themselves. One of the masters ought always to take one or other of the classes either in the simple, compound, or advanced rules, and the head-master would do well to superintend the whole, and either he,

or the second master, as may be more convenient, ought to collect all the classes in the first division, into the gallery at one time, and drill them well in one or other of the simple rules; at another time, those in the compound rules; and, again, those in the more advanced rules—proportion, practice, fractions, etc. These frequent revisals are of great importance. We believe children will become the most thorough arithmeticians where the master revises the simple and compound rules frequently; indeed, a portion of every alternate day should be devoted to a revisal in the gallery. In the more advanced rules of fractions, etc., the principal mistakes occur from not being thoroughly familiar with the simple and compound rules. A very frequent revisal of large classes by the head-master, from questions by the black-board, is therefore of paramount importance. In fact, it is the want of being thoroughly grounded in the common rules that accounts for so few persons being good arithmeticians, and so it is in every other branch of education.

Whenever the principle of the *sympathy of numbers*, which the gallery affords, can be introduced into any branch, there the greatest amount of knowledge is infused, how widely soever the natural powers of the children may differ. The vigorous need not be retarded, and the weak and timid are encouraged to persevere.

These principles are pursued in the Juvenile and Senior Departments of the Normal Seminary; but as many of the scholars had been previously at other schools, and had been accustomed to the old mode of each working out his own account at a desk, and then showing it to the master; and as many who were practising proportion, or the compound rules, could not work an account quickly or correctly in the simple rules, rather than turn them back at once, to simple addition, a middle course was taken for these pupils of alternating the classification, as previously stated, and permitting them, every second day, to work out accounts alone,—each child getting on 'through the book,' as of old, without, we fear, getting 'into it.'

PRACTICAL EXAMPLE IN ARITHMETIC, FOR JUNIOR STUDENTS.

It is of the highest importance that the common system of decimal notation be clearly understood by the child. Without an accurate knowledge of this subject, there can be no right understanding of the subsequent parts of Arithmetic. The following hints may be useful. Suppose we had a box of common lead pencils, and that we wish to count them. To do this we tie them together in bundles of ten, until we have gone over them all, when we have, say, eight remaining. We place these eight aside, and write the figure 8 on the black-board, telling the children that that figure represents the eight pencils we have put aside, or eight ones. We now tie every ten of the bundles together, and find, say, five bundles remaining. Place these bundles of ten to the left of the eight ones, and write on the black-board the figure 5, to the left of the 8, telling the children that that figure represents the five bundles of ten. Take the last made bundles, which contain each ten tens, or one hundred ones, and tie them also together by tens. Suppose we have two of these, with three of the bundles of one hundred remaining. We place aside to the left of the five bundles of ten, these three of one hundred, and write on the black-board the figure 3 to the left of the 5, to represent the three bundles of one hundred. Lastly, we place to the left of the three bundles of one hundred the remaining two bundles, which contain each ten hundreds or one thousand, and write the figure 2 to the left of the 3 to represent the two thousands. We have now on the board 2358, which represent respectively, two bundles of one thousand, three bundles of one hundred, five bundles of ten, and eight ones.

If this subject be understood, no difficulty will be felt with the elementary operations of Addition, Subtraction, etc.

In the question in the margin, see that the children clearly understand what each figure represents. Taking the same illustration as before, we have 3 bundles of one hundred, 4 of ten, and 5 ones or 5 single pencils; 6 bundles of one hundred, 4 of ten, and 8 ones, etc. Bring out from the children that the best method of arranging them is to place the ones in one column, the tens in another, and the hundreds in a third, just as the best way of arranging the actual pencils, if we wished to count them, would be to place the single pencils in one place by themselves, the bundles of ten in another, and the bundles of one hundred in a third. Picture out the confusion any other mode of arrangement would create. In the first column we have seventeen ones, or single pencils, which will make one bundle of ten, and seven ones. Place the 7 ones in the same column, and carry the bundle of ten to the other tens. In that column, then, we have eighteen tens, which make one hundred and eight tens. Place the 8 tens in the column of tens, and carry the one hundred, etc.

345
648
723
571
2287

Again, from 643 subtract 286; that is, from 3 ones, 4 tens, and 6 hundreds, subtract 6 ones, 8 tens, and 2 hundreds. We cannot take 6 ones from 3 ones, but let us put along with the three ones, 1 of the 4 bundles of ten, and then take 6 ones from 13 ones, and 7 ones remain. Then 8 tens from 3 tens (not 4 tens, for 1 was taken away), we cannot, but as each of the 6 hundreds is equal to 10 tens, put one of them along with the 3 tens, and then take 8 tens from 13 tens, and 5 tens remain. Lastly, take 2 hundreds from 5 hundreds (not 6, for 1 was taken away), and 3 hundreds remain.

643	
286	

357	

Equally simple and familiar examples might be taken of Multiplication and Division.

BOOK-KEEPING ON THE TRAINING SYSTEM.

Book-keeping is considered a great attainment in a schoolboy. As it is generally taught, it is literally a fancy, not a reality. It is scarcely any attainment whatever, save the power of making neat and correct figures, which certainly is something; but as to acquiring a knowledge of book-keeping in school on the ordinary plan, it is perfectly a misconception. In business, we have had scores of applications for clerkships from young men, taught in various parts of the country, and by all sorts of teachers, who presented their books as proofs of having acquired this *valuable branch of education;* but we never found one who was competent to keep books, until he had been trained to do so in a counting-house. They even seldom knew on which side of the cash-book to place monies received. It would, indeed, be an attainment, were *practical* book-keeping taught in schools; but *theoretical* book-keeping is proved to have been perfectly nugatory.

Pupils should be *trained* by *actually keeping* books in school. They might be provided with miniature sets of books, viz., journals, ledgers, cash-books, invoice-books, purchasing-ledgers, bank-books, etc., and actually required *to do the thing*—to insert the real or supposed transactions, and balance their books accordingly. Books of very small value would be sufficient for the purpose. Whilst as good figures would thus be taught as on the old plan, book-keeping would be acquired—an interest would be felt by the boys, and a bustle exhibited

during the half-hour of these real transactions in school, resembling the aspect of a large mercantile establishment. At first, of course, simple entries would only be made of simple transactions in purchases, sales, receipts of monies, and banking arrangements; but progressively, every variety of mercantile books would be brought into requisition, and double entry, in its most perfect form, attained.

Boys so trained, *not simply taught*, might then present their school productions as a claim to clerkships; and they would not enter counting-houses *ignoramuses*, as they now do.

It may be stated, as an objection to the necessity, or capability, of a teacher teaching real book-keeping in school, that every mercantile house has its own mode of keeping books. This is true; but the principle of keeping books is the same whether only three or four books are kept, or twenty, and whether they are kept by single or by double entry.

SECTION IV.

CHAPTER XXVII.

ENGLISH GRAMMAR.

GRAMMAR, of course, in its advanced stages, eminently exercises the power of judgment, and cultivates literary taste.

Practical grammar is a daily exercise at the ordinary reading lessons, from the time the pupil can read a sentence—*i.e.*, as far as the simple parts of speech are concerned.

Even in the Juvenile school, we would commence every child as in the Initiatory or Infant Department. The master may ask *all*, or each child in rotation, what they would wish to have, provided they went to a toy-shop? One will say, *a top;* a second, *a whip;* a third, *a baby doll;* a fourth, *a gun.* Now, then, the master will say, the names top—whip—doll—gun, are called *nouns;* but the boy who chose the top, or whip, might say, I want a *large* top, or a *long* whip; *large* shows the kind of top, and therefore is an adjective, and *long* also is an *adjective.* Now, both these words are adjectives, because they tell or denote the kind of top or whip which you want; and so on. Thus, the children may be taught the articles A and The, and also the verb, such as, Robert *spins* his top, etc. etc.—every step being slowly, surely, and pleasantly taken.

Grammar by rule is adopted in the more advanced classes, and is illuminated and rendered interesting to the young mind, when practical grammar is introduced, both as a precedent and an accompaniment to the more systematic course

by book; also, when the parts of speech *are pictured out by familiar illustrations*, so as to enable the pupils in the first instance to form a rule for themselves.

About seven years of age is early enough to teach grammar by rule; otherwise the memory is burdened with a load of words, which tend to destroy the mind's elasticity. Practical grammar, we have stated, may be introduced even into the Initiatory Department under six years of age with real benefit, and in the Juvenile Division, also, it is taught in its first stages without book. It is preferable that the illustrations used be all taken from, or be in regard to, *objects within sight, or with which the children are familiar.* The whole process of communication between master and scholars being conducted *in this as in every other elementary branch, Elliptically* and *Interrogatively, Simultaneously*, and *Individually.*

Interest is excited when the subjects spoken of are familiarly illustrated, more so than when classic lore and poetic fancy alone furnish the sentences, the construction of which they are called upon to analyse. These, however, will be arrived at and mastered in due time.

The old rote method of teaching English grammar, although still too generally practised in schools, is rapidly giving place to a more rational and intellectual exercise. It is even now, however, too generally an exercise of the verbal memory.

To reduce grammar to the principles of the Training System, every word or technical term, before being used by the pupils, must be understood by being familiarly illustrated. The terms Noun, Adjective, Verb, Pronoun, Relative, and Demonstrative, Singular, Plural, Nominative, Possessive, Objective, Root, etc., must be *clearly pictured out before* the lesson, or *during* the time of their being used. A mere verbal explanation does not convey to the mind of the child the real meaning so as to enable him to use such terms intelligently; and not being clearly understood, this branch of education is uninteresting. But let each term to be used be *familiarly illustrated by objects within the range of the child's experience*, and *in language*, of

course *equally simple and intelligible*, and then a grammar lesson will, and is found to be really a pleasure, and the pupils are very quickly able, for themselves, to give the rules for the construction of the sentences.

ETYMOLOGY is now practically considered a separate branch from grammar, and is valuable in itself even to children, who are unacquainted with the construction of Latin and other languages, from which their own, to a large extent, is derived; and this is the condition of the generality of children in popular schools. It is well, however, to give it only its own place, in the great cause of educating and training the *child*. The answers given by children in this branch are so *uppish* and attractive, that there is a strong temptation to give it an undue place, as is sometimes the case in music and mental calculations. These are nevertheless highly important in their tendency, as mental exercises.

We may give a single example of the plan pursued:—

PREFIXES AND POSTFIXES.—The children observe from a book, or are told by the master, that a prefix is a syllable or a word placed before another word, such as *in* before *visible*, making one word, *in-visible;* or any other word, such as *addition*, *adhere*, and what the meaning of these prefixes is (one, of course, at a time). A prefix is a word or syllable ... *placed before another word*, and when expressed or ... *spoken together*, form one entire word having a ... *meaning*—and so on.*

Next, that a postfix is a word or syllable placed after the word, just as the prefix is placed before it. For example, *power-less* making *powerless;* and that postfixes also have a meaning. What, then, is the meaning of the term prefix? What a postfix?

During these lessons, the children are required to give the various changes of the prefixes—*ac*, *af*, *ar*, *as*, instead of *ad*,—*im*, *ir*, instead of *in*, etc.; and also the postfixes. Such lessons direct from books, however, ought to be accompanied *by oral*

* The children will naturally fill in the words printed in Italics, provided what a prefix is has been previously pictured out.

training exercises direct from the master, or during the ordinary reading lessons.

From prefixes and postfixes you proceed to entire words, with their roots. Suppose Introduce: the answer is accepted as *duce*—to lead, and *intro*—within; and in *trans-late trans-fer*, the children are simply told what *late* or *fer* means, without requiring them to conjugate the Latin root, which they have not had an opportunity of learning.

The trainer may meet with a word in the ordinary school reading; transmission, for example, or inductive, or conferred, or support. Suppose the last term, Support. The pupils are asked, what do you mean by the word support? What does *sup* mean? The trainer may also inquire, What part of speech is under? And similar questions may be put from other words having the same root; and so on. This may be the practical stage before the use of etymological books, and may be *usefully continued.* Simultaneous answers, by questions and ellipses mixed, and assisted at every stage by familiar illustrations, we may repeat as being the chief peculiarity of the mode pursued.

Large classes consisting of 15, 20, 30, or 40 pupils, in grammar, as in arithmetic and elocution, may be carried forward, or have their progress revised, simultaneously as well as individually, by the master (not by a monitor or pupil-teacher before he has completed his second or third year of apprenticeship) with great effect, assisted, of course, by the black-board. When the foundation or early stages are simply and intellectually laid, an accomplished master finds no difficulty whatever in carrying forward the pupils on the same principle to the highest point in grammar, whether in prose or poetry.

SECTION IV.

CHAPTER XXVIII.

COMPOSITION—MENTAL AND WRITTEN—MODE OF ANALYSING A SENTENCE.

MENTAL COMPOSITION.—Every observing mind must perceive that a person may write correctly and yet speak incorrectly, and *vice versa;* we therefore attach to mental and written composition a separate course of training. What we term *mental composition* is a mode of exercising the understanding, and preparing for *written composition.* It is best and most naturally conducted when the trainer brings out several varieties of terms having one root, in the ordinary reading lessons, and may be conducted very simply. For example, suppose such words as *endure*, or *export*, or *permission* to occur in a sentence of a book read. Say the last of these. The master brings out from the children the Latin root, prefix, and postfix; he then asks five, six, or eight boys to repeat a word from the same root, each giving one he chooses, or the first that occurs to him. Suppose permit—transmission—emit—dismission—dismiss—committal—commission—missionary. The master causes each of the boys to stand up and repeat his own particular word, previously expressed; and then, before the whole gallery or particular class, he requires of each to express a sentence embodying the exact word, not dismissed for dismiss, or missionaries for missionary, but the precise term; thus cultivating a habit of thought and caution in giving the word, in the first instance. The children prove

whether they know the meaning of the term by forming a sentence embodying the particular word; and should the sentence not be grammatically expressed, it is the duty of the master to train them to a proper arrangement of it. Children, even in Initiatory schools, are found by training to speak grammatically. It is easy to perceive the emulation and interest this exercise must excite, the amount of information it communicates, and the perfect transcript of each peculiarity of mind which it exhibits. The matter-of-fact boy will form his sentence according to the cast of his own mind; the same with the imaginative, and so with the argumentative, etc.

This exercise is so expeditiously conducted, and productive of such emulation, that we would recommend its being frequently adopted during the ordinary reading or grammar lessons, occupying each day, it may be, not more than ten minutes.

In the first instance, we permit the pupils to take the widest range they please in the selection of their subjects, gradually diminishing the variety, however, as they proceed in arranging their ideas into words, until the habit is so formed that they are required to confine the formation of their sentences to some one point in history, in science, or mechanics, or Scripture, or any particular art or manufacture. *Mental Composition* is thus found to be at once a cultivation of the habit of expressing thought, and a most interesting and thorough mental exercise.

WRITTEN COMPOSITION.—Whilst we present mental composition as a peculiarity of the system, we can offer nothing new in the practice of written composition, which is so well pursued in many schools. Mental composition, however, is an excellent preparative and also accompaniment to written composition, for the reasons already stated. In an ordinary school there is little time left for this branch, or until the children are advanced to what is termed the Senior Department. That mental composition and written composition

are two distinct branches, is apparent. We have known some Normal students who wrote correctly, and were excellent scholars, who yet spoke ungrammatically; and the young children they addressed, although unable to write a word, were yet forming more correct sentences both in answering and putting questions.

MODE OF ANALYSING ONE SENTENCE DAILY DURING THE ORDINARY READING LESSONS.

During the progress of an ordinary reading lesson, suppose from a collection on natural history, or any scientific subject, the master may proceed as follows, fixing upon one sentence, containing some distinct point of information:—

1. Read it on the principles already stated.
2. Picture out the general meaning of what is read.
3. Spell the whole sentence progressively, each child by turn, or simultaneously.
4. Parse it.
5. Fix upon one or more etymological roots, from which diverge.
6. Then you may require sentences to be formed and expressed, as under the head Mental Composition.

Whatever number of sentences each child or the whole children may have read for the sake of practising the sounds, and also analysed, so as to interest and instruct them in what they do read, a single sentence or paragraph, of the number that may be read at any one lesson on this principle, will daily afford them an exercise at once in reading, understanding, spelling, grammar, etymology, and mental composition.

SECTION IV.

CHAPTER XXIX.

GEOGRAPHY UNITED WITH HISTORY.

GEOGRAPHY.—This branch is introduced, more or less minutely, into each department, from the Initiatory onwards. Maps, globes, and books on the subject, are all taken as assistants. The whole, however, is conducted on the principles of the system; first, the broad outlines, and gradually more and more minute, and the whole illustrated by HISTORY. It is conducted as a first step incidentally, in the ordinary course of the reading lessons, in which an allusion may have been made to some place or country, or quarter of the globe. The productions, manufactures, and manners of the inhabitants are noticed; also the birth-place and doings of any great statesman, warrior, or divine. This fixes in the memory the particular spot, to which the pupils may be referred from time to time, and gives an interest to what may be termed *systematic* geography and history.

It is a mere exercise of memory, and no cultivation of a child's mind, to be compelled to commit verbatim a whole page of geography from a book, and then to point out on the map or globe the whole capes, rivers, towns, etc., in regular succession. To parents it may look *a getting on or through*, but it is not *learning* geography. The *outlines* of the whole globe ought to be given as a second stage, or the one following the *incidental* one; noticing the equator, poles, and ideal lines of the earth; zones and comparative temperatures;

latitudes and longitudes; giving some historical fact at each step of the child's progress.

The third stage might be some particular country, its great outlines and history; next, its principal towns, rivers, lakes, etc., accompanied by some historical allusion, as pointed out; and, fourthly, what is almost uniformly made the first stage, going over all the particular points in the regular order of a printed book. In this latter or usual mode, the child is bewildered; he feels little interest in plodding over his *dry* task of words at home; *most studious indeed he may appear to be*, but *learned* he is not, until he be trained by the master, or afterwards train himself, or be trained, as is most common, by the practical occurrences of his future life.

As a fifth stage, the pupils may perform ideal journeys and voyages through every country and quarter of the globe, noticing the arts and manufactures of every town through which they pass, taking a rapid review of every port and country they touch or land at; their latitude and longitude; the modes of travelling in different countries, whether by means of horses, mules, coaches, waggons, railways, canals, rein-deer, camels, etc. It is unnecessary to state what interest would be excited by such an ideal journey, assisted by map or globe, to London, Paris, St Petersburgh, Holland, America, Calcutta, Greenland, the North Pole, the Polynesian Islands, or round the world—each more prominent point or place being illuminated by some historical remembrance. Moral lessons may naturally be drawn during such exercises from the adaptation of plants to particular soils and climates—the fitness of animals for particular countries and circumstances, such as the camel, rein-deer, whale, crocodile, polar bear, etc., and the wisdom of God in arranging that for the exercise of social interchange and the friendly feelings of mankind, no one country, or part of a country, can, or does produce all that is required for society at large—on the contrary, that one more particularly produces tea, another cotton, or sheep's wool, of different lengths and qualities, according to climate

and geographical position—that in one country coal and iron are found in great abundance, whilst in another, gold and silver, lead or copper;—what but the variety of water and climate, even in the same kingdom, prevents the woollen cloth of Yorkshire from being of the same texture with that of the West of England, even when precisely the same materials are in use. *Wisdom is manifest in all these varieties for the social and Christian good of man, and this should be pictured out to the mind of youth.*

HISTORY.—When the mind of the child is thus partially enlarged by certain points or stepping-stones in every country connected with its geography, the written history of any particular country, or period of time, may be taken up with much interest and improvement, every step being illuminated by some point to which their attention has been previously called. If the history of England, for example, we would take the outlines of some of the most noted monarchs, *in the first instance*, although these should be at the distance of a century. As *a second course*, some of the leading characters, whether statesmen, warriors, poets, or divines, of each of the same reigns, in regular succession; and as *a third stage*, more minute points connected with such times, from the most ancient to the most modern; and *lastly*, but not till then, would we place a full history of England in the hands of our pupils, knowing that their previously acquired knowledge would thus render page after page more interesting and intelligible.

SECTION IV.

CHAPTER XXX.

DRAWING AND SKETCHING, CATECHISMS, GYMNASTICS, SCHOOL LIBRARY, MUSEUM, EVENING CLASSES.

LINEAR DRAWING AND SKETCHING.—This is done on slates and on paper, and may occupy half an hour twice a-week, in an ordinary English school. Drawing simple lines and outlines of the forms of objects, natural and artificial, especially of buildings and articles of furniture, exercises the eye, improves the taste, and gives a correctness of observation, which may, in future life, greatly aid the mechanic, the architect, and the gentleman in his peculiar trade or calling. And what is important, it brings into exercise the latent drawing powers of many individuals, which otherwise might lie dormant.

Several boys have been apprenticed to calico-printers, in consequence of their sketching powers having been developed in the model schools of this Institution.

Sketching, in every school, like writing and arithmetic, *must be training*. All the teaching in the world, without *training*, would not produce a painter. Exercise, however, so develops the natural powers, that its establishment in every department of knowledge, intellectual, physical, and moral, would bring from obscurity many whose powers remain undeveloped, and who would fill all the places society requires—as painters, designers, architects, mechanics, etc.

CATECHISMS.—In almost all schools in Scotland, parochial

and private, the Westminster Assembly's Shorter Catechism is committed to memory. It is introduced in our Juvenile and Senior model schools, and the exercise is conducted by the trainers on the uniform principle of this system, *i.e.*, picturing out the meaning of each question and answer *before* the exact words are committed to memory by the children. We are aware of the aversion existing in some minds to the use of Catechisms, and the over-fondness of others for them, to the almost exclusion of Scripture itself, excepting as a mere reading lesson, without explanation or analysis. We use the Shorter Catechism as being an excellent compendium of divine truth; but we would not teach it, or any other Catechism, without picturing out its contents. Upon the whole, whilst we would conduct five oral training lessons a-week from the Bible itself, we would be satisfied with two from the Shorter Catechism.

SCHOOL LIBRARY.—It would be well that every school have a small library, consisting of books suited to the various ages and circumstances of the pupils. Books of history, physical science, arts, manufactures, etc., ought to be preferred; all the subjects, however, of a decidedly useful character.

MUSEUM.—A museum is a very useful appendage to any school; it brings the young mind into familiar acquaintance with real objects, which can be exhibited but imperfectly in a coloured picture. Of course, a very limited variety only can be looked for in an ordinary parochial or private school. Let the few, therefore, that are selected be of the most useful kind—specimens of manufactures, arts, etc.—such also as may cultivate a taste for natural history, and aid in illustrating Scriptural and other lessons. Many things suited for a school museum may be had at a trifling expense. The children themselves, if requested, would present many things, such as minerals, stuffed birds, etc., to which may be added implements of handicraft, models of ships, steam-engines, and machinery.*

* See farther remarks on this point in the chapter containing the subjects of Oral Training Lessons in Physical Science.

EVENING CLASSES.

There are no evening classes in the model or practising schools of the Normal Seminary. We have already stated our objections to them in respect to factory children; and these are not less forcible in regard to ordinary schools. First, the master who teaches all day must be over-fatigued by having an evening class; and either his health, or the education of the children of the day school, must suffer.

If the master, during the day, adds *training* to teaching, then the necessary amount of speaking and watchful superintendence for so many hours, viz., from 9 o'clock A.M. till 4 o'clock P.M., renders it impracticable for almost any man to conduct an evening class. The master ought to have the evening to recruit his strength, and to prepare the substance of his daily lessons; also to examine written essays, etc.

We object to evening classes, because in them there cannot be moral training—there is not the opportunity or time. Grown boys and girls especially are thus subjected to temptations which ought to be avoided; and as the master has his scholars at too many stages of learning to admit of a proper classification, they therefore cannot reach any considerable point even of intellectual cultivation.

The children also are absolutely half-asleep, and incapable of intellectual exertion, even though the teachers may be in the highest degree energetic. Upon the whole, evening classes are unnatural, unseasonable, and inefficient.

It is as absurd to rest upon such a substitute for day schools, as it is to rest upon Sunday schools for the education and moral training of the people. This nibbling, mistaken, and parsimonious economy system of educating the poor and working classes, may occupy our attention, and waste our energies, but in the meantime the youth are growing up in ignorance and immorality; and should a more thorough and extended system of Christian education and moral training on week-days not be quickly provided, from whatever source, let

this country only be visited by depression of trade and bad harvests for two or three years in succession, and we fear there may be exhibited a physical fury and insubordination on the part of the working classes, which will cause the stoutest hearts to tremble.

GYMNASTICS.—These are conducted with the children in our own and other Moral Training Schools, by the masters and mistresses in their respective departments, and come more properly under the head '*Physical Exercises.*' Normal students, in addition to their being trained to the ordinary physical exercises, which they are expected in turn to conduct in their own schools on leaving the Seminary, are drilled to such more strictly military exercises as are useful in regard to the proper habits of walking—turning right and left—positions of the body generally before a gallery, and such as may give an easy and graceful carriage both in the covered and uncovered school-rooms.

Military precision, both physically and intellectually, is of great importance in every trainer. The janitor, a well-trained soldier, takes this department with both the female and male students. The trainers of the several departments, of course, exercise their own pupils.

SECTION IV.

CHAPTER XXXI.

LATIN AND MATHEMATICS.

THE Classics are not taught in the model schools of the Normal Seminary, except to the Normal students, and for that purpose tutors are specially appointed. They ought not to occupy the attention of the master of any English school, during the ordinary school hours, if he is to follow an efficient system, and ground his pupils well in their own language.

The Training System when applied, however, to the teaching of the Latin language, renders its acquirement a most pleasing exercise to the pupil, and prevents its being, as is too frequently the case at present, a drudgery from which he would gladly escape. The process would apparently be more slow for a little at the first, but afterwards the pupils would advance at a very high ratio; the principle being, to use no term till understood by familiar illustrations, and to take only the outlines of the rudiments, in the first instance,—minuter points afterwards. Let the pupils *see* their way, and then they will *know* their way at every step. Let nothing be committed to memory till it is, in the first instance, pictured out and understood. And to facilitate the process, we consider it to be of vast importance that the learner be well-grounded first in a knowledge of English Grammar.

The reverse of this is too generally the impression in the public mind. The learning of the Classics is regarded as the

medium through which a correct knowledge even of elementary English is to be acquired; and thus the learner is not unfrequently directed to proceed with the task of acquiring Latin as an exercise of the verbal memory alone, there being no foundation laid which can lead to his understanding the terms he must constantly employ, nor on which his teacher, if even desirous of illustrating them, can possibly base his explanation. To convey a clear perception of the unknown, recourse must necessarily be had to things familiar, and if any foreign language is to be rendered intelligible, from the outset, to the learner, what medium of illustration can prove so natural, and therefore so suitable, as a knowledge of his native tongue?

To enter a little more into particulars:—picture out such terms as Indicative, Subjunctive, Pluperfect, etc.; why a verb, in the changes which it undergoes, is said to be conjugated, and a noun, to be declined. We recollect being puzzled to remember whether we ought not to apply the term *conjugate* to a noun and *decline* to a verb, for neither of these terms was present to our mind's eye. With the exception of one or two terms, such as Nominative, Perfect, Singular, and Plural, all was dark and unmeaning. The terms would not only be understood, but rendered actually interesting, were they pictured out according to the natural system.

The committal to memory of the various departments of the rudiments, should likewise be rendered practical as the pupils proceed. So soon, therefore, as they have learned three or four examples of the first Declension, which is early accomplished, an intelligent teacher finds no difficulty in jotting down upon a black-board such combinations of the same as will not fail, when translated, to interest his class, and to afford also an opportunity of thoroughly exercising their minds on the various cases of nouns, with their corresponding signs. With every additional example and declension acquired, this facility is gradually enlarged—the examples of the second declension being combined with those of the first;

those of the third with both; and so on, till a knowledge of the adjectives is gained, when the exercise becomes doubly interesting. With the preceding, pronouns, prepositions, interjections and conjunctions are easily blended, and the verb attained at last, supplies the requisite for composing a complete sentence; and from such a stage of progress, if the plan proposed be efficiently followed, experience has shown us, that the transition to the construing of such sentences as presented in an ordinary Delectus, is both easy and expeditious. In practising such initiatory exercises, a variety is also secured by giving English and Latin phrases to be translated alternately; whilst at the same time, the pupils become gradually familiar with the rules which should direct them in proceeding to translate, with the proper quantities of syllables, and with the correct pronunciation of Latin terms. Up to the period, however, when a book for translation is put into the learner's hand, he should not be required to employ a Latin dictionary. The composition of such initiatory exercises as we recommend, should be confined to the use of those words with which he has become acquainted from their being employed as examples in the various departments of the Grammar.

The rules of Syntax we consider most beneficially introduced as occasion suggests in the construing of elementary sentences, observing always the natural principle of deducing the rule from constantly recurring examples of a certain mode of expression; and not following the general method of requiring the learner to commit to memory a catalogue of abstract rules in the first place, and of subsequently adduced examples afterwards to prove those rules correct. The former method we are disposed to consider also greatly more efficient, as, in the first place, it invariably constitutes an excellent exercise of mind for the pupil to deduce in his own language, a rule from a series of examples, and as moreover the rule thus deduced is more impressive when committed to memory even in the terms of the Grammar.

This arrangement is a somewhat slower way of proceeding through the grammar rudiments, in the first instance, but it greatly facilitates the subsequent progress, and renders the acquirement of Latin a perfect delight to the learner. An occasional reference to English terms derived from words that occur during the ordinary Latin lesson likewise interests beginners much: too generally the studies are kept completely isolated. The natural or training process is, in fact, as we have pointed out under the head 'HISTORY:' First, leading points or steps of the rules of grammar; Second, more minute, during the ordinary readings or translations; Third, minuter still. Children unacquainted with any language but their own, would do well, we think, to commence with French rather than Latin, as an easier step towards acquiring foreign languages.

MATHEMATICS.

Mathematics are taught daily to the Normal students as far as the period of their attendance will admit; but excepting the primary steps, they are not taught in the Model Schools. Some hints in regard to the elementary teaching of this important branch of education may not be out of place here. It is finding its way more and more into our common schools, and it is right that it should do so when we consider its high importance as an excellent discipline for the mind, as well as its great practical utility. In every well-conducted school, the trainer must at a very early stage give to his pupils many of the simpler and more elementary facts and principles of Mathematics. Surrounded as we are on every side, in the school-room, in the play-ground, and everywhere, by objects of geometrical symmetry, it is easy for the master to impart to his pupils correct conceptions of lines, angles and figures, and even many of their properties. In a regular course it would be well, before proceeding to the close and rigid reasoning of Euclid, to illustrate in an easy and familiar

manner the more important propositions and principles, and to give examples of their practical application.

For example, an irregular figure of a field may be chalked on the black-board, each square inch of measurement being supposed to represent an acre of land. Require of the pupils to measure the contents of the figure. Of course, the primary steps should be square figures, and then circles. The play-ground, or any article of furniture, might also at an early stage form the platform of a practical lesson.

The pupil will never go on with the same spirit in the acquisition of any science of which he does not see the ends and use. The foundation ought to be securely and firmly laid if you wish to build upon it a strong and lasting structure. A thorough grounding in the first principles is the surest path to future success. Care must be taken not to degrade to a mere exercise of memory, as is too often the case, what is peculiarly fitted to call forth and improve the reasoning powers. The language used should as far as possible be simple and familiar. We believe one of the causes why Mathematics has hitherto occupied so low a stage in our schools, is, that it has too frequently been presented with an almost total want of arithmetical and familiar illustrations, and in so abstract and repulsive a form as to appear a science of mere symbols and *formulæ*.

SECTION IV.

CHAPTER XXXII.

THE USE OF MONITORS.

THERE is scarcely any point in education that has excited so much interest and discussion as the use of MONITORS. The question, however, we think, may easily be solved. It is simply this: Whether a young untrained and inexperienced lad shall take the place of a mature and cultivated master?

Were this the only question brought under consideration, every rational man would quickly determine which he would choose; for what parent would prefer having his children educated by the former, if the latter were within his reach?

The benevolent public, upon whom chiefly rest the responsibility of establishing schools for the children of the poor and working classes, too generally desire to have the work, or the semblance of the work, done as cheaply as possible; masters are expensive, but monitors may be had for little or nothing. Most certainly, if apprentices could do the work in any branch of business, we would not incur the expense of employing masters. This is precisely the point at issue, in regard to schools conducted on what is termed the Bell, or Lancasterian, or Monitorial systems. Monitors, who are apprentices in the art, cannot, and do not, do the work of teaching, far less of training. In employing monitors, we have the semblance but not the reality of education.

Subscribers to a school remain satisfied, when a wholesale number, such as 200, 300, or 400 children, are sought out

and congregated together in a school-room, with one master to teach a certain number of monitors each of whom is to teach his petty class;—they think that they have done enough —that the proposed numbers are being *educated*. From fact and observation, we believe they are deceived, as are also the parents of the children, and the public at large.

Eighty pupils actually present, although a few more may appear on the roll, we consider the maximum for one master, to be superintended by him, both in-doors and out-of-doors; and these ought to be as nearly of an age as possible, namely, six to eight or nine—again, eight or nine to twelve—and then twelve to fourteen or fifteen years. Under six years of age, 120 or 140 may be as easily trained as 80 above that age, in any other department;—with a properly-trained assistant, there might be 130 on the list in a Juvenile school. We ought not to use a monitor, but under the full impression that we are employing a jobbing apprentice in *the art*, whose work must of necessity be imperfectly done, and whose materials must be so torn, mangled, or misshapen, as scarcely to present the form intended. This for a time might be borne with, in reference to inanimate things; but when we have the moral and intellectual nature of a whole generation to cultivate, for time and eternity, we must pause ere we tamper with interests so vastly important.

Monitors may teach facts they already know, according to the rote system, such as the sounds and names of the letters and of words; but they cannot develop the ideas of the children or their extent of knowledge, nor can they work the facts repeated or dwelt upon, into the minds of their classes. Most unquestionably they cannot morally train. They do not possess the felt authority requisite, and they have not the necessary experience to handle with delicacy the varied and ever-varying shades of the moral affections and habits. Pupil-teachers are of course a step in advance of monitors, but they are still apprentices, and destitute of the necessary moral and intellectual weight requisite in a master, most certainly during the

first two or three years of their apprenticeship. Now, this is just the point in question; for the great end of all philanthropic exertions, on the part of Government and private individuals, is the moral, and, with it, the intellectual elevation of the poor and working classes. The employment of monitors, instead of well-trained masters, serves to stultify our best efforts and intentions.

The statement is continually repeated and pressed upon our attention, that money cannot be had to pay masters for every school of 80 or 100 pupils, and therefore that monitors *must* be employed. Has the experiment ever been made on an extended scale, or beyond a few solitary cases? Has the public exclaimed as long and loudly for the emancipation of our people at home, from vice, and ignorance, and sin, as it has done for the emancipation of the colonial slaves? Are all their pecuniary capabilities exhausted? Has the Legislature been fairly assailed for an equal sum for home as for foreign emancipation.

Monitors may be employed under the Training System, as well as under any other, with the firm conviction, however, that in exact proportion as we employ such substitutes, we are destroying the efficiency of the system. Our aim, however, viz., the cultivation of the *whole man*, is too high, willingly to place apprentices as the teachers and trainers of youth, if we can get masters. The low standard of a monitor, even intellectually, does not present a sufficient point of aim to their junior pupils.

All we have already said refers chiefly to the effect of the use of monitors upon their pupils. But we must attend to some evils which relate to themselves.

A monitor is oftentimes found favouring certain companions of his own; or, if too old for such an acquaintanceship, he frequently threatens to punish such of the pupils as may chance to have playthings or sweetmeats, if they do not share them with him; and this he secures, by putting such questions as may cause them to make mistakes, and so lose their position in the class.

One of our students at present in the Seminary says, that, when a monitor, he has frequently sent up boys to the master to get flogged, simply because he had been refused some playthings or sweetmeats—the boys, of course, not daring to complain, lest a second beating should follow on their leaving school, and similar facts have repeatedly reached our ears.

Humility is indeed the basis of all improvement, intellectual, moral, or even physical. Pride and vanity, therefore, must be barriers. No one who has witnessed the self-important gait, and manner, and strut, of many of these little gentlemen, while engaged in their temporary or more permanent official elevation, but must be convinced, that whatever intellectual vigour or *fury* they may acquire by exercise, their own moral training is seriously injured, and that pride and vanity are decidedly and most directly cultivated. More than this; whilst the office of monitor is expected to render them eventually superior teachers, the reflecting mind must perceive that the habitual exercise of the opposite principle to *humility* must prove a formidable barrier to their advancement in after life. If we are to have moral training in our schools, really or professedly, and if monitors cannot morally or even intellectually train, and if, in a moral point of view, the office causes a decided injury to themselves, we would use them as little as we could, the less the better;—and would call on intelligent teachers and trainers, and the reflecting and benevolent directors of schools, to consider calmly whether, as a principle, they ought to be used at all.

We believe, strong as the desire is to favour the monitorial system, in whole or in part, that, for reasons we have already stated, no intelligent man would argue for their use, provided money could be had to pay properly-trained masters. Monitors must be held only as substitutes,—and poor substitutes they are! Keeping this in view, we have no objection to employ boys *to revise* the lessons in arithmetic or spelling, or to put aside the pens—place out the forms and desks, and other little matters that may serve to ease the labour of the

master; but, as already stated, they cannot morally or intellectually train, analyse or picture out any point or difficulty, as the master himself can do.

If monitors must be used for a time in these days of educational parsimony, and, we had almost added, ignorance, (and used, we believe, they will be,) let us keep the truth steadily in view, that the attempt to communicate knowledge, or to train by monitors, deceives the public and ourselves, by raising undue expectations; and robs the youth of our country of that substantial religious and secular knowledge, and those practical exercises of the moral affections, which it is our duty to cultivate.

SECTION IV.

CHAPTER XXXIII.

THE SCHOOL-TRAINER.

THE school-trainer, of course, should be a proper example to his pupils, as well as an instructor, leader, and cultivator of their habits, mentally and bodily,—if so, he should be of sound religious principles according to the rule of Scripture, prudent, of good common sense—intelligent, and well-versed in secular as well as in Bible knowledge. With all these qualifications, however, he will fail until he himself undergo a course of practical training for the work in a seminary or college conducted on the Training System. In addition to all, he must possess a good manner. A bad manner may tarnish, injure, nay, even annihilate the usefulness of one possessing what are commonly termed brilliant abilities. Nothing is more certainly true than that 'a very clever man' may be a very poor and inefficient teacher, and he may entirely fail as a trainer.

MANNER OF THE TRAINER.—Manner is important in any situation, whatever our occupation or circumstances may be. It is especially so in a trainer of youth; in none so much so, perhaps, with the exception of the pastor, the minister of Christ. We remember having for a copy-line in school, 'A man's manners commonly make his fortune.' True it is, that if fortunes are to be made by the Training School System, *manner*—a good manner—will be found to be the means of realising them. What is meant by manner still requires to

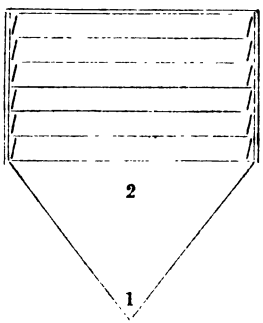
be 'pictured out,' as every one has his own idea of the term. We may therefore give one definition of the proper manner of a trainer. It includes, in the general, command of temper; condescension, kindness, and courteousness; and to enter into particulars, an easy standing position, free from a stoop, and yet stooping frequently to the capacity of his pupils,—keeping his eye fixed on the whole scholars, and having the power of keeping theirs fixed on himself. The voice ought to be full, clear, and *varied*, according to the subject under consideration, at the same time mild and *easy* in expressing unimportant matters. In drawing the lesson it ought to be low, slow, and affectionate; firm, yet mild, in checking error, and in giving reproof; and always distinct in articulation. The voice and the eye constitute, unquestionably, fully one-half of the power of a trainer of youth. Thus a trainer's manner may be said to be 'half his fortune.'

SELF-CONTROL.—This, of course, forms part of the manner of a trainer; but we would more particularly refer this principle not so much to external habits as to that of regulating the temper, so that under almost any possible provocation he may maintain a calm, dignified, and affable manner before his pupils. Let a trainer lose his temper, and his influence is for the moment gone. The child or children quickly perceiving the master's impatience, or rather deficiency of self-control, his threats only awaken fear of punishment, not grief, at having offended their friend the master. The rod is then apt to be resorted to, or a threat held out that it will be used; and, if never executed, the master loses still farther his influence.

We have seen many Normal students lose temper the moment the children gave one incorrect, or silly, or ludicrous answer; and retorting in an angry tone, they uniformly lost the confidence and attention of the class, whether the children were seated in the gallery or in divisions. Whatever you do, maintain a calm, firm self-control, and on no account speak to your pupils in a harsh angry tone of voice, whatever degree

of provocation you may receive. By this conduct you will melt—you will subdue. It is the duty of the *more wise and better informed* to bear with ignorance and waywardness; gently to check, and mould, and lead, but not to scold or strike, which generally proves a degree of weakness to the quick perceptions of youth. Children are precisely in these circumstances; and, when firmly yet calmly checked, love and respect are engendered, and their hearts are in the most favourable circumstances for being intellectually, above all, morally trained.

METHOD OF STANDING IN FRONT OF THE GALLERY.



No. 1 shows the position of the trainer in relation to the gallery.

Many persons have a natural stoop, which is injurious when standing before a class, and particularly so before a large gallery. One who stoops, or habitually inclines his head forward, has not the perfect use of his hands or eyes in commanding or maintaining order. We therefore would say—Press back your shoulders, and forward your chest; and eventually the repeated effort will form a correct habit in manner. Do not stand too near the gallery, else you will overlook the children on the lower and top seats, also those seated at the sides of each seat. If you do so, you will not have a complete command of the eye and attention of the gallery as a whole. We exhibit, as above, the position where the trainer ought to stand, viz., at No. 1 (not at No. 2, as is usually done), being the apex of an equilateral triangle, whose base is the length of the lowest row of children in the gallery.

We may remark that too much moving backward and forward from that position, injures the effect of the trainer's person on the feelings of the children in the gallery. Shuffling with the feet ought to be avoided. If you stand with one foot slightly inclined forward, and angled a little to the right—chest forward—shoulders of course back, and head erect, you can then stoop occasionally—*the head always erect*—without moving your feet. Thus you can easily observe every child in every part of the gallery—very much, indeed, as a fencer does when preparing to act; in fact, you are attacking ignorance, and preparing to defend yourself by truth.

SECTION IV.

CHAPTER XXXIV.

NORMA—OR HINTS TO STUDENTS AND SCHOOL-TRAINERS.

THE following hints were primarily addressed to the students in the Normal Seminary, at a time when the state of the Author's health prevented him from enforcing the same points during the weekly private and public criticisms. They are added here in consequence of the demand they met with in their less permanent form.

INTELLECTUAL TRAINING.

1. Simplicity is the most distinguishing feature of the Training System, and the last and highest attainment of a trainer.

2. Train not the intellect of the child merely, but *the child*—the whole man—the moral being. Remember that *the child* is only trained 'in the way he should go' when his physical, intellectual, moral, and, of course, religious powers are *simultaneously* exercised in accordance with the precepts and principles of the divine record.

3. Let every thing pass through the understanding, in the first instance, before you lodge it in the verbal memory; in other words, never commit words to memory until the meaning be previously analysed, pictured out, and of course understood.

4. Do not omit to exercise the verbal memory of your pupils, only let it be subsequent to the exercise of the understanding. For example, if a hymn is to be committed, reverse the usual method; let it be thoroughly analysed before the children are required to repeat it.

5. Picturing out is a fundamental principle of the Training System. Picture out the outlines *first*, which is the natural mode, and let the same process be observed in drawing out the minuter points *progressively*. Remember what we have often said, the portrait painter does not finish the

eye or the mouth, and afterwards the outlines of the face; he gives the outlines of the whole face in the first instance, and then the outlines of every feature in succession, and finishes none of the features entirely until he has painted the outlines of all; such is the natural, and, therefore, the efficient process.

6. If you have drawn the picture properly out in words, which cannot be done without *familiar* illustrations, within, and not beyond the experience of your pupils, the children must and will be prepared to give the lesson, just as they would recognise the likeness of a human face. If they see the picture properly drawn, they must be able to tell what it represents. When we say, 'picture out,' always remember that the children draw the picture *with you*, and make part of every sentence their own; and this is done not by mere questions and answers, but by questions and ellipses *mixed*.

7. You will remember, that however highly useful and necessary objects and pictures of objects are, to interest and instruct the young mind, yet the systematic principle of picturing out in words is more varied and efficient—a picture or object represents only one condition. In conversation, or during the gallery lessons, therefore, picturing out fills up those innumerable interstices of a quality or subject which no number or variety of real objects or pictures can possibly do. We proceed on the fundamental principle, that every word in the English language *either represents an object, or a combination of objects, and therefore may be pictured out in words representing objects.*

8. When we speak of picturing out by familiar illustrations, every term before it is used, and every part of a subject you take up, we refer to every lesson in grammar, etymology, geography, natural history, physical science, the arts of life, also Scripture in its history, emblems, imagery, doctrines, promises, and precepts.

9. Allow all or any of the children in the gallery to answer simultaneously. Notice one or two of the answers or fillings up of the ellipses, whether these be right or wrong. Convince, by picturing out, the children who give the erroneous answer that they are wrong,—exercise their minds by analogy, illustrations, etc., up to a point that shows their error. If you do not notice the wrong answers as well as the right ones, they will continue to be repeated. If you notice no answer till you get the right one, you will only create, or at least perpetuate, confusion and noise. Cause the whole children to repeat the correct answer, not in the precise words formerly employed, but by *inverting the sentence*. Let this inverting process be frequently employed *at every leading point of the lesson*. This is a fundamental principle of the system, and unless strictly attended to, much of the power of the gallery will be lost. In order to secure that all acquire the knowledge proposed to be communicated, it is not necessary that all answer at any one time *in the first instance;* but it is necessary that you secure the eye of the whole children, and, as a natural consequence, their attention and advancement.

10. Never say to a child, You are wrong; but endeavour, by exercising his mind, to prove to him that he is wrong, and where he is in error.

11. You must not expect *all the children* to answer at the same time, as we have already shown this would be unnatural; each child will sympathise with that class of questions suited to his own natural cast of mind.

12. The simultaneous method of answering, and the sympathy of the gallery, are vastly more natural and effective than the individual method. You may very soon, by question and answer, exhaust the knowledge of any one child (*or pump the well dry;*) but you cannot so easily exhaust one hundred seated in a gallery, variously constituted as they are, and all being permitted to answer. The master's duty and privilege is to be as it were the filterer, purifying and directing all the answers, and leading them in a proper channel.

13. Let your uniform practice in every lesson be *questions and ellipses mixed*, not the mere question and answer system. Remember that the interrogatory system puts the mind too much on the defensive, and is too exciting to lead or train the child easily, naturally, or so efficiently as the union of the two. The question *pumps the water, as it were, from the well*—the ellipsis directs its course; the master, as we have already said, is the filterer, who sends it back, as it were, in one pure stream to all.

14. A purely elliptical lesson is very tame. *Mixed is our principle.* The question sets the mind astir, the ellipsis directs what has been set a-moving.

15. In forming an ellipsis, do not raise your voice so as to give warning that you are about to make a pause, otherwise the attention will flag, as the children will oftentimes listlessly wait till they hear such elevation or altered tone of voice.

16. Whenever the children cannot readily fill in the ellipses, you have not trained them properly up to that point.

17. Never form an ellipsis in the course of putting a question.

18. In forming an ellipsis, do not give the first syllable of the word: thus do not form an el ... lipsis in such a manner.

19. Question and answer is not training; simple ellipsis is not training; but questions and ellipses *mixed* is training.

20. An ellipsis is a powerful and very natural link in training, but if not judiciously made, may become very unmeaning and trifling. *The ellipses to be filled in, ought always to be some word or words requiring an exercise of the understanding, which the children ought to know, or which they have at the time been trained to,* and which, when expressed by the children, while it awakens attention, fixes the whole point in the memory.

21. An ellipsis may be made in mental exercises with pupils of any age. The younger and more ignorant the person is, the more frequently will it require to be made; just as young children require to be more closely led

than those of maturer years. The master and scholars sympathise more intimately by questions and ellipses mixed than by any other process.

22. *Never prepare any particular set of questions on the subject of your lessons to the children.* Furnish yourself with a full knowledge of the subject itself, but leave to the moment of your conducting the lesson the course of questions and ellipses you may pursue. To prepare a set of questions and answers is as absurd as if a cabinet-maker were to arrange the exact number of strokes he means to give with his hatchet or hammer, and what successive impressions he is to make with his saw, chisel, and plane. Rather acquire a knowledge of your art, as the cabinet-maker does of his—keep the end in view, and leave the mode of working to particular circumstances, and the quality of the materials to be worked upon.

23. The old teaching system is too much like travelling on a railroad, the objects pass by too rapidly in succession, without being sufficiently impressed on the mind. You mark and digest as you go along, on the Training System.

24. Although RESPONSES, or children questioning each other on a given subject, admit not of training, yet practise them occasionally as a revisal of what the children do know, and as an exercise of mental composition and enunciation, in forming and answering the questions.

25. *Remember that the exercise of the faculties is the chief and important part of education, not the mere amount of knowledge imparted.* We acquire, after all, little knowledge in school; the important matter is to have the outlines so fully, broadly, clearly, and firmly laid, that the children may have the power of acquiring and filling in the minuter points after they leave school.

26. Always keep in view that teaching and training are distinct things, and that the former is included in the latter.

27. Remember the important practical truisms, *the way to do a thing, is... just to do it,* and we only do a thing ... *when we do it.* Training may be doing not merely with the *hand* or the *tongue*, but the *understanding* and *affections.* Moral training, therefore, means moral *doing.*

28. *Do not forget that most important practical axiom,* A LESSON IS NOT GIVEN UNTIL IT IS RECEIVED. It is only offered. You may speak, and your pupils may hear, but your lesson is lost unless they understand it. It is true, you must possess the knowledge you mean to infuse, but the manner *how* is practically paramount. Study therefore, manner, voice and simplicity, as of primary importance. You all know the powerful effect of Whitfield's preaching, but you have only to peruse his discourses to see whether the power lay chiefly in the superiority of the matter or the manner. Indeed, your own experience in the Seminary must at once show you how powerless the possession of knowledge is, without the power of communicating it.

29. Use no words beyond the comprehension of the *youngest* child in the gallery or class.

30. In questioning, avoid such a use of the word *what* as—It is a *what?* —you move onwards to *what?*

31. In a gallery lesson, your standard of simplicity, whether in the Initiatory or Juvenile Department, is the capacity of the youngest children. If they cannot draw the lesson, you have overshot their heads, or led them blindfold on the way. The picture has not been drawn true to nature.

32. In the Initiatory or Infant Department of the system, whether the children be three, four, or five years of age, commence with analysing such familiar objects as strike their senses, particularly articles of clothing, furniture, etc.; and as they advance, the next step may be the three kingdoms in nature, and then the four elements (popularly considered) in their great outlines—air, earth, fire, and water.

33. The Training System, in its intellectual department, does not present a list of subjects and books, a knowledge of which the pupil is to acquire, but is *a key to unlock the subject of any book.* That system, however, is not the Training System under which *the whole man—the child,* is not trained physically, intellectually, and morally.

34. A lesson not in accordance with 'picturing out,' is not conducted on the Training System. What is true in regard to children, is still more apparent in adults. We all admit that the intellect receives its highest polish when the whole affections, as well as the whole understanding, are exercised. On this point, frequently draw your attention to the striking difference in the intellectual elevation of workmen who are acquainted with divine science, and those of equal natural powers, who are acquainted only with secular science. The Training System, therefore, as a system applicable to the moral being, is incomplete without Bible training.

35. If the young mind, especially when it remains uncultivated to five or six years of age, resembles a waste field overgrown with weeds and thorns, you must first root them out, and endeavour to pulverise the soil, ere you can hope that the seed you attempt to sow will penetrate the ground, take root, and bear fruit.

36. The Training System (Intellectually) in its different stages, may be shortly stated as follows:—In the Initiatory Department, the bold, clear, and well-defined outlines of every subject. In the Juvenile Department, some of the more minute outlines. In the Senior Class, and in the University, minuter still; and in after life, these same outlines may continue to be progressively filled up by reading and observation.

PHYSICAL TRAINING.

37. Physical exercises are the primary points to attend to in the process of training, and may be used as an end, or as a means to an end. You ought to

use them in both views, but chiefly in the latter, viz, to secure the attention, and to find access to the mind in the exercise of the intellectual and moral faculties.

38. Be exceedingly careful of your children's health and physical habits in both the covered and uncovered school-rooms. A stronger sympathy exists between the intellectual, the moral, and the physical powers than is generally imagined.

39. *The great secret of securing the attention of children, and thereby training their mental and moral powers, lies in a proper and continued variety of physical or bodily exercises. Remember that children cannot sit still long in one position.*

40. *Let physical exercises not only precede, but accompany, every mental exercise, otherwise you cannot secure proper attention.*

41. *Unless you arrest and keep the eyes of all the children in the gallery upon yourself, you have no security that all are learning. If you do this, the simultaneous answers of the few, purified by the master as a filterer, will be heard by all, and all will learn.*

42. On their first admission to school, the children must have a larger amount, and greater variety, of physical exercises than afterwards, just as the drill-sergeant exercises raw recruits. In other words, the younger the children are, the more physical exercises do they require to keep up the attention. If you mistake as to quantity, at all times let it be by giving too many rather than by giving too few.

43. Never commence a lesson till you have drilled your troops in the gallery, and obtained perfect silence, and the attention and eye of every child present.

44. If the hand is not properly employed in school, it is certain to be employed in mischief.

45. A clap of the hands, and a short laugh, are like letting off the *steam puffs* of the boiler, which prevents those explosions so common at the dismissal of schools.

46. If you find any difficulty in getting the children to repeat a hymn distinctly and without a drawling tone, cause them to repeat by turns the hymn, word by word, and then line by line, and they will soon acquire the tone and manner you wish, provided also that you yourself set the example of articulating every syllable slowly and distinctly.

47. Articulate yourself, and cause the children to articulate every syllable *distinctly*, and every word separately, and the unavoidable accompanying stiffness will soon wear off, and leave a clear and effective enunciation.

48. Speak yourself, and cause the children to speak, in a soft and sometimes under-tone in school, and allow them occasionally to extend their voice and their lungs to a fuller scope in the play-ground.

49. Never speak through your teeth—spread or open your mouth well in

speaking, articulate every syllable distinctly, and every word separately, but of course emphatically, and cause the children to do the same. The exercise will supple the lips, and assist you in enunciation. Remember to exercise yourself daily for three or four minutes at home, in repeating such words as the following:—Re-ca-pi-tu-la-tion, re-ca-pi-tu-la-tion, em-pha-ti-cal-ly em-pha-ti-cal-ly, in-com-pre-hen-si-bi-li-ty, etc., every syllable being fully and clearly enunciated.

50. Enunciation is a much more important part of training than is usually imagined. Clear enunciation is a *sine qua non* in a school-trainer. It is certainly one-half of the power of a *public speaker*.

51. Be sure you keep the play-ground, flower-borders, and out-door conveniences, neat, clean, and in the utmost order.

52. Train to cleanliness by causing all habitually to be cleanly.

53. Let the movements to and from the play-ground generally be accompanied by vocal music—some cheerful animating rhyme or other. If of a direct moral tendency, so much the better.

54. By way of favour, allow a portion of the children, by turns to weed or rake the ground, or pick up the stones. The more perfectly *a la militaire* you give the command, yet in a firm, soft tone of voice, the better.

55. A large, empty, or unfurnished hall may be made a play-ground when better cannot be had; but health and liberty require that there be the open, fresh-aired, and uncovered school-room.

56. See that the gallery be kept clean, the large room and class-room well swept and frequently washed and aired, for the comfort and health of the children.

57. Stand at least seven feet from the gallery—pace along very little—let your position in general be with your left foot rather behind—your head perpendicular, so as to move it easily from side to side, to secure the eye of the children, the rest of your body forming an *obtuse* angle, quite *à la Francaise*.

58. Train your scholars to keep their eyes shut during prayer, and they will acquire the habit of doing so in church.

59. Train the child to hold his book properly, not with the thumb in the middle, for that will ... *dirty the leaves*. Why? etc.

60. Check the slightest approach to rudeness or indecency. Permit no one to call nicknames.

61. Cause the whole children, by following you occasionally in single file, to form curved, and various other lines in the centre of the school-room or play-ground. This exercise tends to order and obedience.

RELIGIOUS, MORAL, AND INTELLECTUAL TRAINING.

62. Take every opportunity in the course of your lessons of cultivating respect for parents, and all in lawful authority; of course, love to God and

paramount obedience to His law, as the rule and standard of obedience—we mean when such lessons can be *naturally* drawn.

63. Secular or scientific training lessons may intellectually elevate one man above his fellows; but Bible training morally elevates him in likeness to God. The latter, however, under our system, is not a whit less scientific and intellectual than the former. Both are equally intellectual in the basis on which the lesson rests—the one only is moral. We cannot refrain from quoting, as memoranda, one passage from Scripture, and one from Cowper:—

> "Knowledge puffeth up, but charity edifieth;"
>
> 'Yon cottager, who weaves at her own door,
> Pillow and bobbins all her little store,
> . . . . . .
> Just knows, and knows no more, her Bible's true—
> A truth the brilliant Frenchman* never knew;
> And in that charter reads, with sparkling eyes,
> Her title to a treasure in the skies.'

64. Remember that mere Christian knowledge in the head does not morally elevate—practical knowledge alone morally elevates. *Doing*, in conjunction with the understanding and affections, is moral training.

65. I trust it is unnecessary to remind you that moral and religious instruction may be given, and moral and religious habits formed; yet that, without prayer, one most important ingredient towards success is wanting. If it is right in you to communicate religious instruction, and to train the young to proper habits during those hours when parents cannot be with them, you are bound to pray for success, on the principle of 'acknowledging God in all our ways.'

66. *Be uniformly present* with the children when they are at play, and in conjunction with the other influences of the system, they will be restrained from much evil and trained to much good; for thus they will *simultaneously* have in operation the influence of the master, their play-fellows, and their own conscience.

67. It is of little use merely to tell a child not to sin. If you wish to train him to sin—not to steal, for example, illustrate the evil consequences by such occurrences as Achan in the camp—not to tell lies, by the sad fate of Ananias and Sapphira—not to indulge in pride and vanity, by poor Absalom; and when these and many others are fully and progressively pictured out, the children will be prepared to know, and in some measure to feel, the principle—"Be sure your sin will find you out."

68. No lesson in ordinary science can exhibit the power of the system equally to a Scriptural one—an emblem for example—because in an ordinary scientific lesson the moral powers are not necessarily exercised.

* Voltaire.

69. Natural science may and ought to be rendered a handmaid to Scriptural science; indeed, without a considerable acquaintance with it, much of the revelation of God's will must remain dark and unmeaning, and, of course, uninteresting to the young mind. In an oral training lesson in natural science, the master and scholars may or may not draw a moral lesson; but in the natural emblems of the Divine Word, in order to gain the use of the emblems, a moral lesson *must* be drawn. For example, a moral lesson *may* be given from the natural history of the rose in an exercise in botany; but in Bible training, a moral lesson *must* be drawn from the passage—"I am the rose of Sharon." By this system, you may have, as it is said, *a Sabbath school every day of the week;* that is, you may infuse, by Bible training in the gallery, as much Bible knowledge every day as you could on a Sabbath, and this without at all interfering with other branches of education.

70. Not only is a knowledge of natural science, to a considerable extent, necessary in the person who would practise the system of daily Bible training, but he must render himself familiar also with the manners, customs, imagery, climate, and productions of eastern nations. We have only to look at the Psalms for a convincing proof of the necessity of this. Consult, therefore, such books as describe these manners, customs, etc. The Religious Tract Society of London has many publications on these subjects, at very moderate prices.

71. You will find excellent practical lessons in commentaries on the Scriptures. For the picture or the simple lesson that should be drawn, however, you must generally depend on the analysis of the meaning of the natural language and emblems used by the Bible itself.

72. In regard to oral Bible training, think of the importance of storing one new point of Scripture each day in the minds of the children, or 300 points per annum; and how luminous 1500 points would render the pages of divine truth, during the five years before the age children usually can read for themselves. Such would render the children intelligent at family worship and in the sanctuary, and not less so in privately perusing the Word of God in after life, when its narratives and promises, its natural emblems and imagery, would be so many bright spots meeting them at every page.

73. One *serious* objection to the system of Bible training has been stated by some worthy sedate persons, that the children have things made so plain to them in school, that they *are not likely to read the Scriptures at home.* Facts, however, distinctly prove the reverse; for not only are the children more disposed to read the Scriptures at home, but many a 'Ha'* Bible' has been relieved of its dust, and taken down from the shelf by parents, at the request of their children, that they might have read to them (before they could read for themselves,) of the ravens which fed Elijah—of Jonathan, who loved David and saved his life—of Saul of Tarsus—and of Jesus at twelve

* Large Family Bible.

years of age sitting and conversing with the doctors of the law in the temple at Jerusalem. Facts, indeed, fully prove that moral training at school has not only a direct influence on the children, but a powerful reflex influence at home. Next to family training, it is the *primary moral lever* of society.

74. The first lesson, and the continued lesson, in a training school *is obedience*—instant obedience—quite *à la militaire*. Whatever orders you give—require instant obedience. Obedience, *instant obedience*, lies at the root of all proper training. By disobedience man fell, and by obedience he exhibits his restoration to the image, love, and favour of God.

75. *Authority is not maintained, far less established, by a loud, harsh, or angry tone of voice; a low, gentle, yet firm tone, is decidedly the more efficient. To female trainers, more particularly, we would simply say, be firm.*

76. Never say to a child, you are disobedient—cause him to be obedient.

77. The moral training, in some respects, is more deep and lasting in a family. The intellectual training is decidedly more effective in the school. An exclusive family moral training can never equal that in which the public school lends its powerful aid. The family wants that which the training school has—*sympathy of numbers of the same age*. This is the secret of the power of the training school. The school ought to assist, but never supersede, family training; indeed, it cannot, and does not, by the acknowledgment of every parent.*

78. Remember that the Training System can be examined only from its effects; the amount of intellectual knowledge can, but the moral training cannot. As in a family, so in a moral training school, we perceive the conduct of the child, but the process is, in a great measure, hid from *the transient visitor*.

79. It is quite in your power to train the children to imitate your manner and tones of voice. If, therefore, children are under your care for many months, and enunciate improperly, or are rude in their manners, the fault is yours—you have not trained them—in whatever way you may have *taught* them.

80. Remember that while bad habits are a barrier to the introduction of good principles,—good habits strengthen and facilitate the exercise of good principles. You are, therefore, by the very term *trainer*, expected and bound to cultivate good habits simultaneously with good principles.

81. The moral training of a juvenile school is less effective than that of an initiatory or infant; in other words, with young children, rather than with those advanced; and for this plain reason, that the younger the child is, the fewer bad habits has the trainer to undo or eradicate.

* See Testimony of Parents. Appendix.

82. Remember that children of four or five years of age do not *sympathise* with those of eight or nine, either in the gallery or in the play-ground.

83. No mistake has been more common of late than the use of the term moral training, when the parties actually mean moral teaching or instruction. They are distinct things, the one being *theory*, the other *practice*. Practice should, but does not always, follow knowledge.

84. If you desire to train your children properly, mentally as well as physically, give them *plenty of fun*. If you don't give it, they will take it, and that in the form of mischief. Let the natural buoyancy of youth have its full play *at proper times*. Direct them in, but do not deprive them of sport, and you will secure their confidence and obedience, and also acquire a knowledge of their real dispositions and character.

85. Devise amusing games for play-ground exercises, and such as will cultivate kindly affections; for example, forbearance, courteousness, etc. Discourage all games of chance—encourage all innocent games of skill and dexterity.

86. Remember, in training children, that the mode is not to put things *out* of their way, but *in* their way. In the flower-border, therefore, we should not place the pink or strawberry, the gooseberry or currant-bushes, beyond, but within the reach of the youngest child. Such things must come within their reach frequently through life, and it is well that they be trained to the principle—'Look at everything and touch nothing.'

87. Train to forgiveness, by causing the child, in a quiet way, to do a generous action to another who may have offended him. Discourage the slightest approach to cruelty.

88. Train to being benevolent and generous by making the child practically so—no matter how trivial the action or gift. The principle may be exhibited equally with a penny as with a pound, by a kind look as by a great personal sacrifice; by the widow's two mites as 'by the rich man's gifts.'

89. Self-love is natural. Do nothing to encourage it in your scholars. Remember self-love is a principle, but self-importance is a habit.

90. *Never push a child nor pull him out by the arm*—to speak ought to be sufficient—and it will be so if you take the natural and proper means, presuming, as we do, that the children have undergone a certain course of training. You will perceive the principle of obedience is involved in this point.

91. Never omit to draw a suitable moral lesson from the daily secular, as well as from the Bible lesson.

92. Remember that the influence of the play-ground is not merely physical and moral, but extends to the intellectual; for if you allow the *extra steam* to get off there at short intervals, you can, on the return of the children to the gallery, more reasonably command, and actually secure, that undivided attention whereby the whole intellectual powers are more fully

exercised. There is *a sympathy, therefore*, between the covered and uncovered school-rooms.

93. Remember that the moral effects produced on the children at home, under our system, have been found to be, not merely in proportion to the amount of knowledge communicated, but in proportion to the physical and moral exercises of the play-ground and the gallery.

94. Wherever there does not exist a positive objection on the part of parents to boys and girls being trained together up to the age of twelve, do not separate them, and when you are under the necessity of teaching them separately, if possible let them have the Bible lesson together in one gallery; as we have often stated, and as we believe you are all convinced, from experience, that moral training is deprived of one of its important links by the separation principle.

95. If a child does a thing improperly, or neglects to do a thing he has been bid to do, the simplest way to check such impropriety is to cause the child to *do* the thing. He may have thrown his cap on the floor, instead of hanging it on a peg; simply call him back, *and see* that he hangs it up properly. You may have told him to walk softly up stairs—you hear him beating or shuffling with his feet as he ascends; call him back, and see that he walks up every step in the way you wish him. This method repeated will produce the habit, when a threat, or a scold, or a cuff, without the doing, may be quickly forgotten. The certainty of being obliged to *do*, is better for the memory than the longest speech.

96. *Keep the eye of your pupils upon yourself. Let them feel that your eye is upon them. You will then secure their attention*—"*I will guide thee by mine eye.*"

97. Demand regularity, precision, direct answers, and order, and you cultivate *obedience*—"Let all things be done decently and in order."

98. Remember what we have often told you in the Seminary, that as there is no doctrine in Scripture which is not practical, so there is no duty enjoined that is not doctrinal. The idea of excluding the peculiar doctrines of Scripture from a religious education, therefore, is at once irrational and impracticable.

99. When a pupil disobeys or breaks a rule, *do not scold—picture out his fault.* If from forgetfulness, it will be enough to cause him—*do it.* If from inattention, still cause him—*do it.* For the first offence, the condemnation of his fellows will be sufficient; but if a second or repeated offence, although not on the same point, still cause him—*do the thing*, but punish him by depriving him of something he much enjoys. Take care, however, that the deprivation be short, and not such as will tempt his companions to feel more for his punishment than sympathise with you in your displeasure and condemnation of the offence committed.

100. By causing the children to walk, or march, to and from the gallery,

and to and from their classes, one after another, in perfect order, you cultivate obedience, and the habit of each giving his neighbour his *legitimate* and proper place in society. You know that in a training school every new scholar strives either to walk first, or he lingers behind and won't walk at all.

101. Do not imagine that you are *training* when you merely turn and twist the words of a sentence, however adroitly, without *picturing out*.

102. A constant reference to God's law stamps on the mind its high authority as a rule of life.

103. Aim at the cultivation of the mind of a child every day, by exercising *all his faculties*. The memory of words is only one faculty; the memory of comparison, another; the memory of a fact or story, a third; the memory of reasoning, a fourth; the memory of number, a fifth; the memory of conscientiousness, a sixth; the memory of order, a seventh; the memory of music or harmony of sounds, an eighth—every intellectual and moral faculty, etc., etc. The exercise of one power or faculty does not interfere with the exercise of another, but the exercise of all strengthens all; and the exclusive exercise of one does not cultivate the mind of a child, but only a portion of it, and is decidedly prejudicial to the rest. *Our object under the Training System is to exercise every faculty daily*, in the most simple, easy, and natural manner, and to keep up the sympathy between mind and body, by exercising both. In other words, to train *the child* as a compound, physical, intellectual, and moral being.

104. Let your example in moral conduct, tones of voice, and general aspect, and demeanour, always be what you desire your pupils to become. The observation said to be made by the physician, 'Don't do as I do, but do as I bid you,' won't do in a trainer.

105. Example is acknowledged to be more powerful than precept, but to the precept and example of the master or parent there must be added the *doing* by the child. Then, and not till then, is the child under *training*. Without the doing *he is only under instruction*.

106. A trainer, whether parent or schoolmaster, by following natural principles, can mould his pupils in manner and in mind almost any way; he feels no barriers save that he cannot change the heart; but he can, and ought, faithfully and prayerfully to use those means *by* which and *through* which the Divine Spirit operates, and to which the most solemn promises are attached. "Train up a child (not the understanding merely) in the way he should go, and when he is old he will not depart from it;" he will not depart from the way he *should* go.

107. SIMPLICITY.—*Do not imagine that you lower your dignity by being simple; you cannot be too simple—the Scriptures are simple—the most cultivated minds are always simple—they use simple terms, but they grasp noble ideas. The most complex machine is simple in its parts. The number one is simple, and a thousand is simply a thousand ones.*

108. NOTHING NEW, SAY SOME.—Young students sometimes object to

the system, by saying, 'O, there is nothing new in it! everything, every part of it, is simple—plain—and obvious.' We admit this to be true; we also admit that there is "nothing new under the sun;" but we at the same time assert, that whilst steam existed in the garden of Eden, and in the days of Noah, and that brass, and iron, and timber, were known in the days of the wise man who uttered the expression just quoted, it is only lately that such materials were so combined and made use of, as to furnish this generation with the simple yet complex steam-engine or locomotive, or electric telegraph, which render human effort in our times so effective. Why not admit the possibility of an improved mode, more simple, more natural? Why not an improved mode and improved machinery for training the child?

109. *Tell facts which the children do not know, but not reasons—the children ought to be prepared to give you the reason.*

110. In Bible training, in such subjects as "Noah was a preacher of righteousness," illustrate that lesson by every stroke of the hammer being *right* in obedience to God's command—it sounded or *preached* to the ears of the people the coming deluge.

111. *Condescend in manner and simplicity to your children as the best means of raising them up to your level.*

112. If you employ your scholars' time fully, and according to nature, you will not require to scold them for idleness or misbehaviour. *Scolding* is a poor substitute for *training*.

113. A monotonous tone of voice is never impressive.

114. You will remember what was often repeated in the Seminary: if we are to make an impression, we must ... *make an impression.* It is the physical mouth and the physical air by which you make an impression on the physical ear and the physical brain—into the mind, we know not how.

115. *In causing the children to read a passage or sentence after you, and in your precise tones of voice, at the first start never give them more than two or three words to commence with, otherwise they will not read simultaneously. To read a long point at first, when you expect the children to follow, is quite as unnatural as to trot or gallop a horse from the stable door.*

116. ELLIPSES.—You may form a question so that the answer is a mere guess, but an ellipsis ought never to be made so that the answer or filling in is a guess.

117. MORAL PRECEPTS.—Train your pupils to be kind and courteous, founded on the Scriptural precept, "Be courteous," etc.

Not to engross the conversation—"Thou shalt not steal."

Not to read another's letter, although left open on the table. From obedience to the eighth commandment; and also, "Do unto others as you would wish to be done by."

Evil speaking ('stealing'). A look may be a lie (deceiving).

Not to check one who propagates an evil report (injustice).

118. Prove to your pupils, day by day, that every precept in Scripture is a command as well as the Ten Commandments, they being only a summary of all—love to God, and love to man.

119. PRAYER.—("In *all* thy ways acknowledge God.") Forgetfulness of God is the fruitful source of all evil.

120. LYING.—This, like selfishness, or its fruit, *stealing*, is almost universal in children. A lie to hide an offence, or a lie from fear, is too common in the world. Picture or draw out, therefore, in conjunction with your gallery, the slightest attempt to deceive in any of your children. This will weaken the propensity, just as the exercise of lying strengthens the evil principle or inclination.

121. Think of the power of *habit*—the walk of the soldier, the sailor, the shoemaker; the difficulty of overcoming or undoing habits; the old bachelor, the Jew, the idolater, the provincial dialect of a country, snuff-taking, smoking, drinking, and innumerable other habits exhibited in different countries, and by different persons in the same country. How important, therefore, must *early training* be to proper habits!

122. Picture out the goodness of God in adapting the various animals to the situations in which they are placed; in giving *fat* to the whale, to suit the cold regions of the north; and long or short wool or hair to sheep and other animals, according to the temperature of the climate, etc. The same *wisdom* in all the varieties of the vegetable world: each suited to its climate and circumstances. *Wisdom*, also, in turning the mineral strata of the earth edgewise, or in an angular direction towards the surface.

123. THE VOICE.—The cultivation of proper and varied tones of voice is most important, so as really to make an impression. Many of the most common words in use seem to express meaning from their very sound; and without putting any stress upon this point, we may quote a few of such:—roar—thunder—lightning—flash—sombre—storm—hurricane—cataract—calm—breeze—crash—gentle whisper—tiger—dog—cat, etc., etc.

124. Throughout the whole course of training the child, stimulate the higher motives of action by a fear of offending rather than by a fear of punishment, etc., etc.

MISCELLANEOUS.

125. I need not remind you of what nearly every student has expressed, that no man can thoroughly understand the Training System until he practises it. Although this fact may not be apparent to an ordinary reader, yet the principle of not knowing until we practise, is not only in perfect accordance with every-day experience, but with God's revealed will. The Scriptures say, "He that *doeth* the will of my Father shall *know*," etc., and again, "Add to *virtue knowledge*;" in other words, *doing* good adds to our know-

ledge of what is good; so the power of moral training, which is *doing*, is known best by those who practise it.

126. You will please to remember that development may be understood as merely unfolding a point or subject; education, a leading out; and training, a leading on, or practical habit. Training, therefore, includes all.

127. Vocal music is an essential part of the system in every department, whether Initiatory, Juvenile, or Senior. Cultivate the art yourself; and should you be an indifferent singer, select two or three boys or girls, who sing best, to lead the rest. Nothing tends more to soften, to enliven, and to train your children, than a lively air or verse at intervals during the day, or an anthem in the middle of a lesson, suited to the subject. Children are fond of singing songs at home, in the streets, at play, and at work. We can only displace worthless and demoralizing songs by substituting others of an opposite tendency, and these are best and most easily acquired in school, by the simultaneous exercise and the sympathy of numbers.

128. Remember that twelve or eighteen months' attendance in the Normal Seminary will not make a perfect trainer—that period merely affords as much instruction and practical exercise as enables the persevering student to train himself afterwards. The Training System is a key whereby to unlock any subject; but the knowledge of the subject itself must be acquired chiefly from other sources. Of course we speak comparatively; for the mind cannot be exercised upon literary, scientific, religious, and moral subjects, even for twelve months in the Seminary, without greatly adding to its stock of knowledge. In one word, the course of *training enables the student to communicate all he knows, or may afterwards acquire, in a simple and efficient manner.*

129. *Evening Classes.*—There is so much speaking in a training school, that you ought not to undertake the teaching of an evening class if you can possibly avoid it; for if you faithfully perform your duty, by training the children from nine o'clock A.M. till four o'clock P.M., and be with them on the premises the whole time, including the play-time at mid-day, you will require the evening for rest, reading, and for preparing lessons for the following day.

130. *Dinner Hour.*—Where there is no dwelling-house attached to the school, do not leave the school for dinner, or even for luncheon at mid-day. It is preferable that the children bring dinner or luncheon, or have it provided for them, and remain at play within the premises at mid-day under your own observation, not under a substitute.

131. In estimating or comparing systems of education, be careful not to be led away by mere words, for of late years there has been a very general alteration in the terms used by nearly all teachers and directors, public and private. We have, for example, the term infant *training*, instead of infant *education*, when, after all, the parties mean infant *teaching*, not training—a teaching without development. We have also moral *training*

used, when moral or religious teaching or instruction is all that is meant, and when even the apparatus or platform is wanting, without which the moral training of *the child* cannot be conducted.

132. The questions have been asked, 'If children can only sympathise with their equals in years, how do they manage to unite with their teachers in the sports of the play-ground?' 'Does the disparity in age not lay the children under restraints which prevent the trainer in some measure from arriving at a knowledge of their dispositions?' Our answer is shortly this—Children sympathise in their sports and mental attainments more readily with their equals in years than with those much younger or older than themselves. Older children generally will not, and do not, put themselves on a level with the younger, either physically or mentally, from *pride*, *ignorance*, or *vanity*; but a schoolmaster or trainer sees it to be his duty to *condescend* even to the youngest, just as a fond mother would dress a doll, or a father become a riding-horse to his children, on *all-fours* on the floor; and although he and they do not *perfectly* sympathise with each other, yet they sympathise enough, by such uniform or frequent condescensions, as to enable him to arrive at a very full knowledge of their real dispositions.

133. Give *short lessons*, and give a variety each day, which produces the most healthful state of mind, just as the physical powers of the body are rendered more healthy by a simultaneous exercise of all, rather than simply of one or two. Exercising the mind, therefore, daily, on literary as well as scientific and religious subjects, will produce a condition the most healthy and vigorous.

134. In teaching to write, let every movement of the classes be as much as possible simultaneous:—Stop writing—clean pens—put away pens—close copy books—stand up—turn right, left, or whichever way you wish the children to move, *à la militaire*.

135. Let mental arithmetic uniformly precede as well as accompany arithmetic by rule, and then the study will become a pleasure.

136. In English grammar, the various cases, etc., must be illustrated familiarly. For example:—*Objective case*—The gift was presented to me —*me* being the objective. *Possessive case*—The dog is *John's*—the dog being *John's* property or possession. Cause the child or children to give illustrations at every lesson, on each of the tenses, moods, etc., that may form part of that day's exercises, by one or two short sentences verbally formed at the moment,—on slate, or on paper afterwards in written composition. Each boy will vary the illustrations according to his peculiar cast of mind, and thus an intense interest will be kept up in the class. Such illustrations, or *mental composition*, ought to precede the committing of the rules verbally to memory; indeed, the exercise enables the pupils to form rules for themselves. It may be proper, however, in every case, that the children afterwards commit to memory the exact words of the approved rules of accomplished grammarians.

137. As it may fall to your lot to open Juvenile Training Schools of chil-

dren of all ages, from six years up to twelve or fourteen, we would give you the following hints respecting difficulties which have been experienced in the formation of some of our new schools:—Whatever branches they may be learning, or at whatever stage they may be, turn them back to the beginning, and bring out the simple clear outlines first; then return, as before, and draw or picture out the less bold—account the facts and materials with which the children may have been already furnished, as useful only to be laid on a broad base, and erected into a firm superstructure.

138. For one trainer, without an assistant, 80 children is the preferable number for oral gallery lessons; 150 requires great strength and energy, and a full-toned voice; 20 is rather too few for the purposes of developing a sufficient variety of mental power and dispositions. It is much easier to train 40 than 4, just as a large family is much more easily trained than a small one.

139. *You will acknowledge that the Infant or Initiatory school is not the lowest, but the highest in the scale. A man who makes a good infant trainer, never fails in making a first rate juvenile trainer. A rough gardener may raise coarse plants, but an experienced one can only be trusted with exotics.*

140. In choosing an assistant, unless he be trained like yourself, you are certain to injure your pupils. Assistants generally take charge of the younger classes. If untrained, you will have many bad habits in his pupils, mental and bodily, to undo before you can carry them forward as you would your own pupils.

141. PUNCTUALITY.—Be always present in school at the proper time—viz., rather before your pupils. Be punctual in commencing and closing your lessons. It is in the school as in the church—a congregation always meets in proper time when the minister is punctual.

142. We believe most people experience that they never *know* a subject thoroughly, until they teach it *verbally* or by *writing*. Teaching others consequently is teaching ourselves.

143. Train your children to give honour to whom honour is due—not by telling them merely, but by causing them *to do*.

144. *In the play-ground occasionally engage in the sports of the children—a dull, cold, lifeless superintendence will never inspire life into your pupils, nor confidence in yourself. This is applicable alike to infants, juveniles, and adults.*

145. In every Moral Training School, but in the Initiatory Department in particular, great patience is requisite,—a quick, hurried tone of voice will destroy your influence—a soft tone subdues anger and ill temper, just as "a soft answer turneth away wrath."

146. *When you give reproof, uniformly lower the tone of your voice, and the same when drawing the practical lesson in Bible training.*

147. In every department see that the flower-borders are well kept—the children will delight to rake them and pick up the gravel stones from the play-ground, or to do any piece of work, provided you make the doing a privilege.

148. VOICE.—*You all know the difficulty of getting rid of a bad habit in reading or speaking. One may be told of his fault, and be shown how to get rid of the erroneous tone or manner, and get in nine cases out of ten he does both nearly as before, the moment he reads or speaks. It is therefore only by frequent attempts and frequent repetition of the same words or sentences, that he can be trained to read and speak well.*

149. AGRICULTURAL SCHOOLS.—Although very few of you have the opportunity of actually practising farming, yet you ought to conduct *training lessons* on its various principles of chemical manure, crops, etc., and ploughing, digging, harrowing, sowing, reaping, etc. etc., which can of course be carried out more practically in country schools. We would recommend the practice of making occasional excursions into the country with your pupils, to collect specimens, thus uniting practice and theory. On the same principle, in teaching geometry, the pupils' attention ought frequently to be called to the application which may be made of the abstract truths demonstrated. Were the pupil, after demonstrating the propositions on which the measurement and calculations rest, to be required actually to measure a rectangular field, and calculate its contents—interest in the study would be greatly increased. He would see a meaning and a use in every line he draws, and every figure he sketches.

Were every parish or district school furnished with specimens of its peculiar plants, flowers, minerals, and living animals, which might be collected by the children of the school, not only would their minds be enlarged by *daily training lessons*, on each in succession, but the metropolitan museum of such a country might, by the peculiar specimens collected from each parish, present a complete compendium of the natural history of the whole kingdom.

150. Although the perusal of any treatise will never of itself make a trainer, yet, as an assistant to the memory, and a stimulant to practice, we would advise every student, after he has left a seminary or college in which the Training System is pursued, to peruse and study these hints at least once a month during the first year after he has commenced a Moral Training School, whether it be Initiatory, Juvenile, or Senior.

151. RECAPITULATION AND REITERATION.—This principle is very offensive to some minds whose grasp of intellect, and thorough acquaintance with the subject, may possibly render such a practice unnecessary. To repeat and reiterate the same idea, however, in different language and by varied illustrations, is the only method by which the lecturer or master of a training school can efficiently impress his audience or gallery. For the sake of the ignorant or the inattentive, therefore, we strongly recommend the practice.

152. Remember that the intellectual process of training proceeds upon this principle—First, *generals;* second, *particulars;* and then again, *generals*. This you would do in studying botany from a plant; you would look at it *generally*, and afterwards examine it *particularly*.

SECTION V.

CHAPTER XXXV.

NORMAL TRAINING SEMINARY.

WHAT is a Normal Seminary? What is the Normal *System*? are questions frequently asked. In regard to the latter we answer, there is no such general designation as NORMAL SYSTEM, as every institution of this nature may have a particular system of its own. NORMAL is derived from *norma*, a *rule*. The *norma* of our Institution, therefore, is The Training System, for the extension and promotion of which it *was* originally established. Our Normal Seminary for practically training teachers, then, was established with a view to extend the principles and practice, as exhibited in this publication—and more particularly in Sections III. and IV.

The term *Normal*, although signifying conducted on a rule, has been generally applied to institutions for the training of schoolmasters. We have only to ascertain the standard or rule of any Normal school or seminary, therefore, in order to know the principles and system on which persons may be trained in it. In this Institution, it is for the training of the habits of children, as moral, intellectual, and physical beings, *on one uniform system*, from the age of 2 or 3 up to 15 years; and the Institution, as a whole, was the first model in the United Kingdom, of a Normal Seminary for training schoolmasters.

Normal Seminaries have long existed in Prussia, under legislative influence and endowments. The Institution in

Glasgow was founded in ignorance of the Prussian plans, or the particular mode of communication, if any, which they present, and was founded with a view to establish a natural system of intellectual communication and moral training, based on the only unalterable standard of morals, more particularly suited for large towns, and to extend the system by training persons to practise it.

When we first published the principles of a new system of education, termed the Training System, and a Normal Seminary attached to the Model Schools, whereby teachers were trained to conduct that system, we fearlessly recommended both the intellectual training and the moral training to general adoption, and the Normal Seminary as a whole, for extending that system, as the much-desired antidote to the evils of large towns, as well as an improvement and addition to education generally for all classes of the community. Now, however, various institutions have arisen under different names, professedly to raise up well-instructed teachers, and the question, Who established the first Normal school? is now a matter of controversy. We consider it a matter of little importance who is entitled to the honour, provided the principle itself be followed.

It is of importance, however, to know, that the name of a system is often taken without the system itself—the semblance without the reality—the name *Normal*, when no particular Norma, or rule, is followed—the name Training School, when instructing the pupils is pursued, not the training of them as schoolmasters,—in fact, we have exhibited now in Great Britain, schools and colleges, termed Normal, without a Norma, or rule—and institutions termed Training, where *teaching or instruction* of teachers is followed, not *training*.

Without disputing on the point of precedence—if the use of the name *Normal* proves the fact of priority, we used it in 1833—if the principle of *intellectual training*, we pursued it from 1816 in a private school—and both the intellectual and the moral training from 1826–7, when the Normal Seminary

was first established for preparing teachers, male and female, to prosecute these arts under the general title of the Training System. Most certainly, this was the first system of education under which children of the age of 2 or 3 to 16 years could be *instructed and trained on one uniform and natural principle, and this was the first Normal School for extending it.*

A Normal Seminary may give its students instruction in the various elementary branches, which we would term the college department; or it may confine its attention exclusively to the mode or system of communication; or it may add, as in our case, moral training, including the cultivation, not merely of the intellectual, but of the whole powers of the child. In the Institution here, instruction is given to the students, but *the chief and primary objects are the mode of communication and moral training.*

A Model school and a Normal seminary differ in this respect, that the former is a mere exhibition of a particular system, whereas the latter is a training to the practice of it. I may see a system in operation in a Model school, just as I might see a lady hem a frill; but the witnessing of this will not enable me to follow her example, until cloth and needle are placed in my hands, and I actually learn to do it practically. But although a Model school is not a Normal school —for any school may be a model—yet every Normal Seminary must possess one or more model schools. I must see the system in operation. I must have it explained to me by suitable trainers. I must endeavour to put it in practice under experienced superintendents; and I must have the model to which to aspire, and children at the same time to work upon; the lack of any of which means must leave me imperfectly trained.

In this, as in every other art, the theory may be understood, and the practice not at all. A man may know what he should teach, and yet may be very incapable, from want of practice, of communicating his knowledge to others, especially to the

young, or of forming in those under his care, those habits, of the importance of which he may be fully convinced.

In Section I. we have stated the distinctive features of a Normal Seminary or Training School, and a Normal College: —the former as being an institution for training persons to conduct schools according to a particular system of communication; and the latter for giving instruction in different branches of knowledge, before entering the normal or practical department of the Institution.* These two departments are perfectly distinct, and yet may be united in one establishment. The college department would not be necessary in a Normal School, but from the fact that many persons desirous of becoming schoolmasters, from a previously too limited or imperfect education, and being ignorant, to a great extent, of certain branches that ought to be taught in elementary schools, must, without such a department, give up the idea of following that profession.

Till very lately, the attention of the students in our Seminary was confined to the practical or normal department, and imperfectly educated persons were not enrolled as normal students, until they had received instruction under tutors in private preparatory classes. Now, however, since Government has offered an annual premium to students whose amount of elementary knowledge entitles them to a certificate, after passing the Inspector's examination, three-fourths of the time and more of the attention during the present twelve months' course

* Although there were no college department, or direct and separate instruction for the normal students, it must be borne in mind, that in practising the system with the children of the model schools, not only does the student necessarily add very considerably to the amount of his already acquired knowledge, but he re-lays all his former stock in his own mind, in a clearer and more systematic manner. The more extensive his attainments may be, the better of course at all times; but it would be no small benefit to society, were every schoolmaster enabled, as he may be, by a complete course of training in a Normal Seminary, to bring up every pupil even to his own standard, whatever that may be, which, without a proper system of communication, even the most highly-educated masters do not and cannot accomplish.

is taken up with direct instruction, instead of training, to the great injury of the practical or normal department, and of course, the efficiency of the particular system, for the promotion of which this Seminary was originally established.

A THREE YEARS' COURSE FOR STUDENTS.

If the arrangement of uniting instruction and training be continued in the same institution—and for many years we fear it must be so, seeing the slow progress that improvements are making throughout the country in English elementary and grammar schools—then THREE YEARS at the least ought to be the minimum course, viz., two years in the preparatory college classes, and one year exclusively confined to the practical or normal department.

Want of funds from private sources, or from the public purse, prevents this arrangement being gone into, except to a very limited extent, at the present moment; but we must keep our eyes open to the fact, that until such an extended course be adopted, we shall have an imperfectly taught and trained staff of teachers and trainers for the youth of our country.

At present five-sixths of all the normal or training schools and colleges, which have been established during the last twelve or fifteen years, do little more than teach the students different branches of education, and completely throw into the shade, except by an additional lecture, their practical preparation for the important work of communication and moral training, which was our original object in establishing the first normal institution in this country, and without which all the theoretical knowledge that the students may acquire, will not enable them to communicate it, in a natural and efficient manner, to the pupils who may be eventually placed under their charge.

There is another reason why the college and normal departments should follow each other, and not be combined in one twelve months' course. In most of the normal institutions

the endeavour is to *cram* instruction and practical training into this limited period. This is highly inexpedient and ruinous to both departments. One or other of the objects at least must be injured, and which of the two is the more likely to suffer it is by no means difficult to foresee. Young men, generally, are vastly more fond of acquiring knowledge, particularly of the classics and mathematics, than they are of being expert *in the practical* and less popular work of intellectual and moral training. They prefer being taught those branches partly as personal accomplishments, and partly because through their medium they hope more readily to secure a high Government certificate, entitling them to a certain annual sum for life as schoolmasters, should they pass the examination of Her Majesty's Inspector. We find, therefore, that students generally, during this combined course of twelve months, while they are all alive in passing to the classes for instruction under the tutors, yet are comparatively dull and inactive when called upon to engage in what is against their inclination, viz., practising the natural system of communication and moral training in the covered and uncovered school-rooms, under the different master-trainers, and the rector.

These are the feelings of the students generally, during the first nine or ten months of the prescribed course of twelve, but whenever, in our Institution, at least, they begin practically to feel their own increased power in conducting a training lesson, which the system naturally affords, then, when it is nearly too late, they set about with energy what ought to have called forth their most ardent attention from the first day they entered the Institution, and then confess that they are only beginning to see its beauty and power.

We would, therefore, take the liberty of recommending that, until schools generally be vastly improved in the quality of education, the college department uniformly precede the practical department of normal institutions, and that the two courses embrace a period of at least three years, and that a public

grant be provided, whereby students of respectability and worth, whose private pecuniary means are generally very limited, may be assisted, during the two years' preparatory course, and the twelve or more months of their undivided attention to the normal or practical department. Then, indeed, the Inspectors might have the pleasure of presenting a race of trainers who would do honour to their country;—but unless such a course be immediately adopted, one other whole generation at the least must grow up half-educated, and untrained, morally, physically, and intellectually.*

THE ROUTINE.

Instead of presenting a statement of the exact routine which is pursued in this Seminary, and presuming that each institution elsewhere must necessarily vary according to the number of students, period of their attendance, and degree of

* The Minute of Council dated August of the present year, by which it is imperative that all students throughout the kingdom must have attended at least eighteen months, instead of twelve, in a Normal School, before they can be examined by Her Majesty's Inspector, with a view to obtaining a certificate and a salary, will to a certain extent remove the evils of which we complain, more particularly as the addition of six to the twelve months must be spent in the practical departments, so as to render them good teachers or trainers instead of merely learned men—both instruction and training thus proceeding together. This is a most enlightened policy on the part of the Lords' Committee of Council, and proves that the elevation of the future teachers and trainers of youth, both as to their theoretic and practical attainments, is the great object of the Committee of Council.

We have to regret that the bonus afforded to schoolmasters throughout the country for instructing pupil-teachers, should tempt directors of schools to reduce their salaries just as much as the teachers receive from Government—thus the teachers have the one and a-half hours' labour daily without pay, or rather without adding to their income; and, to save their own labour, are tempted to occupy the time which should be devoted to the superintendence of their pupils at play, and their moral training, in instructing pupil-teachers in-doors. The same enlightened wisdom, however, which dictated the present improved Minute, will no doubt provide a remedy for any evils that may be attached to the apprenticing and instruction of pupil-teachers.

their elementary and literary attainments, we shall simply state a few practical points which we keep in view, and consider requisite to secure efficiency, and to render the students successful trainers of youth in towns, as well as in the country.

Some students are intended more particularly for Initiatory schools, others for Juvenile, others for Schools of Industry, etc., while a large proportion of the number have no special object but to acquire the system, and get an appointment in any department for which they may be found suitable.

The students are uniformly placed first in the Model Initiatory school, and then they alternate fortnightly between it and the Juvenile and Senior Departments, during stated portions of each day, throughout the whole of their course. The remainder of the day, viz., from 9 to 4 o'clock, is spent at the criticisms, in conducting gallery lessons, or in the play-ground, with divisions of the children under the superintendence of the master of each department and of the rector, and in perfecting themselves in grammar, geography, natural science, the classics, etc., or in acquiring a knowledge of music or elocution. In addition to these, the students practise the system with portions of children in the model schools, under the superintendence of the head trainer of the particular department in which they happen to be placed; and while thus engaged, his place is supplied by the assistant master.

The students spend one day weekly in the particular department in which they are placed, simply observing the master as a model. Each alternate day, for an hour or two in the forenoon, they practise the system, with a portion of the children, under the superintendence of the rector.

Once or twice a-week the rector requires from each student a written essay, on some lesson previously given in the model schools, or on some point of the system of training. The time of the students, therefore, is divided between receiving instruction in the theory and arts of teaching and training, observing the operations of the model schools, and practising the system in both the covered and uncovered school-rooms under the different master-trainers.

The female students, while they enjoy the same variety of superintendence, have their attention more particularly confined to the practical operations of the Initiatory School, and Juvenile Department (2d division), and Female School of Industry.

This practical course of training, however, has been diminished of late, by the introduction of additional classes for instruction in various branches, as we have already noticed, under tutors and the rector, which the students ought to have acquired before entering the Normal Seminary.

The normal students in the various departments undergo fre-

quent examinations in the form of criticisms, by the rector and secretary; the diplomas of the students being signed by these parties.

GYMNASTICS.—The janitor of the Institution, formerly a military man, exercises the students occasionally in such military exercises as to standing positions, gait, manners, etc., as are found useful, first, to themselves, and afterwards to fit them to train their own scholars.

SINGING.—The students are taught music by a qualified master, and also practise it in the model schools with the children.

PUBLIC CRITICISMS—BY THE WHOLE STUDENTS.

These are conducted in the following manner:—Four students who may have been at least three or four months in the Seminary, are appointed each to conduct a lesson in the gallery, with the children of one of the five Model Schools, in rotation, the lessons to be conducted according to the principles of the system, and more or less simple, according to the age and capacity of the children. This is done in the presence of the whole students, the master of the particular department, and the rector and secretary of the Institution,—the rector in the chair. One of the lessons at each criticism is from the Scriptures,—an emblem, or a point of narrative or doctrine. The other three are secular subjects, such as natural history, science, or manufactures, grammar, etc.; or the exercise may consist in conducting the children to and from the play-ground, and in reviewing their conduct on their return to the gallery. Twelve minutes are allowed for each secular lesson, and three minutes extra for the Bible one. This limitation compels the student to condense and keep close to the subject. An appropriate air is sung at the close of each lesson. The singing is also conducted by the student. The four lessons occupy about one hour and a half, after which the whole of the students leave the children and retire into the hall, where the four who gave lessons on the preceding occasion are, in the first place, expected to state their opinion of the lessons given, and thereafter the chairman affords an opportunity to the volunteer critics. Those who give the lessons are of course excepted, and must submit *silently* to the criticisms of all. No student is permitted to notice the criticisms of a fellow-student,—this is reserved for the chairman, and the whole observations of the students are subject to his review. The observations are usually made by the students and masters, from notes taken during the conducting of the lessons. The female students are present, and after the male students have retired, are occasionally called upon to express their opinion of the lessons, or give them afterwards in writing. This *viva voce* criticism occupies about an hour and a half. No defect in the manner, tone of voice, or grammar, is overlooked. Every mispronunciation, error, or defect in stating the successive points of the subject of the lesson, want of picturing out, or failure in securing the attention of the children during

these exercises, is plainly expressed. The chairman, after giving his own criticism, reviews the others, and generally enlarges on some point of the system suggested by the nature of the lessons. The whole is closed with prayer.

PRIVATE CRITICISMS.—These are termed private, simply because the lessons criticised are conducted in the Students' Hall, under the superintendence of the rector as chairman, or the secretary, or the Initiatory master-trainer, with a portion of children from one or other of the model schools, but more generally without the presence of the children, and may embrace the whole students, or only a portion of them; the females, for example, or those who are most advanced in the art of training, and require only to be polished in a few points; and although criticism *by the chairman* be the professed object, the effect of the whole exercise is in fact that of a *practical lecture*. The students conduct a lesson in succession, and are each allowed twenty minutes. When no children are present, the students sit in the gallery, and are expected to answer *as children would*, exercising their judgment, however, that although they may be acquainted with the intention of the person who puts the questions, or forms the ellipses, they must give a direct answer to every question, and fill up every ellipsis exactly as it is put, however absurd the conclusion may be to which they are led. The student, therefore, feels stimulated to put proper questions, and to form suitable ellipses according to the system. And whereas, in the more public criticisms, *the children being present*, the student is permitted to go on during the twelve or fifteen minutes allowed for each lesson undisturbed, it is the chairman's duty, the children *not being present*, to interfere at any point, where he sees it proper to put the student on the right course of the exercise, and instead of a post-criticism as in the case of those termed public, to correct at the moment every error as it is exhibited, by showing how the point should be brought out and conducted.* Besides these private criticisms, which are conducted thrice a-week, the students at intervals may practise in divisions in one or other of the model schools, under the superintendence of the head master of the departments, also, of course, assisted by the rector.

These criticisms are a part of the system of training students which is highly important, and which at the same time requires great delicacy in the management. The principle of the exercise is partly to notice any excellence, but chiefly to exhibit every fault of the students who may have been appointed to conduct the lessons, and that openly and faithfully before their fellow-students and superintendents. Prudence, therefore, is necessary on the part of the chairman to keep all in perfect good humour. None can fill the office of

* Were children always present at the private criticisms, they might be injured in many respects by the frequent admonitions to the students from the chairman. This evil cannot take place in the public criticisms, as the observations by the students, on the conduct of the lessons given, are reserved till they leave the children and retire to the hall.

chairman properly, but one who is at once practically as well as theoretically acquainted with the system in all its departments; for he must be able not merely to tell what is wrong or awanting, but instantly to supply the deficiency, and show how the lessons or exercises should be conducted—he must not merely give the precept, but also show the example. These criticisms were established twenty-three years ago, and although about 2,000 students have been subjected to them, no bad feelings have arisen which were not promptly and easily repressed; and then only in the case of those who may have been undergoing their first or second *ordeal*, and imagined themselves free from the imperfections faithfully noticed by their fellow-students. On the contrary, these criticisms, public and private, have been productive of great results. This is particularly the case in respect to the private criticisms, which are unquestionably *the highest practical training and polish the students receive*. The whole are conducted on the principle, 'Do unto others as ye wish they should do unto you;' in other words, criticise plainly, as ye wish to be plainly and faithfully criticised.*

Novel and trying as these criticisms are, the student could not by any other means, or to the same extent, acquire the system of training the child as a whole, within the limited attendance of twelve months. These exercises also rub off many incrustations, which must otherwise have remained, and which no teaching or instruction, nor mere observation of the method pursued, could possibly have removed.

All students commence with the Initiatory or Infant Department, and finish with it, as being the best platform for pulverising and at last polishing them. No mistake is so fatal to the proper education and training of youth, as the practice of using words or illustrations beyond the capacity of the pupils, and imagining that the possession of knowledge implies the power to communicate it intelligibly to others. The knowledge of a Newton or a Bacon would avail little, without a proper mode of communication; and the highest moral character, without the *practical* knowledge of the method of training the moral sensibilities of the pupils, would render the master's efforts utterly abortive.

INSTRUCTIONS TO THE STUDENTS.

We have already alluded to the amount of information, theoretically and practically, which the Normal students receive when listening to the lessons conducted by the master-trainers of the model schools, and during the criticism lessons, as well as when conducting

* It is common for students to be able to criticise a training lesson well, many months before they can succeed in conducting one themselves.

There being five model schools in the Normal Seminary—Initiatory—Juvenile (1st and 2d divisions)—Senior,—Mixed Parish School, and Female School of Industry, the lessons are given in each of these departments successively.

lessons themselves with divisions of pupils for the sake of practice. They also receive direct instruction in the students' hall daily from the rector, in the higher branches of an English education, and in those subjects of general literature with which they may be imperfectly acquainted. There are also, specially appointed, a tutor for teaching the classics, another for mathematics, and another for the theory and practice of music, also a French master, and one for drawing. Thus the whole time of the students is employed in practising the system, receiving instruction, and in the evenings at home studying such subjects as may have been prescribed by the rectors and tutors, and in writing essays.

QUALIFICATIONS OF APPLICANTS FOR ADMISSION TO THE SEMINARY AS STUDENTS.

Applicants for admission must present to the secretary a certificate of character from their clergyman, after which an examination takes place, which is conducted by the rector and principal masters. If qualified, they are enrolled as students, after paying a fee of £3 3s for the course, whether such be twelve, eighteen, or twenty-four months. The minimum course is twelve months. If found very deficient in elementary knowledge, the applicant is rejected altogether; but if imperfect only in one or two points, he is placed in a preparatory class. The number of students actually received and trained since the commencement of the Institution is about 2000.

ATTAINMENTS.—As to attainments; a large proportion of the whole male students admitted hitherto, had passed through a course of Latin, to which about one-half of these had added Greek and Mathematics. None can be admitted who are unacquainted with such elementary branches as would fit them for teaching an ordinary English school; and although twelve months cannot make proficients in knowledge, yet the practical exercise of the system *relays*, in a systematic manner, what they had formerly been taught, *and enables the trainer to communicate all he knows, or may afterwards acquire, in a simple, natural, and efficient manner.*

SIMPLICITY IN THE USE OF TERMS.—In proportion as we are simple, are we understood; and while simplicity is the test, it is also the last and most difficult attainment of a trainer of youth. It is triumphantly stated, by some objectors, 'But all STUDENTS, who leave the Seminary after being trained, are not equally successful, nor are they all equally qualified to conduct a training school.' Very true; but are all teachers equally successful or well educated? Are all preachers equally impressive? Are all who leave the University philosophers or literary men? Need we wonder then that some persons who leave our Seminary are more highly gifted and successful in the art of training than others? The objection simply amounts to this—that all men are not equally qualified to conduct any system, be that system what it may.

EXPERIENCE OF THE STUDENTS IN REGARD TO THE SYSTEM.—The common experience of the students is—During the first fortnight, *sceptical* as to the power and efficiency of the system. At the end of a month, *bewildered*. At the expiration of three months, *cautious* in offering objections. At the expiration of six months, *beginning* to be able to give a gallery training lesson. At the termination of twelve months, confessing that they are but beginning *to see* the beauty and power of a system which they can only master by long practice. And it is their uniform experience ever after, that each successive year's practice not only adds to their own knowledge of the system, but to the power and efficiency of cultivating the physical and moral, as well as the intellectual faculties of children. If such be the experience of students, it is evident that a visit of two or three hours cannot fully exhibit the system.

It is found that every man who is qualified to be a teacher of youth may become a trainer; and the best security for the universal extension of the system is, that no sooner does a person master the system than he loves it. But while called upon to adhere to certain great principles, he is permitted to practise the system precisely in accordance with the peculiarity of his own talents, transfusing, by a natural process, his own extent of knowledge into the minds of his pupils, and in every department rendering himself their pattern, companion, and leader, in the formation of their intellectual, physical, and moral habits.

Some objectors say, 'If you are to have oral Bible training, and moral training, and secular training lessons in schools, in addition to the ordinary branches of education, society would not produce a sufficient number of suitable masters. We have them not, it is said.' Now, this is quite true; but why not create them? Why not prepare a set of intelligent Christian trainers for the young, just as we raise Christian preachers for the more advanced in life ?*

One great stumbling-block still remains unnoticed, the fact that under this system we train infants, as a first stage. It is imagined by some that infants can learn nothing. Certainly they cannot learn Greek, but they can learn evil and erroneous views of subjects and things. Our objectors presume, also, that because the teaching of infants, or the cramming system, has failed, the *training* of infants must also fail. If so, then must the mother fail, who trains even from the cradle. Wisely she trains, for teach she scarcely can at that period of life; and as the intelligent and

* So highly did the late Professor Welsh, of Edinburgh, value the practical training of a Normal Seminary to every candidate for the ministry, that he stated to me in 1836, during the sitting of the General Assembly, that he had it in contemplation to propose in that court, a motion to the effect that at least one session of attendance should form part of the curriculum for their professional improvement, but more particularly to render them abler superintendents of schools that might be connected with their congregations or parishes.

judicious mother gives instruction, chiefly orally; so oral instruction forms an important feature of the Training System from the earliest to the latest period of the child's education. It is not confined to the infant, nor to one branch, but proceeds onward through every stage, and into every department.

When a teacher, who has been accustomed to the *gin-horse* style of communicating facts, enters our Seminary, he requires a considerable extra period of training to undo his previous habits.

Many objections are felt by students who enter the Seminary for the purpose of acquiring a knowledge of the system, but which are gradually dissipated as they become trainers, and really can practise it. Its very simplicity is the greatest stumbling-block, while it is the highest attainment.

All acknowledge the difficulty of preaching to children—all *may* acknowledge the difficulty of teaching and training young children. Hence how few are capable of properly conducting a school for infants! To convey a correct idea on any subject to a young child is the highest attainment, and therefore, in this Seminary, the power of teaching and training the youngest classes is made the highest standard.

COMMENCING A NORMAL SEMINARY.—In establishing a Normal Seminary, we would commence with the Initiatory (or Infant) Model School, and permit six or at least four months to elapse, before commencing another department for children above six, and so on. An opposite course will be found almost a certain failure, and has proved to be so in several instances.

It is more difficult efficiently to train a child at six than at three—and decidedly more so at nine or ten. The most highly cultivated trainers will be required for the infants of three to six years,—not *any sort of person*, as is usually imagined,—just as a more accomplished gardener is required for exotics than for forest trees—for tender than for hardy plants. If it be more difficult to train a child at nine than at three years of age, it must be decidedly more so at any advanced period of life.

Notwithstanding what we have advanced against infant teaching or *stuffing*, we are ardent admirers of infant *training;* and were we compelled to confine ourselves to only one Practising School, or one department for a Normal Seminary, we would select the Initiatory. We commenced with the Initiatory, for infants under six years of age; and in it alone as a model and opportunity of practice, some of our very best students have been trained, not simply for Infant or Juvenile, but for Grammar Schools and Colleges, and as missionaries. The whole principle is involved in the first steps, and if these are properly *taken* by the student, he *can ascend* (but what he is apt to call *descend*) to the height of the simplicity of little children; in fact, he will find no difficulty whatever afterwards with older pupils. The master who does not know ten times as much as he actually communicates to his infant auditory, must sink into the scale of a mere teacher; his mind has not grasp enough to

conduct his pupils to the broad, well-defined outlines of every subject, which, through life, they may be called upon to fill up. Strongly, however, as we recommend the Initiatory Department, and consider it *the highest point* of the system, we would have in every Normal Seminary, departments, from it up to the point where the pupils are prepared to enter a University.

DIFFERENT RELIGIOUS COMMUNIONS OF STUDENTS AND CHILDREN.—In respect to the variety of religious communions, on the part of the students, we have experienced no practical difficulty whatever. One principle regulates the masters. The Seminary is open to persons of all religious denominations. All religious denominations do freely participate in the benefits of the Institution. Students have presented notes of introduction from ministers of all denominations—established and dissenting. The same Christian and moral influences are brought to bear upon all, and the utmost harmony and peace have uniformly prevailed in every department of the Seminary between masters, scholars, and students. Children of all denominations are freely received into the Model Schools, on paying the usual quarterly fee in advance. The question is never put, To what sect do you belong? and therefore no jealousy nor party feeling is experienced. Whilst all communions are admissible into the Institution, one important feature must not be overlooked, that the directors and masters are of one denomination, so that the students and children who are enrolled know that evangelical or Scripture sentiments alone are presented to the attention of all. This produces unanimity of purpose, and is decidedly preferable to attempting to do what is impossible, consistent with unanimity, to have as superintendents or directors, individuals from all sects.

CAN A MODEL SCHOOL BECOME A NORMAL SEMINARY?—An Initiatory and a Juvenile school, under one roof, for children of 2 or 3 to 14 years of age, cannot be rendered a Normal Seminary for training schoolmasters, without injury both to trainers and scholars; but they may, of course, present a model *for* the training of children, *i.e.*, with only one master to each. The master of a school has enough to do to manage his own scholars without students.

Without two additional masters for teaching and training, and a rector to superintend the whole establishment, no school, consisting of Initiatory and Juvenile Departments, and with only one or two masters to each, can become a Normal Seminary; and we may add, that any Seminary on the Training System, without an Infant Department, must be a very imperfect one; for it is only by copying the simplicity which must be pursued with very young children that the student can be perfected in his habits as a trainer. Those who have arrived at the height of simplification being the best Initiatory or Infant *trainers*, if possessed of the requisite elementary knowledge, are uniformly the best Juvenile trainers. How few—how very few—attain the height of being good infant teachers!

EFFECTS OF PRACTISING ON THE CHILDREN OF A MODEL SCHOOL. —Our Model Schools are not improved by their being part of a Normal Seminary; and nothing prevents their being seriously injured, but the experience and superior tact of the master-trainers. Every time a student teaches or trains a class, the children to a certain extent are injured. Every county has its provincial dialect, and every student, to a certain extent, carries portions of these provincialisms with him into the schools; each also has his or her own particular manners; and even admitting the student to possess a good mode of communication, yet it differs from that of the regular trainer, and proves so far injurious. If the children attending the Normal Seminary are well trained, it is not in consequence of its being such, but in spite of it. Besides this, the fact of questions being propounded, oftentimes unimportant, with all the solemnity of novelty, but which may have been put by former students a hundred times before, is a severe trial of the risible faculties of the children, whose rapidity of answering sometimes stultifies the young student, under the slow and stereotyped list of questions he has previously prepared for himself. To repress and regulate such feelings on the part of the children by the master of the particular department, is a part of moral training, and proves an excellent intellectual and moral exercise for the student himself.

Some of the Diocesan and other training schools have partially failed in preparing practical schoolmasters, not merely from a too exclusive attention to lecturing, but from having practised their students with advanced scholars instead of commencing with infant children—*thus beginning at the end.*

TRAINING MASTERS.—Strangers frequently inquire, 'Who is your normal or training master? we wish to see the training department,' meaning, of course, to hear his lecture to the students. From what we have just stated, it appears that the masters of each of the departments are training masters. No one master can train students equally to a number, purely *from the want of sympathy.* In one sense, the rector is more at liberty to give instructions and training than any of the masters of the particular departments—all, however, train the students, and as mind operates upon mind, and manner upon manner, so the variety of the natural capacity of the students renders it *impossible for any one person* to officiate so powerfully as a number may. 'The sympathy of numbers' is powerful in this, as it is in every other department. For example: a highly-imaginative student would feel himself utterly *collapsed*, were his studies and attention exclusively confined to the course that might be prescribed by a mere matter-of-fact trainer, and yet without the solid and sobering influence of one such, the students would be imperfectly trained. This variety of the trainers, imaginative, illustrative, argumentative, etc., acting in different departments, and united in one principle, as already stated, suits the variety of natural talents to be found in the normal students; and produces that mental *pulverisation* and advancement in the art

of training, within a given period, which *no one or two masters* could possibly accomplish.

Mere lecturing, as in some training schools, is at best telling or instruction, as we have formerly stated. It is teaching—yet necessary, as *the precept*. It requires also *example* by the master-trainer, and *doing* by the students, before it is such training as will enable them to communicate what they know to their future pupils, or to work into their own minds and habits what may be acquired from books, and thus, from observation and reflection, to cultivate themselves in after life.

LODGING OF THE STUDENTS.

The buildings of our Seminary are not calculated to lodge the students within its walls; but there are in the immediate neighbourhood of the Institution a number of very respectable private families, who make it their business to accommodate the students with lodging and attendance. The names and character of these parties are well known to our masters, so that male or female students can be immediately and comfortably lodged according to the extent of their means. The buildings of our Seminary are not prepared for the boarding of students; and experiencing the moral advantages of the present mode, we prefer continuing it. I am aware it is said, 'This may do very well for Scotland, but it never would do for England.' If this be true, how comes it that it has been successful, during the last ten or twelve years, when we generally have had in the Institution students from England, from seventeen or eighteen counties, without any evil consequences? These were independent of students from Scotland generally, and Ireland and the Colonies.

We are aware, that in answer to queries sent to practical men throughout the country by persons intending to establish Normal Training Seminaries, the almost uniform answer has been: 'By all means have your students lodged within the walls of the Institution and under the eye of the principal or rector.' But the questions for consideration are: 'Are they, or *can* they be always under such superintendence?' and if not, will '*the sympathy of numbers*,' and such close intimacy, (even when lodged in separate departments of one building,) *upon the whole*, operate favourably or unfavourably on their morals? We doubt much if the former is found in general to be the result. Most certainly, for above twenty years, we have found the opposite principle, so far from being injurious, actually beneficial. The addition of moral training in the Model schools, which is applied to the students, as well as to the scholars, proves influential as a regulator even during their limited course of attendance. Wherever *moral training* is pursued and established, our plan is safe; but in all Normal Institutions, where *intellectual culture* is the exclusive or primary object in view (even although the

Scriptures be daily read), we would not recommend our *liberty mode* to be adopted. Under the Moral Training System, it is not only safe but favourable to virtuous habits. Moral and intellectual training during the day in school, and separate houses in the evening, we find to be decidedly the safer mode for both students and scholars.*

CAN A PERSON TRAIN HIMSELF?—The question is asked, If it be true, as you state, that no person can conduct a training lesson properly until he be trained, how comes it that any man could work out the system in the first instance? We answer that any man may work out the system for himself, provided he is free from prejudice on educational subjects—keeps the natural principle steadily in view, and pursues it irrespective of labour or expense: but what practically occupied our attention many years ere we overcame the difficulties and trained ourselves, may be easily and more perfectly accomplished in a Normal Training Seminary, under experienced masters, in as many months. It is evident that no man can see his own faults and deficiencies so well as others may, more especially in an institution established expressly for the purpose. We do not say that twelve months will by any means make a perfect trainer, even under the superintendence and criticisms of the most experienced masters; but at the end of that period the student will have so overcome the difficulties, that he may in future train and perfect himself.

We doubt not but that the period will soon arrive when Normal Training Seminaries will be spread over the country, and when young teachers will not grudge spending a couple of years, under training, as a part of their educational curriculum; and that very many who intend to superintend schools will spend a few months, not in looking on or observing merely, but in practising the art of training, which may be rendered, and actually is, a most elegant accomplishment. Every one, indeed, at the head of a family or a congregation, would find a twelve months' course of training to be a valuable acquisition.

Ten Normal Seminaries, conducted on the natural or training system, equally extensive with our own, would be required for Scotland, and at least forty for England. We cannot name the wants of Ireland.

* See Chapter Separation of the Sexes.

SECTION V.

CHAPTER XXXVI.

INTRODUCTION OF THE TRAINING SYSTEM AMONG THE WEALTHY CLASSES.

Two extremes ought to be avoided in providing education or training for the people; the one confining the attention exclusively to the middle, and the other to the poor and working classes. As the latter cannot afford to pay for the best masters without a partial endowment, come from what quarter it may, so as to bring the fees within their reach, a benevolent society would, of course, commence with this class. But if any improvement or discovery in the mode of communication has been made, which, after all, *is the power of any system of education*, such ought not to be confined to any one class of society, but extended to all.* During the last twenty-seven years, a model for the poor and working classes has been established in this city, and teachers have been trained to practise it; and fifteen years ago, a school was opened for the wealthier classes upon the same system in every respect, with a few additional branches of education,—having also galleries, play-grounds, etc.

There are difficulties peculiar to the training of each class or rank in society. *Three* of these classes may be noticed: *First*, Children in workhouses and hospitals; *Secondly*, Children of the working classes, collected from all parts of a city or parish; and, *Thirdly*, Those of the more wealthy of the community. The first, although more sunk in their general habits,

* See Section VIII.

are yet capable of being raised higher more immediately by the power of training—at least the effects are more visible in their case, partly from the fact of their being kept under its influence for a number of years in succession. The shiftings, changings, and limited period of attendance of the children of the second or working class, diminish the effects of their training to a certain extent; and the limited number of the third or wealthy class, *at any one stage of progress, and the variety of branches required to be taught*, still farther diminish the effects of the system in regard to them, *at least in the first instance.* The over-anxiety of parents of the wealthy class to have their children pushed on, at a very early period, to what are termed the higher branches of education—classics, mathematics, music, drawing, etc., before they are well grounded in their own language, or in the first principles of general knowledge, secular and sacred,—renders the slow, thoroughly-intellectual, and moral, yet pleasing process of the training system to the upper classes not very acceptable.

Quantity rather than quality is the too general demand; quantities of school-books, and long lessons to pore over and commit to memory at home are generally accepted as proofs of a superior system, not the real knowledge communicated, or habits of self-application formed. Evenings so spent leave little or no time for family social intercourse, and affectionate parental training.

Each of these three classes of society has its more open or more *hidden* moral delinquencies to be checked and subdued by the same natural and practical principles, and each class requires the religion of the Bible as the basis and standard of the moral training.

The poor exhibit more external rudeness of manner to the eye of a casual observer, but in reality they are not more rude than the children of the wealthy. The propensity to lying and pilfering is about equal. The children of the wealthy having more highly-cultivated parents, their intellectual powers may be more sharpened up and expanded; but, if we except

the greater removal from some sorts of temptation, we do not, after the most minute observation, consider them, as a body, more elevated, *morally*, than their poorer neighbours. They are, in fact, not so easily trained by the schoolmaster, arising from this as well as other considerations, that they have all been too generally kings or queens in the nursery at home, and are consequently less disposed to be obedient when placed under restraint at school.

The wealthy classes of society can afford a longer period of time to be trained intellectually and morally. Their station in society renders them more influential, and their thorough school *training*, therefore, is an object of the highest importance.

The most natural and perfect system of educating and training children perhaps is this,—*school* during the day, and *home* mornings and evenings; thus uniting family sympathy with the sympathy of the little *world of school*, under suitable moral superintendence, not simply under household servants in the one case, or mere playmates in the other.

The lowest or SUNKEN class do not and cannot receive the training of parents at home.* School, therefore, must be nearly all to them. The moral training school is acknowledged to be a mighty assistance to the very best of parents of the working and UPRISING class,† and however offensive to some parents of the wealthy classes, we must say that their exertions and training at home,‡ however high, would be greatly assisted and promoted, by their children's attendance in a training school four or five hours per day.

Since 1838, two experiments have been made in the way of introducing the Training System to the children of the upper classes in this city. Both models in succession have practically equalled the expectations of the most sanguine of their promoters. Parents have been delighted with the school training, and the progress in knowledge and the moral and intellectual culture of their children. And yet the system,

* See pp. 93-97. † See pp. 582-3.—101-3. ‡ See pp. 88-9.

as a whole, has not extended beyond the walls of these two institutions, excepting in a very few obvious points of it, that can more easily be copied by teachers, without themselves undergoing a previous course of training, or having galleries and play-grounds provided to conduct the system.

The model schools for the wealthy classes, which were established in 1838 and 1848 respectively, were fitted up and conducted on the same principle with the public Normal Seminary, only that some few pieces of apparatus were added, and the galleries and forms were covered with cloth, in accordance with the ordinary habits of the pupils.

PRIVATE TRAINING ACADEMY.

Established 1838.

CONDUCTED ON THE TRAINING SYSTEM.

Two large halls of the Normal Seminary Buildings, and two play-grounds that were not required for the public institution, were fitted up and used for this experiment for the wealthy classes.

The Course was as follows:—

English Reading—Elocution—Spelling—Grammar—Analysis of Words—Mental and Written Composition—Geography, illustrated by history—Ancient and Modern History—Natural Science suited to common life and things—Writing—Arithmetic, mental and on slate—Drawing—Singing—Latin—Greek—French—Practical Mathematics—Gymnastics, first stage—Daily Bible Training Lessons, superintendence in play-ground, and subsequent review of moral conduct on the children's return to the gallery.

This institution continued for about three or four years, increasing in numbers and efficiency, and was unexpectedly closed, to the regret of the parents and guardians, from the following circumstance.

There remained a debt of about £11,000 on the grounds and buildings of the Normal Seminary, for the partial liquidation of which debt, Government granted £5,000, on the proviso that the buildings be preserved 'for the training of teachers, and the education of the *poor* and *working classes*,' and as we could not so term the pupils attending the private seminary, we felt compelled to discharge the pupils, and to close the institution. No pecuniary

effort was made by the parents of the pupils or the public to purchase ground and erect suitable buildings for the purpose, and an ordinary school-room would not do. Glasgow, therefore, from 1841 to 1848 was without a model of the training system for children of the wealthy classes.

Thus far, a failure took place in the object of this establishment, which was this:—First, for the good of the pupils themselves (which was felt and acknowledged by all the parents); and secondly, that in future life, from the influential position the pupils were likely to hold in society, they might be induced to exert themselves in the same walk of philanthropy for the benefit of their poorer citizens.

At the period of its being closed, there were in attendance 90 boys and girls, between the ages of 3 and 14 years, having three masters and a governess, who had all been previously trained in the Normal Seminary. The fees charged were £2 2s per quarter for about two-thirds of the number, and £1 1s for one-third.

WESTERN TRAINING ACADEMY.

Established 1848.

ALSO CONDUCTED ON THE TRAINING SYSTEM.

This is in principle a renewal or counterpart of the private seminary which was closed in 1841.

A commodious school-house, consisting of four or five rooms having become vacant, and in the market for sale, in consequence of the death of the proprietor and teacher, a gentleman desirous of re-establishing the training system among the upper classes, purchased the property, perceiving that the garden behind might be converted into a suitable play-ground, and both it and the school-rooms were fitted up for conducting the system at a moderate expense; galleries were erected, the garden levelled, and with flower borders and suitable out-of-door buildings prepared for a play-ground or uncovered school-room.

A committee of thirty Directors was appointed, consisting of clergymen and laymen of various evangelical denominations. Donations of two guineas each were received from twenty of the Directors, to assist in preparing the Premises—they promising, at the same time, to use their influence to provide pupils between the ages of 3 and 14 years for the several departments—Initiatory, Juvenile, and Senior.

The Academy was opened in August, 1848, by three teachers, when THREE PUPILS were presented for instruction and training. The teachers were ex-

cellently qualified, and had been previously trained to conduct the system in the Normal Seminary. Three pupils to three teachers! was, of course, felt to be small encouragement indeed, from such a body of Directors. The pupils, however, under these trainers slowly increased in number as follows:

Opening in 1848—Number of pupils in attendance,			...	3
Close of first year,	Do.	do.	...	56
Close of second year,	Do.	do.	...	120
Close of third year,	Do.	do.	...	131
Close of fourth year,	Do.	do.	...	140

This fourth year the current expenses were very nearly paid by the fees of the pupils, which is the only source of revenue. Since that period, however, although admirably conducted by the trainers, and appreciated highly by the parents and guardians of the children *in attendance*, yet the numbers have rather declined than increased—so as not to be self-supporting.

'The hours of attendance are—

'Initiatory Department for pupils of 3 to about 7 years of age, 10 to 2 o'clock.

'Juvenile do., pupils 7 to about 10 years of age, half-past 9 till 3 o'clock.

'Senior do., pupils 10 to 14 years of age, half-past 9 till 3 o'clock.

'Private Classes for English Literature, French, Classics, Mathematics, and Needlework, between 2 and 4 o'clock, P.M.

'In addition to the ordinary branches of an English, classic, and industrial education, *the following are three of the fundamental points of the Training System* established in this Institution:—

'Daily Bible Training Lessons in Gallery.

'Superintendence of the habits and dispositions of the pupils by the masters and mistress *in the play-ground*, as well as in their several school rooms, as an assistance to parents in the physical and moral training of their children at home. In other words, *Moral Training*.

'ORAL TRAINING gallery lessons in physical science, on common things, and as applicable to social life.'

'There is a uniformity of system throughout, so that the child, while he progresses easily and pleasantly, passes from one stage and department to another. The varied lessons are carefully adapted to the capacity of the pupils. Those in the initiatory department are never confined to their classes for more than an hour at a time; and oral gallery training lessons are in part substituted for those from books at each stage of the course. The pupils are thus relieved, to a great extent, from burthensome lessons at home, and are left more at liberty to enjoy the society of their parents and of the family; and the trainers are enabled, at the same time, to impart a greater amount

of general science and scriptural knowledge, and to communicate it in a more interesting manner. The great object of the system is not only to develop and strengthen the physical, intellectual, and moral powers of the young, but to carry out family and social training, by making school, as far as possible, part of the home of the children.'

'Mid-day play hour—from 12 to 1 o'clock, during which time the pupils take luncheon together, and play under the superintendence of the teachers, with a view to the more efficient carrying out of their physical and moral training.'

It may be sufficient to state, that although admirably conducted, and highly appreciated by the parents and guardians of the children in attendance—strange to say, the number of pupils from 1848 to 1854 have each session lagged behind what the premises can accommodate, or what would have rendered the Academy self-supporting. The fourth year is the only exception, when the salaries and current expenses were nearly met by the fees of the pupils. If good masters are provided for the poor and sunken class, these schools cannot be self-supporting without charging such fees as would exclude them. But it is different with the upper or richer classes. With a few exceptions, till proved in the practical experience of their own children, they do not believe in the power and efficiency of training. Is it possible that they feel offence when it is stated that fathers, when in the counting-house, or on 'Change, or in the study, or mothers when making markets, or receiving and paying visits, not being *with* their children, cannot, and do not *train* them,—and that they require more elevated *proxies* than nurses or domestic servants to superintend and perform that important duty.

We do not take places or give prizes, (yet we have emulation). We do not give corporal punishments or use the rod, (and yet we punish). We place boys and girls in most of the classes together (for the purpose of moral training. The opposite course is a serious drawback, we believe, to the moral elevation of society). The sexes are placed together, and experience proves that the boys are as much INTELLECTUALLY elevated by so doing, as the girls are. (Theorists do not believe this.) We give few books comparatively, except as texts. (How is it possible to teach extensively by oral training lessons? yet it is done.) Our principle is—that the pupils must give the lesson or deduction, not the master or mistress. (Oh, how absurd, say our objectors.) If the subject or point of a lesson be pictured out, so that the mental eye of the child grasps the idea, why should he not be able to express or explain it in his own terms, more or less simple. If the idea is not clearly formed in the mind of the pupils, the fault is the conductor's, he has not properly led, or trained his pupils.

In every part of the kingdom, as well as in Glasgow, it appears that the respectable working classes are the most apt to value and accept the advantages of improved education and training for their offspring. This UPRISING

class, therefore, form the basis of nearly every substantial improvement in instruction and training from which, in the process of time, it may possibly expand right and left, or higher and lower, to the Wealthy and to the SUNKEN classes. Ignorance and low habits on the one hand, and prejudice in favour of old customs on the other, have hitherto left the extremes of society sadly behind the steady march of improvement in the most important of all things, viz., real religious and secular instruction, and practical training of all the powers of the child—intellectual, physical, and moral.

I may give one proof of our position, on an extended scale, in our own city:—

Whilst the wealthy classes have been thus tardy in sending their children to this model school of the Training System—how have the working classes, including the mechanics, acted in regard to theirs, during the same half-dozen years, from 1848, and even long before that time?

The six model schools of the Glasgow Normal Seminary, embracing children of both sexes, from three to fifteen years of age, on the whole, should only have 700 in attendance; but, from one cause or other, 900 actually continue enrolled, and for years past it has been found difficult to reduce the number. The fees vary from 2s 6d to 7s 6d per quarter, which every one pays in advance. So great has been the pressure of parents to get their children enrolled, that for years past, at each quarter day, there have been generally from 100 to 200 children declined admittance, each presenting the quarter's fee. A knowledge of the intellectual, religious, moral, and physical effects of the Training System on their neighbour's children is the professed reason for their anxiety to get their own children admitted. It is painful indeed to the masters to witness this struggle of parents, and yet have to refuse.

How is it that the wealthy and influential parties in Glasgow do not provide moral training schools for the UPRISING working classes who are so willing to accept them, and even pay a small fee towards their support? Why not provide moral training schools for the SINKING and SUNKEN classes?

The experience of the last quarter of a century proves that, with a very few exceptions, it is not in schools for the wealthy that we have had, or may look for, the greatest improvements in education or in training—neither is it with the SUNKEN class. Their low moral condition is too generally the cause of their poverty and ignorance; and their moral condition cannot be elevated by all the intellectual secular *instruction* in the world, without religious and moral *training*. The SINKING class, comprising one-third of the whole population, is the one on which philanthropy can best expatiate with hope of success, and yet Government and the public are almost exclusively occupied with the SUNKEN or abandoned, prefering the '*cure*' of one criminal to the 'prevention' of twenty. This is still the order of the day. Let me ask where is the moral school machinery calculated, by God's blessing,

to 'prevent' and to 'cure.' How goes the sympathy of numbers? All on the side of evil, experience faithfully exhibits, in towns. See pp. 86–111.

We cannot look for any great improvements in education and training, then, from the SUNKEN, SINKING, or WEALTHY classes of society. The experiment is making every where with the UPRISING, which, in Glasgow, we calculate at one-third proportion of the community, and includes the respectable mechanics, artizans, etc. They take the lead in education and training most decidedly, and appreciate it with intelligence and ardour for their offspring. On them rests the hope of a thorough revival in Christian and intellectual education and training—not with the extremes of society, the highest or the lowest of our population.

ORAL TRAINING LESSONS

ON

COMMON LIFE AND THINGS.

Each of the following points, and the list which appears pp. 430–438, may be pictured out as a Training Gallery Lesson in school on Natural Science, and may occupy from 20 minutes to half-an-hour daily.

The practical method may be gathered from pp. 401–414, also 372–399.

Twenty years ago, so far as we know, we were the first to introduce Training Lessons on Natural Science suited to ordinary life and things. In the Model Schools of this Normal Seminary, it has been the practice ever since. The students were also trained to practise it in the various schools to which they were appointed. The liberty of doing so, however, has not always been granted by Directors, who themselves had not been so instructed and trained. I trust this thoroughly intellectual, and highly useful *practical* principle will now be more heartily and systematically followed, since the teaching of common things in schools has received the recommendation and high sanction of the Right Honourable Lord Ashburton.

The simple reading of some point in Natural Science—a few only of which are to be found in school-books, and from which the teacher may put a few questions on the facts stated, are by no means sufficient to a clear and adequate perception of the subject. Questioning, it is evident, amounts merely to an examination—not training, and is not an addition to the knowledge already possessed by the pupils. It exercises their memory of facts, but does not prepare their minds to draw the lesson or give the deduction. Besides, no extract on science in a school-book can convey one-tenth of the knowledge that may be, and actually is communicated by a practical school-

master during a Gallery* Training Lesson. Sections III. and IV. present the theory of the principle—Section VI. the practical working.

We would remind the school-trainer, that whilst he gives the gallery a knowledge of facts which he has ascertained the children do not know—he must uniformly require of them to express the deduction, inference, or lesson in their own terms, more or less complex, according to their attainments. Also, that physical exercises be resorted to during the progress, as well as at the commencement of the lesson, for the sake of order and attention.

Be content with analysing, illustrating, and thus picturing out in words to the mind's eye of your pupils, *one point* at a time *thoroughly*, rather than several points *imperfectly*. Condescend to use their simple words in the first instance, and rise progressively to the use of more complex terms—each term being pictured out to the understanding before being used. Do not forget *to invert* the sentences in the progress of the lesson which you accept as correct answers, forming one or two ellipses; you may then demand and expect a simultaneous answer from every child in the gallery.†

Many persons object to the Training System because they find it cannot be adopted at once, even by a highly-educated individual, by having read a treatise on the subject, or observed the practice in a Model School. We are not acquainted with any art that can be so adopted without *training*. Most certainly this system of cultivating the whole child, in his threefold capacity, cannot. Intellectually, even, we cannot. Every one must train himself *by a long*, or be trained by masters by *a much shorter* process. Who can write, read, fence, ride, speak, compose an essay, or preach, without previous preparation or practice? Who can make a shoe, a watch, or a steam engine, without training?

POINTS OF NATURAL SCIENCE FOR ORAL TRAINING LESSONS.

THE HUMAN BODY AND ITS HEALTH.

In conducting training lessons on various portions of THE HUMAN BODY, and their relation to HEALTH, the lessons must not be too minute or complicated at the first, but simply outlines of their various forms and obvious uses, also the natural dependence of one upon others,—words alone can convey a proper idea of these relations. Whatever is done should be distinctly and well done. The minuter points of analysis may, and should be, left to subsequent and professional study.

* When we say GALLERY (Lesson) we mean this. Although the Training Lesson to one pupil is the same as to fifty or a hundred, yet the conducting of it with one is less efficient than with five—five also is decidedly less so than with fifty, arising from *the sympathy of numbers* (see Chap. XII.); and fifty cannot be so conveniently seated for every purpose and variety of instruction and training as in a Gallery. (See Chap. XVII.)

† See Chap. XIX.

As each child visibly has Head, Arms, Legs, Eyes, Ears, Ankles, Wrists, Hands, etc., and may also have had a lesson on the circulation of juices in plants—without the presentation of a brain, skull, heart, foot, lungs, liver, etc.—the actions of each, and their relation to each other, may be easily pictured out in words by a trained schoolmaster or mistress, assisted by the black board.

In order that the young mind may not be tired or disgusted by too consecutive a course of secular lessons, just do as in Bible training,—vary the subjects daily. Thus, one lesson on the human body may be taken up weekly, and the remaining four lessons per week as part of the afternoon exercises, on some point of the various subjects of natural and economic science.

At each point of any lesson, not merely on the physiology of the human body, and its relations to health; but, as much as possible, at the close of every lesson on natural or philosophical science, let the wisdom and goodness of the great Creator and Preserver of all things, be brought out from the pupils by the trainer, and in such language as is actually within their attainments.

1. HEAD.—Bring out from your pupils—The brain as the seat of thought, with all the other obvious parts, such as—eyes, ears, nose, mouth, teeth, skull, etc., with some of their uses. This as a first stage—particular parts during subsequent lessons, and at different times, as may be. If two minute, the children will get tired, and even disgusted with the course.

2. TRUNK OF THE BODY.—The most simple outlines of the uses of the spine and back-bone, ribs, chest, heart, stomach, bowels, muscles or flesh, skin, nails.

3. LEGS.—Picture out the most obvious formation and uses of the limbs above, and below the knee—bones, muscles, sinews, skin, knee-joints, ankle-joint, foot, with heel, toes, etc. The simple outlines of their most apparent uses individually and relatively.

4. ARMS.—Single bone above, and double below the elbow.—Why? Elbow-joint, wrist—union with hand.

5. HAND.—Formation.—Bring out by familiar illustrations, the marvellous wisdom in the formation of the thumb, and different sizes, lengths, and position of the fingers, and the use of the hand as a whole.

6. EYE.—The trainer will bring out, during the first lesson, from the children—where placed—in a sort of socket, surrounded by bone and even partially protected by the nose from injury by a blow—of course more tender than even it; uses of eyebrows, eye-lids, eye-lashes, general form, having white sides and dark centre, called the pupil or apple of the eye, by which we see. The centre more easily injured, and therefore partially protected by the white side, where sand or dust is more generally received than in the middle of the eye-ball, which is the organic point of sight. Having proceeded thus far with the outlines, a second lesson may be conducted on the various portions of the eye—Wisdom.

7. INTERNAL CONSTRUCTION OF THE EYE.—Impression of objects on the retina, vision, optic nerve, etc.

8. EARS.—Use, form, nature and use of the parts outside, and could they be better or more easily placed in the head, or elsewhere? Illustrate the wisdom of their position, shape, etc.—then internal construction.

9. HAIR ON HEAD.—How grows, how coloured—use in all climates.

10. CIRCULATION OF THE BLOOD—in veins and arteries—uses.

11. THE HEART.—Its action—vitality—sensitiveness. The mere outlines during the first training lesson. Ample opportunities are afforded during other lessons on the connection of the

heart and liver, etc., of bringing out more minute points, and action.

12. LUNGS.—Picture out the action of the air on them, and then to whole life of the body—effect on the blood of the decomposition of the air—what portion of the air is repelled—what portion is retained, necessary, and conducive to life and health.

13. THE LIVER.—The outlines of its action—blood vessels—and marvelous construction.

14. STOMACH, BOWELS.—Deposit for food—digestion necessary for life and health—attention to what we eat and drink necessary—and that the bowels be kept in a proper state, free from extremes.

15. NERVES.—Where placed—terminating generally in the brain—feeling of pain and pleasure through them—nerves in fingers, tongue, nose, etc., may be brought out from the children as examples (in their own terms).

16. NOSE.—Nerves—important use of the sense of smelling—familiarly illustrated.

17. TONGUE.—Bringing out its connection with the palate, throat, etc., and through the quantity of nerves in this organ, its great importance, in the use of food and drink.

The foregoing points, each forming a training gallery lesson, and pictured out in their outlines and more common uses, will prepare the pupils to advance stage by stage, and step after step, to other more minute practical points.

The trainer will remember that no one organ stands alone, but has others associated with it—which, of course, will be attended to in the progress of the lessons. The hand, with the arm, elbow, wrist, etc., and all with the brain.

18. PERSPIRATION, SENSIBLE AND INSENSIBLE.—Through what medium—for what purposes.

19. Picture out the different effects on the human body of too little and too much exercise.

20. The philosophy of washing the skin of the whole body, and its effect on health. Give, or bring out illustrations.

21. The effect on health of sleeping in a small, ill-ventilated room. The philosophy of this, with facts.

22. Picture out whether it is preferable for health to have our bed placed near to the ceiling, or near the floor, or where.

23. Picture out—Why we are apt to catch cold after our hair is cut.

24. The effect of tight M'Intosh or waterproof clothes upon health.

25. Bring out scientifically the effect of cold feet upon health.

26. Whether is white or black woollen cloth the warmer in winter?

27. Illustrate the effect of square and rounded shoulders—also tight-lacing on health.

28. In bathing or washing the body—Picture out the effects of the cold water being applied, in the first instance, to the head or to the feet.

29. In what state should we use a cold bath—cold, warm, relaxed from fatigue, or how? (Too cold or too hot dangerous.)

30. THE PHILOSOPHY OF AIRING A ROOM.—If by a window—top, bottom, or how?

31. DIGESTION.—Effect of eating slowly or quickly.

32. The philosophy of mastication—varied uses of the teeth, names, etc.

33. Picture out the causes and prevention of toothache.

34. Bring out the philosophy of whether an invalid is more apt to catch cold by sitting in front or at one side of the fire—supposing the doors and windows of the room are properly placed.

35. The philosophy of the motion of the circulating swing in the play-ground, comparing it with the sitting-swing, and their effect on health (the one throws the blood towards the head, and the other towards the feet). Gravitation, capillary attraction, and centrifugal and centripetal forces—all involved in this.

Limited space forbids me presenting here, as intended, a list of Scientific Lessons, with SKELETON SKETCHES, and the mode of training that may be

followed under each, and must therefore, with the few subjoined, simply refer to the lists of subjects presented in pp. 429–439 of this publication—a large proportion of which are referable to ordinary life and common things.

The number and variety of *individual points* in Science for Oral Training Lessons might be extended without end; but to the practised trainer this is not so necessary, when we consider the variety of the points that must be touched upon in bringing or picturing out philosophically a lesson even on very common things.

Many of the lessons which appear in Chapter XL. would be better and more easily pictured out with the children if subdivided into two, three, or four parts, as in the few subjoined. The intelligent reader will at once perceive what a wide range in Science must be known by the trainer, and communicated to his pupils, before they can arrive at natural and scientific conclusions.

Very many of the minute yet essential practical parts of science, applicable to common life and things, the teacher will only gradually acquire for himself, during the process of picturing out the daily training lessons. Those who have passed through the most extended University course of Natural Philosophy confess this to be their experience.

A FEW ADDITIONAL POINTS FOR ORAL TRAINING LESSONS.

1. Compare the foot and bill of the hen and duck in regard to their mode of life.
2. The philosophy of stirring a fire.
3. Why does gas or candle lights burn dimly sometimes in a crowded church?
4. The philosophy of airing a room from without. If by a window, whether top or bottom.
5. Why do the waves from the paddles of a steam vessel continue to roll till they reach the shore?
6. Prove how light travels—the rays of the sun for example.
7. Prove how sound travels—straight, curved, or how, by examples. The philosophy of this.
8. The philosophy of *deafening* the floors and walls of a house.
9. The philosophy of a boy's sucker.
10. The principle of a pop-gun.
11. Why does water rise to its source?
12. Compare lead and iron—qualities and uses.
13. Why do servants not clean or clear up windows properly with a dry cloth?
14. Picture out the operation of the axe and the saw, philosophically.
15. Picture out the chemical process, and effects of boiling, baking, and roasting.
16. The philosophy of preserving eggs *fresh* for weeks or months—we have here the pores in the shell—the principle of evaporation through these pores—why, when long kept and shaken, they may give a rattling noise. Effect of stopping up the pores by melted butter, lime, etc.
17. Effect of snow during winter on the surface of the ground, and on plants
18. Much of the earth's strata—mineral ores and coal—are placed obliquely, at least not horizontally. Is this an advantage or disadvantage to man?
19. How earth and moon kept in their orbits.
20. The science of the tides.
21. Trade winds—how regulated.
22. The principle of the common bellows.
23. Why does the flame of a candle ascend? The philosophy of this.

24. Prove, by illustrations, of what form are the particles of air and water.

25. The use of the root of a tree, shrub, or vegetable—with their comparative size and shape to the plant itself.

26. Distinguish the difference of the bills, claws, and teeth of various animals, in regard to their mode of procuring food.

27. The philosophy of a glass being apt to break when hot water is suddenly poured into it.

28. The principle of the LEVER, in its simplest operation.

29. What is electricity;—how produced—(sealing wax—a cat's back when rubbed in the dark, etc.)

30. Lightning—how communicated—lightning-rod.

31. The electric machine—its construction and use.

32. The best mode of sweeping a floor so as to keep down dust.

33. Glass—of what formed—why transparent—when was it first used.

34. The effect of rivers as levelling agents. Illustrate—the Rhone—Nile, etc.

35. Why do rock cuttings in railways gradually crumble—(effect of air and water.)

36. Picture out the difference between thread and yarn—how made.

37. Why is sheep's wool more elastic than cotton wool.

38. What is smoke?—The philosophy.

39. Why is the sea not increased notwithstanding the quantity of water that runs into it?

40. The atmosphere—what is it?

41. What is coal—where found—in what form are the strata generally found? *Wisdom.*

42. In placing coals for a brisk or a slow fire—picture out which way you would place the strata of the coal for either.

43. Compare weaving and sewing.

44. The Ant—habits.

45. The Beaver—habits.

46. Catterpillar—transformation.

47. The principle of turning water into steam.

48. The comparative nutriment in potato, flour, and oatmeal.

49. Picture out the principle of engrafting.

50. Picture out the different effects of a screw nail and a common nail.

51. Picture out the difference, if any, in water just 'come-a-boil,' and water that has been boiling a quarter or half-an-hour in making tea.

52. Compare the science of the telescope and the microscope.

The master trainer will keep steadily in view that every point of research in an oral training lesson has its less or more intimate associations with other points in science, however common or familiar the object—the hand, eye, and tongue with the brain—the foot with the knee—and the vacuum with atmospheric pressure, as in '*The Boy's Sucker*,' etc.

If all classes of the community, in town and country, were trained from infancy to a knowledge of Natural Science in common things, as a part of their school education, what additional health and comfort would not mankind experience, especially in towns. The better arrangement of streets and squares—common sewers—chimnies for smoke—ventilation of houses—economy in fuel—'eatables and drinkables'—ventilation and heating of churches and halls for public assemblies. Should architects and overseers even be unacquainted with the natural and proper mode of arranging any particular matter, some of the workmen so trained no doubt would suggest the idea.

SECTION VI

CHAPTER XXXVII.

EXAMPLES OF THE MODE OF CONDUCTING ORAL TRAINING LESSONS.

ORAL BIBLE TRAINING.

THE Examples presented in this Chapter will not enable the most careful and patient reader to practise Bible Training without a practical knowledge of the whole principles involved, viz., voice, manner, physical exercises, so as to produce and maintain order and attention—guiding by the eye and tones of voice—the use of familiar illustrations suggested by master or scholars—also, the conducting of every point of the lesson progressively by a mixture or union of questions and ellipses, simultaneous and individual answers; and that the natural meaning of the subject so treated, shall be clearly pictured out to the mind's eye of the pupils, so that they be prepared to give the deduction or lesson to the master in their own language, more or less simple, according to their age and attainments; in other words, to express what, by the previous training process, *they mentally see.* This principle holds good in every lesson, whether on secular or sacred subjects.

As a previous study, we would recommend Sections III. and IV., and in particular, Chapter XXXIX., viz., HINTS TO STUDENTS AND SCHOOL TRAINERS.

Let the practical student of Bible training remember that much of his work with his pupils in conducting an Oral Gallery Lesson is with secular or natural things. As,—or the

natural emblem, must be well pictured out in words before the So, or spiritual and moral lesson, can be even intellectually apprehended by the pupils. Perhaps three-fourths of the time must be spent, in most cases, with the natural picture or premises, and only one-fourth on the spiritual, as is done in scripture itself. Many spiritually-minded persons, however, *dash at once* into the lesson, omitting to picture out the 'As,' or natural basis on which the intended lesson rests—thus blindfoldedly leading or rather driving their pupils to conclusions which they neither see nor understand, viz., "Even as a hen gathereth." "As the hart panteth," etc. "Mount up with wings as eagles," etc. etc. Till the natural picture be drawn in such lessons, the spiritual or moral lesson, naturally deducible and intended, cannot be apprehended.

We may simply add.

Whatever assistance lectures and books may afford—and they are both useful and necessary as precepts or memoranda—practice alone can produce a competent trainer. As we have elsewhere said—every individual may acquire the system or art of training more or less efficiently, by keeping the principles of it steadily and perseveringly in view; with this difference, however, that what by himself he will take years to accomplish, may be acquired under masters and critics in as many months.

In presenting the following illustrations, so far from fixing down *certain questions and ellipses* to be slavishly followed by the trainer, we merely give the idea of the process as a general principle. The most experienced Bible trainer would assuredly not bring out the same verbal answers twice from the same children.

This is by no means a stereotyped system of communication, in so far as the substance of the subject is concerned. Each person may and must illustrate according to the natural bent of his own mind, more or less *matter of fact, imaginative, argumentative,* or etc., and so he will operate upon children

who are equally varied in mental capacity and tendency; but all will learn *all* that they are capable of acquiring, provided this natural system be pursued—not merely those native genii, like Milton or Bunyan, but the great average of pupils. The weakest understanding, in fact, will be fed, and the loftiest by no means starved.

The same idea may be repeated over and over again *in different words*, particularly taking care to *invert the sentences. Recapitulation and reiteration are valuable principles.* For example, Yesterday was a very wet day. It was very wet... *yesterday;* or, it (by a longer ellipsis) ... *rained heavily yesterday.*

In actual practice, let it be observed, that nearly double the amount of words which appear in these Examples will generally be used, consequently some of our transitions may appear too abrupt.*

Be content with picturing out one distinct point or lesson each day or at one time; and should your pupils remain with you three, five, or seven years in succession, consider the effect that 300 such points† per annum would have in illuminating the pages of scripture during private reading, or while listening in public to a gospel ministry.

Commence with Praise.

The children being brought in from the play-ground in single file, and properly seated in the gallery—in order that the children sing with the understanding, a short analysis of the principal points of the meaning of what is to be sung, and conducted according to the fundamental principles of the System, is necessary, see Chapters XIX. and XX.

Read each word separately, and cause your pupils to read so *after*, (not with) you simultaneously (Chap. XXIV.) Of course, you have previously drilled all into order and atten-

* The First Stage, as in the case of the 'Withered hand,' is intended for *infants in knowledge*, whether of three, six, twelve, or twenty years of age.

† See Chap. XXXIX., pp. 418–428.—Also, Appendix.

tion (Chap. XVIII.) Other important practical points you will find in Chap. XXXIV., viz., HINTS TO TRAINERS.

Two verses of a psalm or hymn, properly analysed, will be found quite sufficient to be sung each morning before your Bible Training Lesson. The analysis and picturing out should not occupy more than five or six minutes—sometimes even less time in the hands of an experienced trainer. A young student, however, will generally wander so far during the first few months of trial, that half-an-hour will scarcely suffice to bring out the same information.*

THE PRAYER BEFORE THE LESSON.

The children must be trained to rise simultaneously, see page 224—next, eyes shut, hands folded in front. These arrangements secure order and attention during the exercise. The prayer expressed by the master should be very slowly and distinctly delivered, short, comprehensive, and in simple terms, *within the understanding of the pupils*, provided you hope them even to accompany you mentally. At the close of your prayer, you may require of them to repeat, in one voice, the Lord's Prayer, or any other that might be fixed upon, each word being expressed separately, softly, and distinctly.

Standing in a gallery during prayer is the more convenient posture. At the close of the prayer their eyes must continue shut, until warned to open them by a slight touch of the master's heel on the floor, or, what is less vulgar, a 'tap' of his pencil-case or 'whistle' on the Bible stand.

It is possible to have the words of a hymn or text of scripture on the memory without a single idea of the meaning;†

* This holds good in every training lesson. Practice, however, gradually enables the persevering student to diminish the loss of time in the conducting of it.

† A blind man in Stirling, of weak intellect, with whom I have conversed, had the whole of scripture so completely on his memory, that on his being asked for any verse in any book of the Old or New Testament, he repeated it distinctly within two or three seconds. This man, sad to say, appeared neither to understand nor appreciate the meaning.

nay, the words or technical terms committed to memory before the understanding of them, frequently forms a barrier to the reception of the idea. *

Dogmatic teaching or preaching is foreign to an Oral Bible Training Lesson—leave that for the pulpit. The trainer should picture out along with his pupils, and the latter draw the lesson, deduction, or natural inference. Bible Training Lessons in gallery, thus accompanied by the Sympathy of Numbers, is one, if not the most efficient mode of teaching the gospel to the young.—'Go and teach all nations.'

A few Skeleton Sketches for Oral Bible Training Lessons appear in the Appendix, also one or two Practical Examples.

The following Examples of the practical mode of communication and training are supposed to be with pupils at early stages of progress.

To be efficient, a mode not less simple than these must be gone through *in the first instance*, with youths of any age. The first steps, in fact, must be taken, if we are to proceed intelligently on the course, or ascend the ladder progressively.

PRACTICAL EXAMPLE.—I. THE MODE.

"THE LORD WAS MY STAY."—PSALM XVIII. 17, 18.

The Bible trainer will of course examine carefully beforehand what is in the text, and what he is to bring out from the children, both in the As, or natural premises, and in the So, or spiritual or moral lesson. Not the exact questions he means to put, or the exact answers he means to demand or hopes to receive from his pupils—otherwise he and his pupils will be apt to wander and get confused; he must keep steadily in view the direct course to the end, accepting the children's own terms, provided they convey the ideas desired to be brought out. The practical mode of picturing out the substance of the premises and lesson, in other words, the As and the So, *he must formerly have acquired by practice.* All that the Bible trainer has to do in the way of preparing his lesson, then, is this—To have a clear perception

* A lady of my acquaintance, who, while residing in Jamaica, taught a negro Sabbath school for religious instruction, and she states, that her uniform experience was, that the children who had been taught in schools where they had committed the words of Scripture to memory, without explanation, were more dull of understanding her explanations than those who had not been taught at all.

of the obvious meaning of the passage, and to consider what familiar illustrations he may think most apposite and suitable to present or ask of the children. Other illustrations will be suggested to his mind during the process of picturing out, or may be suggested by some one or other of the class. Thus following the natural course, the master never fails, during the process, to add greatly to his own knowledge, while he instructs and trains his pupils.

NOTES, OR POINTS TO BE ATTENDED TO.

The 'As' is very simple—"A STAY." This may be illustrated without end. A stay supports peas—the wall of a house—an old man when he walks—a ship, etc. etc. The thing is supported by the stay so long as it rests upon it—take the stay away, and it falls. 'So'—the Lord is a stay to those who rest upon him. Without the stay they would be apt to fall. The stay to the peas, house, or old man, may possibly fail of giving full support, but the Almighty Lord never can fail. This may be extended and illustrated in regard to many occurrences of every-day life, according to the age, capacity, and circumstances of your pupils.

After Praise and Prayer, on the plan already stated, the trainer may proceed as follows—(Bibles having been taken out *in order*, and properly held in hand):—

THE MODE.

MASTER.—Book of Psalms, or the Psalms of David. Eighteenth Psalm, seventeenth and eighteenth verses. Seventeenth and eighteenth verses of ... *The Children answer, the eighteenth Psalm.* The inverting of the sentence secures the attention of your pupils, and when slowly and distinctly expressed, prevents the necessity of any child inquiring of another 'the place.'

TRAINER.—Now, children, read after me.* Verse 17.—He,—delivered,—me.† CHILDREN.—*He, delivered, me.* TR.—from,—my,—strong,—enemy. CH.—*from, my, strong, enemy.* TR.—and,—from,—them,—which,—hated,—me. CH.—*and, from, them, which, hated, me.* TR.—for,—they,—were,—too,—strong,—for,—me. CH.—*for, they, were, too, strong, for, me.* TR.—They,—prevented,—me. CH.—*They, prevented, me.* TR.—in,—the,—day,—of,—my,—calamity. CH.—*in, the, day, of, my, calamity.* TR.—But,—the,—Lord,—was,—my,—stay. CH.—*But, the, Lord, was, my, stay.*

The first step is to learn if they clearly understand the meaning of the term 'STAY.'

TRAINER.—It is said here the Lord was...CHILDREN—*my stay.* TR.—David the king of Israel, who was also called...CH.—*The Psalmist.* TR.—Said that in the day of his distress and calamity, the Lord was...CH.—*His Stay.* ‡

I must tell you that Saul, the king of Israel, hated David because he knew that God had chosen David to succeed him, instead of Jonathan, his son. He therefore

* Reading after the master (not with him) and simultaneously, enables him to train the pupils to adopt his exact tone of voice and style of reading,—each word must of course be read distinctly and separately, as if it stood alone. See Chap. READING, ELOCUTION. Commence the reading always with as few words as possible—two or three are quite enough.

† Each word separately, and not too much at a time.

‡ Every word in ITALICS is supposed to be supplied by the children—the ellipses formed by the trainer are marked by three dots, thus... We refer to the bottom notes under the example,—"The man with the withered hand"—as necessary to be attended to by every trainer who commences the system with pupils of whatever age. Great patience must be exercised with the answers of the children, for, although they may have some vague or imperfect idea of what is meant, they may not be able to express it in words.

persecuted David, and sought every opportunity of killing him. David, therefore, was. *...afraid,* and...*fled,* but God kept him from...*harm.* And after David was saved from his enemies what did he say? Look at your books...*but the Lord was my stay.* Tell me what the meaning of the word STAY is? What is a stay? (Silent.) *

FAMILIAR ILLUSTRATIONS.—Now, children, you have seen peas growing in a garden. When the peas were grown a few inches above ground, what have you seen the gardener do to them? *Stick them.* What is the use of sticking them? *To keep them up.* The gardener stayed or supported the...*peas.* Some of the children call out—*he stayed the pea-sticks, Sir.* Think for a moment. Does a pea not grow before it gets sticks to support it? Did the gardener stay the sticks? *He stayed the peas.* Well, then, the gardener stayed or supported the peas by...*sticks.* Each stick that supported or held up one of the peas was to that pea...What was it? *A stay.* The pea, you know, has little fibres, called...*tendrils*—you remember we had a gallery lesson upon creeping plants lately. The pea seizes hold of the...*sticks*—with...*its tendrils.*

Are the peas able to stand upright of themselves like a tree? *They are weak—they have sticks.* Very weak, and they would fall if they had no...*sticks to keep them up.* Very right. The pea requires something to keep it...*from falling.* And without being stayed it...*would not grow.* Would it not grow? *It would not grow up.* It would...*fall.* Tell me now what the stick is to the pea? *A stay.* A staff to an old man on which he leans is...*a stick.* Very true, it is a stick; but the stick or staff is to him...*a stay*—it...*keeps him up.* And should the wall of a house threaten to fall, and beams of wood are placed against it to...*keep it up*—what are these beams called? *They are thick.* True, they are thick, but what are they to the house? (No answer.) † The stick kept the pea from...*falling.* What do the beams to the wall? *Keep it from falling.—Stays, Sir.* Anything on which we lean, or cling to for support, may be called...*a stay.* If any of you children are acquainted with ships, you will know that part of the rigging is supported by stays. *I know about ships, master, my grandfather lives at the sea-side.* Very well, boy, you can tell what the rigging of a vessel is stayed by? *Ropes.* The ropes tied up in a particular way by...Whom? *The sailors*...keep up the...*sails* and other parts...*of the rigging.* What do you call the ropes when used in this way? *Stays.* A staff to an old frail man may be called...*a stay.* And you told me what the pea requires to keep it up? *A stick*—or...*stay.* A beam to the gable of a house likely to fall, what did you say the beam was? *A stay.* You will remember what was said about ivy clinging to trees and...*bushes;* these trees and bushes were to the ivy...*stays,* without which ivy...*could not stand.* Suppose I were weak and unable to stand upon my feet, and some of you held me up, what would you be to me? *A stay.*

Having drawn the natural picture, or the As, you then proceed to the So, or lesson.

What does David the king of Israel say in the verses you have just read? Look at your books, please. (The children read the two verses *simultaneously.*) TRAINER—The king of Israel speaks of enemies that he had to meet stronger than he was himself. To whom do you think did he look for help? *God.* David says..." *The Lord was my stay.*"

* Unless the children have committed to memory some technical answer, generally speaking they will remain silent. The trainer, therefore, may put the question in two, or three, or more forms, before he receives, or even expects an answer—each question being more and more simple and apposite, and each, of course, exercising the understanding of his pupils.

† The trainer must now go over the outlines of the former illustrations chiefly by ellipses.

You told me that the pea has little fibres, called...*tendrils* or...*holders*, that lay hold of anything, such as a...*stick*; and when it loses its hold, what happens? *It falls.* Now David, when he had very strong enemies to meet, and was likely to fall before them, he naturally looked for some stay to...*keep him up*—to...—another word—to...*support him.* Who was David's stay? *God.* He believed that God would...*help him.* He trusted... In whom? *In the Lord*, and he was to him...*a stay.* You say that the Psalmist believed that God would...*help him.* That is, that he had... You say that David the king...*believed* that God would help him, that is, he had...*faith*—in...*Him*, and as the pea held...*the stay*—by its...*tendrils*, so David, as it were, held by God—how? *By believing in him.* Give another word for believing? *Faith.* David in every difficulty trusted...*in God.* And what did God do? *He supported him.* At the time we now speak of, when he had strong enemies who came ...*against him* (and enemies, you know, do not generally love one another), what did they do? *They hated him* To whom did David then look for help and support? *To God.* The Psalmist trusting in him, and feeling that he was...*supported*, said...what did he say? *But the Lord was my stay.*

Although David, you see, children, felt God to be his stay, he did not sit still and do nothing. Saul the king wished to...*kill him*, but David would not kill Saul even when he could have done it, (about which we shall have a lesson some other day.) When Saul went against David, what do you think he did, seeing he did not wish to kill Saul? *Flee away.* He. *fled.* When a soldier is killed in battle, what do you say? *That he is killed*—or.. *falls*—in...*the fight.* Right. You say he has...*fallen* —in...*battle*—or...*by his enemies.* But David trusted in whom? *God.* And what did the Lord do? *Kept him from being killed*—or from. *falling.* In these circumstances, when pursued by his enemies, and when he had been saved from destruction, what did David say? "*The Lord was my stay.*" He acknowledged that God was...*his stay*—his....*support*—and kept him from falling into the hands of the... *enemy*—into the hands of what enemy? *Saul.*

And now the trainer may picture out various circumstances that may or do occur in the experience of his scholars, such as danger or sickness, and inquire, or rather bring out, To whom ought or may we look in circumstances of difficulty or danger as our stay?—drawing, conjointly with the children (according to the system), 1st, The natural picture—2dly, Applied to David the king of Israel, who, in this psalm, expressed his confidence in God *as his stay*—and 3dly, The application of the same confidence they themselves ought to have in God,—making use of all previous lessons they may have had, such as, "In all thy ways acknowledge God, and he shall direct thy paths." "Cast thy burden upon the Lord, and he shall sustain thee." "I will be a father to the fatherless." "The orphan's stay," etc.

The great lesson from this text is—Faith and trust in God *in every circumstance and condition of life.*

The substance of such a lesson cannot be exhausted during any one exercise.

PRACTICAL EXAMPLE II.

"AS THE HART PANTETH, SO," &c.

In this stage of training, the children are supposed to have acquired a considerable amount of Scriptural knowledge.

"As the hart panteth after the water brooks, so panteth my soul after thee, O God!"—Psalm xlii. 1.

Points to be Pictured Out.

Trainer.—The Bible is full of imagery and emblems drawn from nature and the arts of life. The verse you have now read is of that description, and is full of... *natural imagery.*

I must tell you, children, before we commence our lesson, that it is supposed this psalm was written by David, who was obliged to flee from his enemies, to the land of Jordan, and that, when there, he probably took up his abode in the mountains, away from the public worship of God's...*house*, and seeing the harts running...*about the mountains*, and panting for thirst, most likely induced him to use the ... What metaphor or emblem did he use? Look at your books, if you please. David says, "As the hart panteth after the...*water brooks*" (read on), "*so panteth my soul after thee, O God!*"

The first thing we must speak about in this picture is...*the hart.* What is a hart? Can you tell me any other names given to the hart? *Stag—deer—gazelle.* Very right; these are names given to...*this animal*, or...*species*.

Well, in this verse the name of this animal or...*species* is called...*the hart.* I presume you have seen what is called a stag, or, if not, you have seen the *...picture of one*, and therefore I need not describe it to you. Is it a slow or quick moving animal? *Swift.* It runs...*very swiftly.*

What countries do harts chiefly live in? *Mountainous countries.* Why do you think so? *The Bible says, "Like a young roe upon the mountains."*

And a young roe is...*a young hart.* Well, that is one proof that they live in the mountains; but can they live in plains? *Yes, Sir; they live in plains in gentlemen's parks*—which are sometimes plain, or...*nearly level.*

Very well, but when allowed to roam freely and...*naturally*, they...*prefer the mountains.* Where is the hart spoken of in this psalm supposed to live? Is it in a warm or cold country, think you? *A warm country.*

Why?...Bring down the map, children, and show the country you suppose to be meant. Point out those parts you think harts live in. You think the psalmist means...*the desert mountainous parts of Palestine*—where...*the hart is to be found.**

And Palestine is...What sort of a country? *Mountainous country*, and...*very hot.* Now, we must get on smartly. The hart lives in a...*hot country*, and in a mountainous part of...*a hot country*, where the sun shines...How? *Nearly perpendicular over the head;* and, therefore, during a great part of the year, the ground must be... *very hot and dry.* In what state will the soil be? *Parched and dusty.* And in mountainous countries, where the sun is very hot, what follows? The streams...*dry up.* Give another word. Look at the verse. The...*brooks dry up.* It is then a dry and...*thirsty land, where no water is.* If you turn up your Bible to Job, chap. vi. ver. 15, it is said, "And as the streams of brooks they pass away," showing that brooks in that hot climate are...*very apt to pass away*,—or...*dry up.*

Tell me, children, what do you mean by panting? Show me what panting is? This boy thinks it is simply opening the mouth.† Have you ever seen a dog walking

* As the children advance in knowledge, they are enabled to fill in longer ellipses, so that one or two words of a sentence being given, the child or adult will readily apprehend the idea to be filled in, or answered, in any part of the sentence.

The trainer should acquaint himself with eastern countries—customs, habits, and manners of the Jews, etc.

† The trainer ought to take nothing for granted, should it form a fundamental point of the lesson. The child may have been inattentive when similar points had formerly been brought out; or he may be a new scholar. Whichever way, the revisal, even to nine-tenths of the gallery who do know it, is an important refreshing of the memory.

in a very hot dusty day, after having run a long way? *Yes, Sir; it opens its mouth.* Does it simply open its mouth as this boy did? *It pants this way. It feels...uneasy.* Why uneasy? *Because it is weary and thirsty.* Weary and thirsty from ...*the heat*, and a thirsty dog that is weary and very...*hot*—would, like the hart...What would it wish? *To have a drink*, or perhaps, to...*plunge in the brook.* Of what had the hart drank before? *The brooks.* Well—the hart having both drank...*of the brook*, and ...*plunged in the brook before*—longed and—*panted to do so again.* In this sad condition, therefore, heated...*thirsty* and...*panting*...and...*runing about, seeking for the water brooks*, how would the hart feel? Satisfied to lie down? *Very anxious.* And what more? *Longing and panting for water*, not at rest because it...*felt the want of something*—it could not get at...*that time*, and that was...*the water brooks.*

You may then proceed with the lesson, "So"—"panteth my soul after thee, O God."

PRACTICAL EXAMPLE III.

The Mode of Picturing Out Practically with an Initiatory Class, whether the Pupils are able to read or not.

'THE MAN WITH THE WITHERED HAND.'—MARK iii. 1–7.

Some of the points in this narrative which the Bible trainer may attend to and picture out are as follows:—

NOTES OF POINTS THAT MAY BE BROUGHT OUT BY THE TRAINER.

He, that is, *Jesus*, entered—Again—into the synagogue—A man there with a withered hand—What a withered hand is, may be brought out from the children by comparison from nature—A very old infirm person—A withered branch cut green—its appearance, stiff, in fact dead for all useful purposes. —Jesus trained their minds by asking the question—leaving each to answer it to his own mind, "Is it lawful to do good on the Sabbath-day?" etc.—The consequences in these countries of certain austerities in their religion, —Holding up the hand for years together, etc.—The man was asked by Jesus to 'stand forth.' Why?—Jesus spoke to the Jews as follows: 'Is it lawful?' etc. Why?—Where had he likely placed himself in the synagogue?—Jesus looked round about upon the Pharisees with anger—What kind of anger?—"Be ye angry and sin not," etc.—The man with the withered hand now stood forth in the middle before the whole assembly (but probably might have been formerly like some of the poor, behind backs)—Was commanded by Jesus to stretch forth his hand—'He stretched it out.'—How could the man do this?—His hand was withered, dead. How could he stretch it out? Yet he did so—The withered hand was restored as healthy as the other.

Had the man power to stretch forth his hand? Had he refused, what would have been the consequence?—(the children will readily tell you.) What influenced the man to attempt to stretch forth his hand? Did he believe that Jesus would cure it? Who gave the power? Was the man

willing to do it? Why did the man not say, I cannot do it? Had he said this, and not willingly stretched his hand out, would it have been restored whole as the other? The man's doing so proved that he had...*faith* (the children will tell you) in the willingness and power of...*Jesus*—to cure his... *withered hand*. Verse 6th—These Pharisees show a melancholy picture of human nature, and prove that mankind sometimes "would not believe although one rose from the dead."

A second training lesson—revising, of course, *the outlines* of the former—might enable the Bible trainer more fully to picture out the character of Jesus as exhibited in this narrative—His habit of attending the synagogue or place of worship—His compassion for this man having a bodily infirmity—His desire that the cure he intended to perform should be apparent to all, not done in a corner, but in the 'midst' of all the assembly, so that they might see the glory of God in this miracle—His looking *round about* upon all, for no doubt he was in the centre of the synagogue, near to the man—His angry look and indignant feeling, knowing their hypocrisy, that they rather would have the man continue lame and unable to use his hand, than effect a cure on the Sabbath-day. You will now be able readily to bring out from the children, in their own simple language, that when Jesus gave the command, He also gave the power to 'stretch *forth* the hand.' The man *willingly* did so, and His almighty power restored the withered hand 'whole as the other.'

Contrast the character of the Pharisees.—They watched Jesus whether he would heal on the Sabbath-day—not expected or hoped that he would do so, but 'watched whether,' etc. When asked the question by Christ, "Is it lawful to do good on Sabbath-days?" etc., 'they held their peace'—whatever their inward convictions were at the moment, they would not answer. They would not embark in this training lesson. 'To do good and to communicate' seemed no part of their creed. They saw the miracle performed before their eyes, and yet "they went forth straightway and took counsel with the Herodians against him, how they might destroy him," adding to the sin of unbelief,—hatred and intentional murder.

The Bible trainer may practically proceed in some such way as follows, according to the Training System—the children reading or repeating as follows:

Verse First.—"And, he, entered, again, into, the, synagogue, and, there, was, a, man, there, which, had, a, withered, hand." *

The statement contained in this verse may now be pictured out in a few short sentences before proceeding with the rest of the narrative, as this single verse presents a complete picture of itself. This is a general principle in

* Expressing each word separately, as if it stood alone. See Chap. XXIV.

the process of a training lesson. The only obvious lesson to be drawn in addition to the plain facts, is perhaps from the word 'again.' The children, having their attention turned to the term, will tell you that *again* means that Jesus had been in the synagogue at least once before. And then when you come to the second verse, they will also readily tell you the probable fact, that Jesus was in the habit of going there—the Pharisees expected something of Him, and 'watched Him'—and then, as a practical lesson, you may bring out from the youngest of your pupils, that Christ's example of attending the sanctuary is a lesson to all, viz., the duty of attending the services of God's house, Jesus "leaving us an example that we should follow his steps."

EARLIEST STAGES OF TRAINING.

Now, children, we are to have a lesson from this book. What book is this? *The Bible.* What other name is it called by? *The Scriptures.** Any other name? *No, Sir.* You say, No. Suppose, children, that any friend wrote or sent a letter to you from London, or the West Indies, or Australia, about something they wished to say to you, what would you say that that friend had sent you? *Word.* That they had sent...*word*—about something they wished you...*to know*.† You would say you had got...*word* from your..*friend.* Well, then, God told his servant Mark—I may tell you that Mark wrote one of the four Gospels. You know the first book in the New Testament is...*Matthew.* And the next? *Mark.* Then...*Luke.* And...*John.* Well—Mark wrote what is contained in this book—the book called...*Mark.* And when you read it, he is sending you...*word*—the word from...*God.* This book, then, is the...*Word of God;* just what God wishes to say to me and to...*us*,‡ and to... *everybody.* §

* Should none of the children know the name Scriptures, the trainer will of course tell them. When once the children get to a right understanding of what the Bible is, as the Word of God, *this introductory mode will be quite unnecessary.* Whatever may be done with advanced scholars, the principles contained in the chapter on READING, ELOCUTION, and in EXAMPLE I. must be strictly attended to. We place this example last, as, from the amount of words used, and their simplicity, few but practical trainers will readily sympathise with it. The foundation, or *first steps in training*, whatever the subject may be, secular or sacred, are by far the most important. Most teachers, however, leave these, and attempt to commence high above the mental reach of their pupils, perhaps the sixth or tenth step of the ladder, leaving the first or primary steps perfectly unknown, so that ever afterwards the pupils remain, in a great measure, blindfolded on the way. And, after leaving school, should their energy of character not enable them to descend to the ground-work, their powers of mind will remain, in a great measure, stereotyped; in other words, they will be able only very imperfectly to educate and train themselves. Hence the slow progress of knowledge in the world, even under the most intellectual masters.

† Every word in ITALICS is supposed to be the answer of the children; the pauses marked thus...show where the trainer forms an ellipsis, which (by the children) is afterwards answered and filled up by the words in ITALICS. While in the initiatory, or earliest stage, a single word, or at most two, are only left out, but which must of course embody the meaning of the sentence, else an ellipsis would be a mere guess, and not training; yet as the children advance in knowledge and facility of expression, several words at a time may be left out, sometimes at the middle, and not always at the end of a sentence. These ellipses fill in the innumerable interstices which no direct questions can supply.

‡ Action or manner, and tones of voice suited to the words, ought constantly to be kept in view in the process of training.

§ Our limits forbid enlarging upon this point. It is better that the child do not get too much on any one day, only little by little. The 'Word' being one of the titles of Christ, and the 'Word' being 'made flesh,' must be brought before the children's attention at other and subsequent exercises. Such minuteness or variety of preliminary observations as we are exhibiting in this example of the FIRST STAGE in training is not requisite at the commencement of every lesson. It must be done, however, occasionally, to engage their attention, and impress their minds with the idea that the Word of God is a word or a message sent to themselves.

We shall now read a short passage out of...*the Bible*, or...*Word of God*, and I have to request perfect...*silence*. It is about a man who had a withered hand. The lesson is from one of the miracles of our Saviour. Our Saviour lived on this earth about...How long? I shall tell you—about 1800 years ago. This year in which we live is called...*One boy answers* 1853, *Sir*. This is the year...1853. And as we calculate or count our years from the birth of Christ, the thing we are now speaking about must have taken place above...How long ago? 1800 *years*—above...1800 *years*.* You will find the story about the man with the withered hand in the Gospel† according to St Mark, chapter 3d, and 1st verse. All will find the place, and make no bustling or noise in turning over the...*leaves*. Look at me. You will turn over the leaves in this way. Hold your Bibles properly, not with the thumb in the middle, for that will soil, or dirty, the leaves of your...*books*. Placing the thumb in the middle will...*dirty our books*.‡ Be sure you attend to this, so that your books may not...*be spoiled*.

The whole of the gallery will read each of the verses in one...*voice*—that is...*simultaneously*. Remember that the whole gallery repeating in one...*voice*,—a number of children reading together in...*one voice*—means...*simultaneously*. Repeat the word...*simultaneously*. Reading simultaneously means...*altogether*. Very well, look at your books. The whole gallery will now read the first verse after me (and then five or six read it individually, on the method exhibited in Example I.)

"And—he—entered—again—into—the—synagogue,—and—there—was—a—man—there—which—had—a—withered—hand."

He, that is...*Jesus*, entered. Jesus entered into the...*synagogue;* and who is said to have been in the synagogue? *A man with a withered hand.*

Do you know what a synagogue is? (Children are silent.) What do you call the place where Christian people go to worship on Sabbath? *A church*. Very well. Christians worship in...*a church*. The Jews went also to a place of worship. What do you call the place that the Jews worshipped in? (No answer.) Look at your books, children. *Synagogue, Sir*. The place where the Jews worship is called...*a synagogue*. Don't forget the name...*synagogue*. The Jews worship in...*a synagogue*, and the Christians...*in a church*. Churches and synagogues, therefore, are places of worship.§

The Bible says, He, that is...*Jesus*,—entered into the synagogue, or place of...*worship*—and there was a man there which had...*a withered hand*. Do you think Jesus had

* If the children do not know this fact, of course they must be told it, and they will understand what 1800 means, and birth means, unless they be clod-poles like 'Eli and his two *sons*.' See p. 118.

† Previous to conducting a first lesson from one of the gospels, prophets, or epistles, the distinction between each class of books must be pictured or drawn out, and occasionally afterwards, to refresh their memory, and at the same time secure that no new scholar remains ignorant.

‡ Those who cannot read listen to the passage being read conjointly by the master and those who are able to read; all, however, repeat what is read, and unite in the exercise of picturing out.

§ The frequent repetition of the same terms, and the employment of varied illustrations, may appear tedious to some of our readers, but in actual practice they are absolutely necessary, even to a greater extent than we exhibit here, to secure the understanding of the passage by all. Repetitions and variety make the requisite impression on the human mind; like the ancient and modern engines of war—the battering ram and the bullet—on the resisting bastion. What one shot will not do, a dozen may accomplish. Reconstructions, or inverting the sentences, however, removes the tedium of repetitions, while at the same time the practice secures that every child learns.

been in the synagogue before? *No, Sir.** Look at your books, and read with me "And he entered *again* into the synagogue." It says 'again.' What does that mean? Would it have been said 'again' if He had never been there before? *No, Sir; He had been there before.* Yes, Jesus had often been in the Temple,† and in the Jewish synagogues to...*worship*, and thus He has left an example, the Bible says, that we should follow‡...*His steps*, that we also should go to...*church*, and worship whom?...*God*. Jesus worshipped God, his heavenly...*Father*. Give me an example. One child answers, *Jesus prayed all night on a mountain*. Another, *He sung a hymn*.§ Well, then, after Jesus had entered the...*synagogue*, He saw there a man who...*had a withered hand*.

Do you know, children, what a withered hand means? *A withered hand.* No doubt a withered hand is *a withered hand;* but can you inform me what it is? Can you give me some illustration of what you mean?‖ Is it a fat or a lean hand, or is it neither? What is it? *It's lean, Sir.*

When you see a very old person's arm, how does it look? *Withered.* Quite withered? *Withering, Sir.* Well, then, the man's hand was...*withered*. Of what use could his hand be? *None, Sir.* Why? *Because it was withered.* Without any ...*power*. Actually...*withered;* useless, like a dried leaf. The man's withered...*hand*—was as useless as...*a dried leaf*. Well, such was the condition of this man's hand. Tell me, who was in the synagogue when Jesus entered it?

Look at your books, please, and read simultaneously.

* This shows the slight impression the simple reading of the Scriptures makes on the mind of an uncultivated child. Every error in the answers ought to be corrected, not by saying, Children, you are wrong; but by the master repeating the answers properly, as they ought to be, in tone and substance; then causing the children to fill up the sentence in one voice, sometimes in the same, but generally in other terms. The using of various terms having the same meaning, cultivates the understanding, as well as the verbal memory. If it is asked, What shall we do, when probably three or four wrong answers, and one or two right ones, are given at one time by different children under *the* simultaneous method? we answer, *fix upon one of the wrong answers, repeat it audibly*, and you may either ask a question somewhat analogous, in order to show its absurdity, which the children very quickly perceive—or the simple repetition sometimes will do—or you may repeat one of the right answers given by another child in such a tone and manner as to show the answer to be the correct one; then cause the whole gallery to repeat it, as the correct one, in different terms, however, and then proceed with the next step of the subject. You have trained them on that point—they are prepared to walk forward. It is of great importance that the children's answers be acknowledged, whether *right* or *wrong*, or at least one of the answers. Children like to have what they say attended to, *and graver persons too.* If you do not acknowledge the answers, the scholars are apt to get into confusion, by repeating the answers over and over again, some of which may be right and others wrong. As the trainer proceeds with the exercise or lesson, one or more amongst the number present are almost certain to know the answer required, and to express it; so that although only a very few may have known, or thoroughly remembered the facts,—by this principle not only is the memory refreshed, but those who are ignorant, joining in the answers of their companions, must, therefore, learn. Whatever answer or ellipsis any one gives, if correct, the master should require the whole scholars to repeat, sometimes in an inverted sentence, and to express it in a firm, soft tone, avoiding boisterousness and too great rapidity; and what is lost in celerity ought to be made up emphatically.

† The children are supposed to have had a lesson on the temple, as a place of worship, but none on the synagogue.

‡ At the second or third stage in training, a larger ellipsis would be made, stopping at the word that...they filling in the idea.

§ This we term an incidental lesson, which occasionally occurs during the course of a general lesson, and ought always to be seized upon when it can be naturally drawn.

‖ The master might show what a withered hand is, from the history of many of those Indian devotees, who, to atone for sin, or to get themselves idolised, hold their arm or arms up for years until they get withered.

Verse Second.—"And, they, watched, him, whether, he, would, heal, on, the, Sabbath-day, that, they, might, accuse, him." *

They...*watched him.* This means those who were...*present.* Tell me who were present? *The Jews.*

What particular sect of the Jews was present? Look at your books, children. *Pharisees, and Sadducees, and Scribes.*—Were all these sects present? *Scribes and Pharisees.*

Look at the sixth verse, and tell me if you have answered correctly. *No, Sir; they were Pharisees.* And no mention is made of...*Scribes.*

We have had one or two lessons before on the character of the Pharisees, and, therefore, I need not enter particularly into their character. What kind of people were the Pharisees? *Hypocrites*—and they made...*long prayers in the corners of the streets*—to be seen...*of men.* They did not pray except to be...*seen of men;* not out of love to...*God,* and dependence on...*God;* and, therefore, what do you call them? *Hypocrites,* in praying to God, when they did not mean...*what they said.* What did these hypocrites watch Jesus to see?—whether he...*would heal on the Sabbath day.*

For what purpose did they watch Jesus? Look at your books, children. *That they might accuse him.* Think for a moment what a sad thing this was. A man was in the synagogue who had a withered hand, that was of no...*use to him,* and the Pharisees—that is, those hypocritical...*Jews*—watched him, to see if he would cure this man on...*the Sabbath-day;* to see whether Jesus would do a good...*thing.* A good thing or a good...*action.* When? *On the Sabbath-day.* What sort of conduct do you think this was? *Bad.* Had they been kind, good people, they would have been...*happy* or...*glad* to do good on Sabbath as well as during...*the week.* Very well, they would have been glad that this poor man was likely to...*have his hand cured.* But instead of this, what did they do? They...*watched him,* to see if...*he wou'd heal it.*

Allow me to ask, children, What made these Pharisees so anxious to watch Jesus on the Sabbath-day? Was it because they loved the Sabbath-day? Or what caused them to watch Jesus? *They were hypocrites.* Very true, they were hypocrites, like too many people in the world, who say one...*thing,* and think...*another,* or pretend to be what they...*are not.*† But tell me how they wanted to accuse Jesus? *They did not like him.* Give me another word for like...*wish;* another still. *Love.* They did not...*love him,* neither did they love... Whom? *The poor man.* Why do you think they did not love the man whose hand was withered? *Because they did not wish him well.* That is to say, you think they did not wish to see his...*hand cured.* If you look at your Bibles, you will see the verse says, that "they watched him to see if he would...*cure on the Sabbath-day.*" Was it out of love to the Sabbath-day, think you? *Yes, Sir.* Think for a moment,—Christian people, that is, those who love God, also love God's holy...*day,* called...*the Sabbath.*‡ Were those Pharisees persons who loved God, think you, or what were they? You have already told me that they made long...*prayers*—to...*be seen of men.*§ Now, answer me, what was their motive in watching Jesus, to see if he would cure him on the Sabbath-day? *That they might accuse him.* You also told me that they did not...‖ How did

* This and following verses ought to be read by master and scholar as the first was; but the children, after a few weeks' or months' training, may read alone, in a Juvenile school, but the former process must be continued in an Initiatory school, or with children who cannot read.

† Incidental lesson. ‡ Incidental lesson.

§ Rendering former knowledge available, as already stated.

‖ Make a pause thus...without using the word *what.*

they feel towards Christ? *Hatred.* They did not...*love Christ,** and those who do not love Christ are not likely to keep...*his commandments*, and those who do not love to do good, cannot be...*good.*† Now, I ask you, Was it love for the Sabbath-day that induced them to watch Jesus? *No, Sir,—that they might accuse him.* To whom? You don't know this (fact), therefore‡ I shall tell you: It was to the chief priests. The chief priests hated Jesus; and the Pharisees, knowing that they hated Jesus, and wished to do him harm, even that they might...*kill him*, they therefore watched an opportunity to tell these priests.§ Some of these Pharisees were ministers of the Jews, but they were very unlike...*ministers.* They were very unlike ministers who preach the...*gospel*, and ought all to be...*very good.* These priests were...*bad*, for they desired... What did they desire or wish to do to Jesus? *To kill him.* They wanted to find some...*pretence*—against Jesus, that they might... What did they wish to do? *Put him to death.* The Pharisees, therefore, could have no real love for the...*Sabbath-day.* Their motive in watching him was not love... *for the Sabbath*—but...How did they feel towards Christ? *Hatred.* Their motive, then, in watching Jesus, was not love to the...*Sabbath-day*, but... *Hatred to Christ* —and a desire to inform the chief priests, who also...*hated him.* What did they think Jesus likely to do? *To heal the man with the withered hand.*

We shall now read the next verse:

Verse Third—All read in one voice, that is...*simultaneously* and very slowly, and ...*distinctly.*

"And, he, saith, unto, the, man, which, had, the, withered, hand; Stand, forth."

Where do you think the man was when Jesus said, Stand forth? What part of the synagogue was he in? *In the back seats.* How do you think so? *Because Jesus said, Stand forth.* You think, then, that this man who had the withered hand was... *in a back seat.* Why? *Because he was to stand forth*—or...*come out.* Where was he to stand? *In the midst.* In the...*middle of the synagogue.* Before all the... *people.* And for what purpose? *They would see him better.* That they might see what Jesus was...*going to do.* What was he going to do? *To cure the withered hand.* And why do you call this man poor? The Bible does not call him poor. *The Pharisees always took the best seats.* You think therefore he was a...*poor man*, and not...*a Pharisee.*‖ Now, then, children—Does the Bible say there were seats in the synagogue? Look, if you please, at the verse. It simply says... What does it say? "*Stand forth*," whether he or any had been sitting we are not...*told*, but Jesus bade the man...*stand*, we shall suppose in the...*middle of the synagogue*, that he might be...*seen better.* By whom? *By the Pharisees.* Then we shall suppose the man standing in the middle of...*the synagogue*, with...*the Pharisees* standing... *round him.* So that every one could see the miracle that Jesus was about...*to do.*

* The frequent turning or inverting of sentences during a training lesson exercises the mind of the child to the use of words, and gives him a facility in mental composition, independently of the direct exercises in that elementary branch of education.

† Incidental lesson.

‡ The trainer has developed the extent of the children's knowledge, which is this, that they do not know the name or fact; he must, therefore, tell them; but the lessons to be drawn from the fact or facts, he must not tell; such must be pictured out, and they must, or ought to be, prepared to tell him.

§ They of course knew something about the priests before, but still they are noticed lest every one might not know.

‖ The trainer must be content with this answer, otherwise 'both eyes would be, as it were, taken off the road.' Yet, in revising the lesson (as usual), a field is opened for an INCIDENTAL LESSON, that a poor man might be a Pharisee in real disposition and character, as well as a rich man.

Tedious as this process may appear on paper, most certainly in actual practice a larger amount of words would require to be used than are here exhibited, and, besides, some other imperfect or improper answers by the children, not imagined here, would require to be disposed of *on the principles of the system*. For the sake, therefore, of economising our limited space in what follows of this lesson, we shall simply state the points which may be brought out conjointly with the children, and applied to them *incidentally* as the trainer proceeds, taking care at the last that the grand lessons of the whole passage be brought out clearly, viz., the compassion, omniscience, and almighty power of Jesus.

Verse Fourth—The lawfulness of doing a good action on the Sabbath-day, or an evil one—what may be done, and what may not be done. Did Jesus do right to heal the man's hand on the Sabbath? Picture out why the Pharisees held their peace.

Verse Fifth—Jesus looked round about Him with anger (indignation). Was this right? Draw out from the children the meaning of the Scripture precept, "Be ye angry and sin not." The command 'Stretch forth.' If the man had refused to do so, what would have been the consequence? He did stretch forth his hand. What does this prove—first in the man, second in Christ? The man did actually stretch forth the dead withered hand at the bidding of Jesus. The consequence. Restored whole as the other.

Verse Sixth—Character of the Pharisees—instead of rejoicing in the good deed done, and congratulating the poor man on the miraculous cure; and instead of loving Jesus, and putting faith in Him as evidently God-man, for He cured the withered hand—not like the apostles, who cured in Christ's name, but directly from himself—these Pharisees went away and consulted with the Herodians, enemies of Jesus, how they might put him to death.*

Then apply the lesson in a very simple and apposite way to your pupils by familiar illustrations in regard to some points of a similar disposition in themselves, which a knowledge of human nature will enable the expert trainer easily to do. Such a narrative, even as it is faintly and imperfectly pictured out here, would occupy two separate lessons at the least. At this early stage, however, the outlines of each point alone ought to be attended to,—in other words, the first steps.

We forbear presenting any practical examples of Bible training in its higher stages, as these will be reached in due time by every school-trainer. We have seen a Sabbath class so trained that few doctrines could be presented regarding

* Were this lesson conducted at the close of Stage II., not more than one-half of the number of words would require to be used, from the amount of facts and ideas the trainer would have to build upon, which the children must have acquired.

which the children failed in bringing forward instantly ten, twenty, or thirty proofs, and yet, during the five years previously, they had not been required to commit a single verse to the verbal memory beyond those that were presented during the reading and picturing out of the lessons. Such verses, however, were repeated simultaneously—or individually, verse after verse—or to save time, frequently word by word, as the first thing that was done previous to the Bible lesson at the following meeting of the class.

The whole difficulty is with, and the most strenuous efforts therefore ought to be put forth in, the earliest stages.

SKETCHES FOR TRAINING LESSONS.

We had intended giving a few sketches or outlines of various lessons which the Bible trainer might picture out with his pupils. Our limits, however, forbid this, and we must, therefore, simply refer to a number which appear in a smaller work, viz., Bible Emblems for Training Lessons, in Sabbath and Week-Day Schools. We shall only add two or three sketches in the two principal departments, that require picturing out, viz., Emblem and Narrative.

OUTLINES OF POINTS TO BE PICTURED OUT IN BIBLE TRAINING LESSONS.

EMBLEMS—PSALM I.

N.B.—The trainer will examine carefully what work he has to do, and the proper and natural course he has to follow with his pupils. While he ought to prepare himself well beforehand with the substance both of the premises or natural picture, and the lessons or deductions, no stereotyped set of questions ought to be prepared, otherwise he will fail in conducting a training lesson. The pupils are sure to draw

him aside, and break the pre-conceived line which he has chalked out for himself; but as a leader he must follow them, convince them of their error, bring them gently back into the straight path, and proceed with the utmost patience. An experienced trainer finds all this perfectly easy,—the whole difficulty lies with beginners.

In conducting a lesson, or rather, we shall say two lessons on this psalm, it may be preferable to picture out the three stages in the progress of vice, before proceeding with the condition of those termed 'Blessed,' which will better prepare for applying that condition to "the tree planted by rivers of water," etc.

FIRST STAGE.—Verse 1. The boy, we shall suppose, who was advised by companions, with whom he happened to meet, to do some mischief—for example, to steal a few peas or beans from a field, or rob an orchard—he 'walks' with them, he obeys their 'counsel,' and—(SECOND STAGE)—he is so pleased with the first sin and participation, no doubt in the booty, or commission of sin, of whatever kind it may be, that he does not now require to be advised or 'counselled,' for he is found actually waiting in the place of the resort of these bad boys—he 'stands in the way of (those) sinners.' Although all ungodliness is sin, yet, in the first instance, the said boy walked simply in the counsel of the '*ungodly*,' but in the second stage he was ready waiting, standing in the very way where not merely the ungodly meet, but those more advanced in sin—'in the way of sinners,' ready to proceed with them in any mischief, and fully prepared to advise or 'counsel' other less initiated boys who are in *the first stage*, as he formerly was himself. He is thus progressing towards the third and last stage.

THIRD, OR FINAL STAGE.—From following bad counsel or advice, and then willingly waiting for evil companions, 'standing' in their way or place to which they resort, and joining them in sin or revelry, he becomes not only hardened in sin or crime, but eventually becomes so chief in these doings, that "he sitteth in the seat of the scornful," scorning God and godliness—God's law which he now hates, and would wish to eradicate from his thoughts. He sitteth in the chair—he is chief of the company of sinners and scorners. Your pupils will readily tell you all these things, if you lead them properly by familiar illustrations, and also whatever company is congregated, and for whatever purpose, who the person is, that will naturally fill the chair, or be the leader, whether he actually sits in a chair or no. Now, your gallery is prepared for the man, or boy, or girl of a perfectly opposite character and course of procedure, viz., the

'BLESSED.'—I need not present the points of this character, as the previous picture need only to be reversed. The 'blessed,' however, whose course of resistance to the 'ungodly' and 'sinners' brings them at last to be chief, not

"in the chair of the scornful," but as *the* leader in every good work, and to sit in 'the chair,' as it were, in private or in public meetings for the extension of the law and will of God, while the poor creature already described was actually a scorner. The person with such dispositions and habits is 'blessed,' and he delights in God's law—he reads the Scriptures—he loves them, and "meditates on them day and night." The children will readily tell you, from former lessons, that that means habitually; for it is said, "In all thy ways acknowledge God, and he shall direct thy paths." Such a person, then, is "like a tree planted by rivers of water." This, however, and succeeding verses will naturally form the next training lesson.

SECOND LESSON.

Verse 3. "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

(Of course the trainer will commence by going over the outlines of the previous lesson.) The master will inquire where the best, largest, and most flourishing trees grow; and he will almost uniformly get for answer, beside a river. This must be corrected by referring to their own and his observation and experience in this country, where there is generally plenty of rain and little heat, and comparing it with Palestine, where there is great heat and little water, and to which country this observation refers. Next, that it is not *a* river that is here spoken of, but 'rivers.' The roots would only be moistened or refreshed on one side, where the ground is dry and almost burnt up; but if beside '*rivers*,' or one river divided into several streams, which the passage seems to indicate, then the ground would afford perpetual moisture to the roots of the largest tree; and coupled with the great heat of the sun throughout the whole year, the tree so planted will be ever green, flourish, and "bring forth his fruit in his season." The 'blessed' man might thus be compared to the tree in such circumstances—heated and refreshed by the sun and water of spiritual life; and whatsoever he doeth, under such influences, 'shall prosper.' Your pupils will readily tell you all this, from the full picture you will draw, of which this is scarcely an outline.

Verse 4. "*The ungodly are not so:* but are like the chaff which the wind driveth away." The 'blessed,' like the trees planted by rivers in a hot dry country, ever green, ever flourishing, and bearing fruit in the proper season. On the contrary, the 'ungodly,' like chaff in the same dry, hot climate, shall be driven away by the wind. Elsewhere it is said, "He burneth up the chaff with unquenchable fire."

Should the fifth and sixth verses be proceeded with, you may then very shortly allude to the judgment-seat in Judea, which was held at the gates of the city. They, from the nature of the climate, did not require covered court-halls, as we do, to shelter from cold or rain, and, you may add, or rather bring out, that in the solemnities of the day of judgment, the 'ungodly cannot stand' the examination; nor can they 'stand' otherwise than condemned criminals in the congregation or meeting of the righteous. "Come, ye blessed of my Father;" "Depart, ye cursed," etc.

Verse 6. "The Lord knoweth the way of the righteous." "I know my sheep," etc. "Depart from me," says Christ to the 'ungodly;' "I know you not." "The way of the ungodly shall perish." "The righteous shall be held in everlasting remembrance; but the name of the wicked shall be blotted out." Children who have been some time under training will very readily give you such quotations.

NARRATIVE.—THE BOOK OF JONAH.

Points to be Pictured Out and Lessons Drawn.

CHAP. I.

Verse 1. Jonah the son of Amittai—what a prophet is.

Verse 2. God commands Jonah to arise and go to Nineveh, that great city, and cry against it—what crying against it means—the reason why.

Verse 3. Instead of doing as he was commanded, he rose up to flee to Tarshish—why? Compare this conduct with that of Adam and Eve, who having sinned, fled or hid themselves, as they imagined, from the presence of the Lord among the trees of the garden. At Joppa Jonah found a ship going to Tarshish, and having paid the fare, went into it. The children will tell you whether Joppa was on a river, a canal, or on the sea-side, from the map, or if a map be not at hand, they may remember that Peter lodged with one Simon, a tanner, by the sea-side, at Joppa.

Verse 4. What happened to the ship. LESSON—"Be sure your sin will find you out."

Verse 5. Conduct of the mariners or sailors—of what religion they were—the sea raged—what they did. Jonah, after his flight, and shutting out God from his thoughts—heated, bustled, and no doubt fatigued—closed his eyes, and fell fast asleep.

Verse 6. Conduct of the captain or shipmaster—imagined, and partly convinced that Jonah's God might save them in answer to his prayers—whose servant he seems to have believed Jonah was.

Verse 7. Casting lots. This practice must either be pretty fully elucidated as regards ancient and modern conduct, or passed over by an assertion that such was the method pursued of old in settling such matters—just according to the capacity of your pupils in grappling with such delicate questions. The lot, however, fell upon Jonah.

Verses 8 and 9. Jonah's acknowledgment of *his* God in peculiar circumstances. His preaching to them that the God of the Hebrews is the God of the *sea* and the dry land—the very God they particularly required, seeing that their own gods had failed in hearing their prayers. (LESSONS—bringing out from the children that God should be acknowledged at all times, and in every circumstance—what the gods of the heathens are, "having eyes, but they see not; ears, but they hear not," etc.)

Verse 10. The terror of the sailors, for they knew that he had fled from the presence of the Lord, he having previously told them so.

Verse 11. Kindness and caution of the mariners—perhaps they now felt themselves as somewhat to blame in bringing on this tempestuous sea, remembering that Jonah had told them what he had done.

Verse 12. Jonah's confession, and firmness, and resignation on this trying occasion.

Verse 13. Characteristic kind-heartedness of seafaring men—notwithstanding that Jonah was the cause of their distress, and that throwing him into the sea, as requested, would save their own lives; they rowed hard, and vainly attempted to bring the vessel to land.

Verse 14. Failing in this attempt, they cried, not to their own gods, for they had failed to save them, but unto the Lord, Jonah's God. Analyse their prayer, and see whether it is one of faith and submission, or simply arising from fear and selfishness.

Verse 15. Jonah is cast into the sea—the consequence.

Verse 16. What the mariners now did.—Did they, as is common in such cases, forget their Preserver, and sneer at their former weaknesses? The sacrifice—of what was it a type? Prove from the text whether the whole men of that ship were converts to the true God of the Hebrews—and whether Jonah's disobedience was not overruled for everlasting good to those men.

Verse 17. The Lord did not forsake Jonah, although he had for a time forsaken the Lord. Your pupils will here perhaps give several proofs of God's long-suffering and tender mercy to his own people, and that while He tenderly chastens, He does not always destroy. God prepared a great fish to swallow up Jonah, and Jonah was in the belly of the fish three days and three nights. It would be quite natural to bring in the analogy here which Scripture uses, "As Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." The facts that our Saviour was not actually three *whole* days and nights in the tomb, and that whales have not been found in these seas, although great fishes have, can easily be disposed of.

CHAP. II.

Verse 1. Jonah now in his right mind—*prayeth*. Your pupils will furnish you with many illustrations from Scripture of this exercise in various circumstances. If not, you must repeat a few to them—Moses on the mount during the battle with the Amalekites—Saul of Tarsus, "behold he prayeth"—David cried unto the Lord, etc. etc.

Verse 4. Jonah said, "Yet I will look *back again* toward thy holy temple,"—why not then? This pictured out, will prove the faith of Jonah, and several other points which may be dwelt upon, such as praying with face towards the temple, etc.

Verses 5 and 6. Where the fish swam to with Jonah—was it at the surface of the sea, or where? Such an analysis is particularly interesting to young persons. "The weeds were wrapped about my head, and thy billows and thy waves passed over me."

Verse 7. Jonah's faith and confidence.

Verse 10. When the purpose was fulfilled, the same power that shut him up in the fish's belly, and preserved him alive, now brought him forth for further service—the fish vomited out Jonah on the dry land.

CHAP. III.

Verses 1, 2, 3. Jonah, now chastened, and *sitting* on the dry land, in wonder and gratitude, must not remain there idle. The Lord speaks to him a second time, "*Arise*, go to Nineveh, and preach the preaching that I bid thee."—Off he immediately went to Nineveh—size of the city may be gathered from what a day's journey is in such hot climates.

Verse 4. Jonah, firm and bold in his purpose, did not cry against Nineveh at the very entrance-gate, but waited until he had proceeded into the city the length of a day's journey, and there announced his sad message.

Verse 5. The Ninevites believed the word of the Lord, from the king upon the throne to the meanest subject—proclaimed a fast, and put on sackcloth, the *then* outward emblem of mourning—practical lesson to us, "when the judgments of God are abroad in the earth, let the people learn righteousness." This and other passages on this point may be brought out from your scholars.

Verse 10. "God repented of the evil he had said he would do." "God is not a man that he should repent," and yet you may bring out that he ordaineth or appointeth the means as well as the end.

CHAP. IV.

Jonah's pettishness and displeasure—the gourd—which side of the city he sat on from the gourd affording a shadow, and whether it must have been morning or evening that he looked and waited to see what would become of the city, will be apparent to the children when pictured out,—without your telling them—Jonah's ingratitude—the long-suffering mercy and tenderness of God. All these may be pictured, and suitable lessons brought out from the children suited to their circumstances and condition in life.

Verse 11. Nineveh contained sixscore thousand persons who could not distinguish their right hand from their left. These we must suppose to be infants under a certain age, and if you tell the statistical proportion of these to the whole population, as perhaps one-fifth, your pupils will tell you the probable number of inhabitants of this city which had been doomed to destruction, but were saved in consequence of their faith, humility, and repentance. Did Jonah do well to be angry when God was so rich in mercy? God did not even forget that there was much cattle in the city. The children will tell you, as not a little remarkable, that this narrative, so condemnatory of Jonah's conduct, was written by himself, and affords a proof of his being guided in doing so by God's unerring Spirit, otherwise it is unlikely that he would have narrated his own ungrateful, disobedient, and pettish conduct.

EMBLEM.—"AS MOSES LIFTED UP THE SERPENT," ETC.

John iii. 14–18.—"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever," etc.

We shall suppose that the narrative of the children of Israel being bit with fiery serpents, and Moses being commanded by God to erect a pole, and place a brazen serpent upon it, that whosoever so bit, and looking to it, would be cured, has been pictured out, and the lesson fully drawn on some former occasion. If so, then the pupils will be prepared for the lesson as above: 'As Moses,' etc. If not, then the outlines of that history must first be told, otherwise the premises or "As" not being known, the lesson or "So" cannot be made apparent.

We shall suppose, however, that the following points have been drawn and pictured out, by and with the children. That rebellion or sin of some sort had brought down the punishment of being bit by fiery serpents—that many were dying of the plague—that they cried unto the Lord—that God answered their prayer in a particular way, which they must obey or perish. Moses was commanded to lift up a brazen serpent on a pole, and to say to the people that all who desired to be healed by looking to it would be cured. This inferred belief or faith in the message sent by God through Moses. If they did not believe the message, they would not look in the hope of being cured by a simple look, and of course they died. Those who so looked were cured, according to God's promise. Thus we have several principles of action pictured out, viz., PRAYER and FAITH, LOOKING and HOPE.

The persons so bitten by the serpents and ready to die, were of course unable to move about, and may be supposed to have been confined to bed in their tents. The method of erecting and placing the tents or encampments, therefore, must be made known to the pupil, in the first instance, whether forming a square or oblong; and that the doors or windows all looked inwards to the large court, and not outwards to the open and exposed fields and woods—that there was but one serpent raised upon one pole—that every individual must be able easily to see the serpent upon the pole; otherwise the command LOOK could not have been obeyed by those confined to their couch and ready to die. It is at this stage important that you draw out from the children where and at what point of the oblong or square the pole must have been placed, so that all might see the serpent, and be left without excuse for disobeying the command. The children will readily tell you that it could not have been placed at one side, or in a corner, else the serpent at the top of the pole would not be visible to those nearest to it, consequently that it must have been placed in the centre of the encampment, so that all might be without excuse. Why brass was used, and not wood or iron, may be brought out as being brighter, and more visible to the dull eye of the sick and the dying. Supposing that these and other points may have been pictured out, and that all that was required of those bitten by the fiery serpents was simply to look and be cured, your pupils are in the most favourable state, as we have already said, the "AS" or premises being pictured out, to draw the lesson or "SO" from the all-important announcement in John iii. 14, 15, and 16th verses: "As Moses lifted up the serpent in the wilderness, even so must

the Son of Man be lifted up; that whosoever believeth in him should not perish, but have eternal life," etc.

You have only now to draw out by comparison. The Israelites had sinned. What have we done? They were ready on that account to lose their natural life. What doom is pronounced in the Bible against all sin? The Israelites were dying. In what state are we? They cried unto the Lord to be delivered. What is our duty if we feel and believe in the consequences of sin? The Lord heard them and provided a remedy, to which they were simply to LOOK. If they did not believe the message of God by Moses, and therefore would not look, what took place? Of course they died. We have sinned, and the Bible says we are ready to suffer eternal death. As God provided the brazen serpent for all the diseased and dying, that whosoever looked to it, believing the promise of God, would be cured, so God has provided a remedy for the consequences of our sins, in the person of his only Son, and no more is required of us than what was required of the Israelites of old, simply to look believingly as they did. Although you should not proceed one step farther in the comparison or plan of redemption, the analogy of this simple passage will have lodged certain great principles in the mind, viz., conscious need of relief—the necessity and reasonableness of prayer for relief—simple faith and hope—and as the result, perfect cure. As the brazen serpent on the pole, so Christ on the cross. As the dying Israelites who looked in faith were cured, so are all who look to Christ believingly. God's love to the Israelites prompted the one; God's love and pity for a sinful world provided the other.

WATCHING AND WAITING FOR GOD.

In Psalms CXXX. 6, it is said, "My soul waiteth for the Lord more than they that watch for the morning." In picturing out *the premises*, or AS of the passage, it will be necessary that you bring out along with your pupils the difference between this country and Judea in regard to the morning dawn—long here—rapid there—and why? Also, that except the cock-crowing, the inhabitants of Judea were without those clocks and timepieces which are so common now a-days with us, and by which we can, even at midnight, ascertain the exact hour. Supposing, then, such a rapid change from dense darkness to sunlight which takes place in Palestine, and the want of the means for ascertaining the exact time—that we have a journey or a piece of work to perform which must be undertaken at break of day—you thus bring before your pupils' minds the anxiety and intensity of expectation—the watching and waiting of those looking for the morning dawn. You then can easily picture out the SO. Thus the soul of the Psalmist waited for the Lord not merely as much as the anxious traveller waiteth for the morning dawn, but, in the language of the Psalm, "I say, more than they that watch for the morning." A next step would be very natural succeeding this one, viz., "Watch unto prayer."

NARRATIVE.—THE RAISING OF LAZARUS.

From John, chap. 11, many beautiful training lessons may be conducted. The latter part of the narrative, viz.,—The raising of Lazarus from the grave—when pictured out in its several parts, presents the following lessons, which the children

will very readily tell you as the analysis proceeds:—*First*—That as Jesus raised Lazarus from the tomb by his own authority and power, and as none but God can raise the dead, therefore Jesus must be God. *Second*—Jesus wept when he saw Mary weeping, and the Jews with her also weeping; and this proves that he was a man, and sympathised with grief. *Third*—That when he came to the grave with the full intention of bringing Lazarus to life, the whole arrangements and issue of which he might have accomplished by one word of his mouth—RISE—yet he did not choose to do this, but left us an example of the fact, that when God promises any blessing, He will not dispense with the *doing* of his people of that which they can perform by the strength already given them. Verse 39. "Take ye away the stone" from the mouth of the cave. *This they could do.* Martha interfered, and disputed the point. Jesus, however, answered, "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" Then they took away the stone. Jesus then cried with a loud voice, "Lazarus, come forth." He came forth, "bound hand and foot, and his face bound about with a napkin;" and, proceeding upon the same principle—having done all that Omnipotence required to do to accomplish the great end in view—*He* said, "Loose him, and let him go." This part of the process they could also do, and therefore it must not be supposed that God will dispense with any portion of the means it may be in our power to perform.

From this passage, properly pictured out, then, we learn, that Jesus was both God and man; and that in following out God's will, he will not dispense with even our feeblest services. We must, as it were, be fellow-labourers with Him.

We cannot find space even to sketch out such as the following:—

Psalms xviii. 35. "Thy right hand hath holden me up." (Why the term "right hand" is used, and not left, is of great importance in picturing out very many passages of Scripture.)

Psalms cxxi. 5. "The Lord is thy shade on thy right hand." Why not on the left? We have here to picture out the armour by which the ancient warrior was prepared for warfare—shield on left arm, which shaded him—and sword in right hand. It was necessary that the sun should not dazzle his right eye, which was most useful to see the enemy when using his sword in the thickest of the battle. Therefore the Lord is, as it were, on that side, *a shade*, which the Christian warrior as much requires, as did the ancient warrior.

Psalms lxxviii. 1. "Incline your ears to the words of my mouth." (We must here bring out that when a person is disposed to listen attentively to a statement made to him, he generally shows this feeling by placing his ear in an inclining or slanting position—he inclines his ear.)

SCRIPTURE TERMS AS THE BASIS OF TRAINING LESSONS.

There are some terms used in Scripture so frequently, such as 'Glory,' 'Wisdom,' 'Wise,' 'Kingdom,' 'Wells of Water,' 'Rivers,' 'Salvation,' etc., that it would be well for every trainer, at a pretty early period, to select at least

one passage, in which these words appear, for his training lesson, in order that each term may be pictured out both in its abstract and conventional meaning. To these also ought to be added the names and titles of Christ, viz., 'Rock,' 'Shepherd,' 'Bridegroom,' 'Day-Star,' 'Door,' 'Light,' 'Life,' 'Sun of Righteousness,' 'Lion of the tribe of Judah,' 'Prince of Peace,' 'Fountain,' 'Friend,' 'Truth,' 'Brother,' 'Shiloh,' 'Sent of God,' 'The Man Christ Jesus,' 'High Priest,' 'Redeemer,' 'King,' 'Intercessor,' 'Lamb,' 'Judge,' 'Alpha and Omega,' 'All in all.'

Picture out by familiar illustrations the natural premises, and then the children generally *see* the lesson. For example, the terms, 'WISDOM,' 'WISE,' which form the key-stone or foundation of at least 300 passages of Scripture, such as the parable of the wise and foolish virgins; the emblem, "Be wise as serpents, and harmless as doves;" "Wisdom's ways are ways of pleasantness, and all her paths are peace;" "So teach us to number our days, that we may apply our hearts unto wisdom;" "Walk not as fools, but as wise;" "The fear of the Lord is the beginning of wisdom." Now, it is an almost universal fact, that all children mistake the meaning of the term wisdom, and answer that *knowledge is wisdom*. They, however, may be led to perceive that all-important distinction, when you suppose a boy *knowing* that the fire will burn him, and yet thrusts his finger into the flame. What is he; or what would you think of the man, who, knowing that the house was burning above his head, instead of running out, yet sat still, as if in perfect security? When pictured out by such familiar illustrations, the children will quickly tell you that they believe the action is the wisdom, not the mere knowledge—that wisdom is the right application of knowledge. The same with GLORY in ordinary life, and the glory of the sun, moon, and stars, and all God's works—the glory of Christ's work, and being in glory with him, crowned with glory and reflecting his image. So SALVATION. I may be saved from drowning, or from eternal death. A finite creature might do the one act—the infinite Saviour alone can do the other.

THE NATURAL PICTURE AND THE MORAL LESSON.—What may be termed *dry* doctrines are not interesting to the young mind; we must give them a relish for that spiritual medicine which all are naturally disinclined to take. A sick child will scarcely take the *dry pill* prescribed by the physician, without a little jelly in the spoon. The natural emblem may be stated as the *jelly* which all children like—the lesson, the *pill* which they absolutely hate. Some modern educationists would give nothing but *jelly*—the narrative—the narrative—without any lesson or deduction. The children will of course take the jelly and leave the pill. Others, again, would give nothing but pills, (dry doctrines) no natural emblems, no picturing out, no *jelly, and therefore, they are rejected.* In the system of Bible training, we propose always to give the pill (or draw the lesson), but beforehand to prepare a good spoonful of jelly, into which the pill may be thrust, so that both may be swallowed with pleasure, and, we trust, with profit. The pill to the bodily-sick child, and the lesson or doctrine to the soul-sick child, alike require the blessing of God to render them effectual for recovery. Let us do our part—God will do his. We are but instruments—He the omnipotent and gracious worker.

SECTION VI.

PRACTICAL EXAMPLES.

CHAPTER XXXVIII.

ORAL TRAINING LESSONS IN PHYSICAL SCIENCE—THE ETC.

ORAL gallery lessons, conducted on the Training System, or the picturing out principle, we consider to be one of the greatest improvements in the Secular Department of education; inasmuch as the deduction or lesson is given, not by the master, but by the pupils, and in language more or less simple, according to their literary attainments. We have already explained the theory of the principle, which we consider to be both natural and Scriptural. The process, or mode of conducting the lessons, is precisely the same, whether secular or religious—both are equally intellectual.

Oral secular lessons are highly valuable as an intellectual culture, and also as they occasionally form the basis of the Bible training.

To render the connection between the secular and Bible lessons more obvious, we may take that passage in the first Psalm, as an example, which represents a good man as being "like a tree planted by rivers of water." As a secular lesson, it is useful *intellectually*, when we picture out the united influence of great heat above ground on a tree in a hot climate, united with unlimited moisture at the roots, which congregated rivers or streams present, compared with the same position, etc., which our own colder climate would afford. We have in such a lesson both the As and the So; viz., *as* great heat above and great moisture below the surface, *so* ever covered with leaf and blossom, and fruit in its season.

The Bible training lesson would require all this picturing out of the As and the So of the secular, to complete the simple As of the Bible lesson. The religious or moral lesson, then, would be—As "the tree planted by rivers of water" in Palestine flourishes, beareth

fruit in its season, and its leaves do not wither, but are ever green; So the person who in this psalm is termed 'Blessed,' who neither "walketh in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." The secular knowledge, therefore, is necessary to, and forms the basis of, the sacred lesson, viz., the secular As, and the moral lesson So.

The same principle applies to that passage in Deut. xxxii. 11: "As an eagle stirreth up her nest," etc., and very many others in Scripture, from which a knowledge of the natural premises is at once what is commonly termed *intellectual*, and the basis of a religious lesson. Natural historians inform us of the method that the eagle takes to train her young to fly when they ought to do so, but are too lazy and comfortable in their nest to make the attempt. As a secular training lesson, it may be stated that the mother eagle stirs up her nest (to awaken the eaglets from their lethargy); then fluttereth *over* her young (to keep their attention alive, and *to show them* how they may use their wings); then taketh them out of their nest on her wings—flieth away with them in open air—then throweth them off, which compels them to fly; and when the eaglets seem fatigued with this their first effort, then she darts under them and beareth them on her wings to the nest to enjoy a little repose. Thus the eagle trains her young. So far the lesson is purely secular, although from this the wisdom, and goodness, and providential care of God may be traced. In the Bible training lesson, having brought out from your pupils all the results of these natural premises, you proceed: "As the eagle stirred up her nest," etc. etc., (carrying out the full figure As—So); So God stirred up his ancient people Israel in Goshen and in the wilderness, and led them safely to the promised land; and so we are oftentimes stirred up by sickness and disappointments to move in the path of duty, when we slumber too quietly, like the eaglets in their woolly nest.

Such lessons as may be conducted on the barometer, in determining the comparative weight of the atmosphere, height of mountains, etc., and the power of gravitation, centrifugal and centripetal forces, etc., on the earth, moon, and solar system, as well as the examples in this—and the list of lessons in Chapter XL., are all purely secular. Secular and sacred oral lessons, therefore, while they are separate and distinct, ought to be component parts of every complete system of intellectual and moral culture.

PRACTICAL EXAMPLE I.

STAGE II.

(Children, who may have been One or Two Years under Training.)

THE MOLE.

Tell me, children, where the Mole lives? *In the earth*—under*...*the ground.* How many feet has it? *Four.* And it is therefore called...*a quadruped.* Where do most quadrupeds live? *Above the ground.* Right. What sort of forelegs has the Mole?—long or short? *Short.* Now, since animals live in such different situations, what should you expect them to be? (No answer.) Do you remember the lesson we had lately on birds? *Yes, Sir.* Well, what was said about land and water birds? *The water ones had webbed feet.* And why? *That they might swim.* But besides the swimming ones, there are some that go to the water and...*wade.* And what have they? *Long legs.* And besides, they have very...*long necks*, and...*short tails.* What would a pheasant or a peacock's tail be to them. *It would trouble them.* It would be...*cumbersome.* Without such a tail they are much more...*comfortable.* When you look at a land bird and a water one, and compare them, what do you notice? *A great difference in the way in which they are made.* What was the word that was formerly given, instead of the way in which they are made? Try to remember. *Structure.* Quite right; and they are made differently, or have a different...*structure*, because they differ in their...*ways of living*, or their... Who remembers the word that means ways of living? *Habits.* Now, all sit upright and attend. When you find an animal of a particular structure,† what will you be led to think about it? *That it has particular habits.* And if you are told that an animal lives in an uncommon place, or has particular habits, such as the mole, what will you expect it to be? *Of a particular structure.* All will now answer me. The form or structure of an animal is always well...*fitted to its way of living.* All again. The habits and structure of the animal always...*agree—suit one another very well.* We'll now hear this boy in the lowest seat repeat it... ..... Quite correct.‡

Many of you, I dare say, have seen what the mole makes in the fields? *Mole-hills.* If you take away the earth, what will you find below? *A round hole.* What size? *Like the hole in our water-pipe.* And out of this hole it has...*thrown all the earth.* In what direction does the hole go? *Downwards.* Yes, for a little, and then it goes far...*along.* I perceive most of you have seen mole-hills. Now, hands up all who have seen a mole. (Only two or three have seen the animal itself.) Let us try to find out, then, what kind of body would be best...*fitted*—for its...*place of living*—its...*way of living.* What does it feed upon, do you think? *Worms and insects.* And what must it do to get them? *It must dig through the earth.* Just like a... Tell me any sort of people who dig along below ground—below the earth. *Miners*—or...*colliers.* But then the miner, when he makes his way under ground, what has he to work with? *Picks and shovels.* What will the mole use? *Its feet—its nose.* When this boy speaks of its nose, what other animal is he very likely thinking of? *A pig.* And if it uses its nose, what should it be? *Sharp and strong.* Just like...*the pig's*, which uses its nose for the...*same purpose*—for the purpose of...*digging.* It digs

* Three dotes ... mark the ellipses. Italics the answers of the children.

† However complex the word may be, when clearly pictured out, it may be used ever afterwards.

‡ Inverting or reconstructing the sentences, more especially in regard to juvenile children, is of great importance, for obvious reasons, as we have already stated.

for...*roots*. But as the mole has more digging than a pig,—besides its nose, what will it also use? *Its feet,—legs*. Which? *Its fore feet*. It will chiefly use its...*two fore feet*, for the purpose of...*digging*—because they are...*thick*—and...*short*. What do you observe on the toes of animals? *Nails, claws*. Since the fore feet have so much more work than the hinder ones, you would expect them to be...*stronger*. Yes, they are very...*strong*, and you would say, such strength is...*very necessary*. What kind of legs do you think will be most convenient under ground? *Long, short*. Whether will a tall or a short man get along a coal mine more easily? *A little man*. But the mole, if it had long legs, might make its hole...*larger*, says a girl. That is quite true, and in a large hole or gallery, a long-legged mole would go along as...*easily* as a...*short-legged one* would do in a...*small one*. But if the mole were to make a large hole, it would have more...*work*, and if more work, it must take a...*longer time*. Now, if moles are like children, they will be anxious to save their...*labour*. Which legs, then, will best fit the mole to save labour and time? *Short ones*. Short ones will be more...*convenient*. With short legs their work...*will be less*.

When a dog scrapes away the earth, where does it put it? *It throws it under his body*. Yes—between its body and the ground there is plenty of...*room*, because its legs are...*long*. But with legs very short, the lower part of the mole's body almost ...*touches the ground*. And if it touches the ground, in what way will it be better to throw the earth? *Away by the sides*. All will repeat. The earth will be...*thrown back*—not under its...*body*, but...*by the sides*. And why? *Because of its short legs*. As it throws the earth back with its feet, what do they answer for? *A shovel*. Right; and a shovel is...*broad*. When it digs, it uses its...*feet* like a... What do labourers use to break up hard ground? *A pick*. Therefore its feet must be...*sharp* and... What else? *Strong;* and when the earth is loosened, it uses them for a...*shovel*—therefore the mole's feet should be...*broad*.

You told me before that the nose was...*sharp*, and round the shoulders how do you think it will be? *Thick*. How will the body be towards the hinder parts? *Smaller— Thicker*. Some say thicker, and one says smaller. Let us see. If this were the hole (drawing it on the black-board), and the body of the mole were large behind in this way—if it were to throw the soil back, what would happen? *It would not get past*. What would not get past? *The earth would not get past*—past the...*hinder part of the mole*. Surely; and then the mole could not...*get forward*. When it has got a quantity of soil past its body, what will it do with it? *Push it all back*. Yes, out of the...*mouth of the hole*. All will now tell me the shape the mole should be of. You have heard that its nose should be...*sharp and strong*—its feet...*broad*, its shoulders...*thick*—and its body growing rather...*smaller behind*.

What do you think the body is covered with? *Fur*. And whether should it be soft or stiff? Suppose an enemy of the mole to meet it in front, what would the mole do? *Run away*. But before it could run, what must it do? *Turn in the hole*. But you remember the hole is just about the width of its body—what must it do? *Go backwards*. Yes, it will run backwards till it comes to some...*opening* or...*hole below*, and then it will run... How? *Forwards*. When it runs backwards, the hair would...*rub against the sides of the hole*, and the hair would be...*raised* or...*ruffled*. And if it were stiff, it would be just like a... What do we use to take off the dust from our clothes? *A brush*. What, then, would be done if it were to be brushing all the way backwards? *The earth would tumble in*. Right; and it would get into...*a heap*, and the poor mole would be...*stopt*, and... What would happen to the mole? *It would be caught*. Now, what kind of hair would be best? *Soft*. Right; and if very soft, when you draw your hand along the back from the tail to the head, how will it be? *Nice and soft*—it will be nearly as smooth as when you

...*draw it the other way*. Besides, if it were stiff, when the earth is moist, the animal would become... How? *Dirty*—the soil would stick on the...*stiff hairs*; but if it were soft, the soil or earth would—*fall off again*, and it would still be...*clean*. The hair of the mole is very soft, and is called...*fur*.

When earth or dust is falling all round us, as it will be when the mole is digging, what are we afraid of? *Our eyes*. Quite right; our eyes are very...*easily hurt*. There are some animals, like the hare, that have very large eyes, but besides being large, they are very... Do you remember what we said about the hare some weeks ago, when we had a lesson on that animal? *The eyes stand out*. Another word for standing out? *Prominent*. All will repeat the word that means standing out. *Prominent*. The hare's eyes are large and...*prominent*. And if the mole had such eyes, what would you say? *They would be hurt—they would be in the way*. What must we have besides eyes that we may see? *Light*. And where does the mole chiefly live? *Under ground*. And, under ground, it is...*very dark*. When a collier goes down the pit, he takes...*a lamp*; but as the mole has no lamp, having eyes in the dark would...*be useless*. Will it have any need of eyes at all? *No, Sir*. This boy, perhaps, remembers hearing people say to others, You are as...*blind as a mole*. I must tell you that sometimes the mole comes above the ground, then eyes will be ...*useful*. But as it is oftenest under ground among falling earth, you say they need not be...*large*, and especially they should not be...*standing out*—or...*prominent*. All will now repeat; the eyes should be...*small and low*, that is, sunk in...Where? *a hollow place*. And if sunk in a hollow place, what would happen? *They would not be easily hurt*.

We shall now go over the chief points once more, all answering. You think it should have its nose...*sharp*—and...*strong*—its legs...*short*, feet...*broad*—to make its way...*through the earth*. Its body thick at...*shoulders*—towards the tail rather ...*smaller*—that earth may get... How? *Easily past*. Its fur would require to be ...*very soft*—and its eyes prominent, or how? *Small*—and...*sunk in the socket*.

Now, look at this stuffed mole, and compare it with what you have told me. Everything that you could think of, and a great...*deal more*, has been given by... *God*—to make the mole...*happy*—and to add to its...*comfort*. At once you see here the Creator's *wisdom*, and...*power*—and... What else? *Goodness*—to suit it for the kind of life God desired it should...*be in*—or...*lead*.

PRACTICAL EXAMPLE II.

EARLY OR INITIATORY STAGE.*

Secular Training Lesson—The Practical Working.

THE CAMEL.

Now, children,† you see this picture (presenting the picture of a camel, if you have one, but if not, you must describe its comparative size with some animal they are

* In every stage of the child's progress, *questions and ellipses* must be judiciously and naturally mixed.

† No lesson is proceeded with until the children are physically and intellectually drilled into order. (See Notes, Stage I., 'A Stay,' and 'Man with the withered hand.') At the end of every point of the lesson, also, some slight physical movements are requisite, such as stretching out arms simultaneously twice or thrice, rising up and sitting down, etc., varied according to the age and condition of the feelings of the children. Some of these are absolutely requisite before and during the progress of every lesson, but one of the most powerful means for securing the attention are the trainer's actions and *varying his tones of voice*.

acquainted with, noticing also the peculiar hunches upon its back.) What is the name of this animal? *The Camel.* Camel is the name of...*this animal.** The camel, children, lives in hot countries, such as Arabia. Arabia is a very hot country in Asia, where there are hot sandy deserts, in which there are neither trees nor...*grass.* The camel has feet and legs, and...(pointing to the parts) *a head*, and...*a back*, as every animal has. *What a lump on its back, master!* This is what is called a...*lump.* Do you remember the name I gave to that lump? I called it a hunch. A great...*hunch;* that, then, is a...*hunch.* Tell me how many hunches it has got. *Two.* It has got...*two hunches on its back.* This one is on... Where is this one near? Supposing this boy were to walk on all fours, that is on his hands and...*feet*, and a hunch were above this place. What do you call this place? *Shoulders.* The camel, then, has a hunch upon...*its shoulders*, or close behind...*its shoulders*, and another upon... What is this? *Tail.* Is this the tail? *Back, Sir.* It is upon...*its back*, near...*the tail*, but not...*upon the tail.*†

Now, then, children, I shall tell you something more‡ about this wonderful animal. *It has got crooked hind legs, Sir.* Very right, my little girl; the camel has got very broad strong...*hind legs*, which look as if they were...*crooked*, and in the next lesson we have upon the camel, we shall say something about the use of what appears a crook in its...*hind legs*, and you will be better able to understand the reason then than you would just now.§ Let me tell you, that the camel has got on his body very fine hair of a light brown colour, called... What would you call the hair that grows upon the camel? (No answer.) What would you call the hair that grows upon a cow? *Cow hair.* What would you call hair that grows upon the camel? *Camel hair.* This hair, children, is made into cloth, and makes very pretty...*jackets.* I have no doubt that cloth made from camel's...*hair* would make a jacket, as this boy says, but it is made chiefly into cloaks or...*mantles.* The climate‖ is too hot for jackets, that is to say, the sun is too hot in the country where the camels...*live*, for the people to...*wear jackets.* People in hot countries generally prefer loose, wide clothes, not clothes that fit tightly like...*a jacket.* Why? *Because they are cooler.* The body is kept cooler when the clothes are loose than when...*they are tight.* What part of the world are we speaking about? You will remember I told you at the beginning of the lesson. What was the name? *Arabia.* This girl is right; don't forget the name of the country where camels chiefly live...*Arabia.* Very well, the camel's hair is made into...*cloaks* and...*mantles.* Do you remember, in one of our Bible lessons, who was said to have worn a garment made of camel's hair? *John.* John...*the Baptist.*¶ Very well, children, you have said that the camel lives in...*Arabia*, that it has two...*hunches on its back*, one as large as you see, and the other...*small*, or...*smaller;* that its hair is of a...*light brown colour*, and very...*fine.* And what do the people make of its hair? *Cloth*—cloth for...*mantles.***

Look what a nice place that would be for a ride, children. That place is something like a... What is put as a seat on a horse's back? *A saddle.* What do you

* Inverting the sentence.

† As we stated in the explanatory chapters, the younger the children are, there must be more ellipses and fewer questions.

‡ Some slight physical exercises may now be necessary.

§ We give the outline first. See *passim.* At the same time acknowledging one or other of the answers and observations of the children.

‖ A word they can scarcely as yet understand, but being expressed, the trainer must break it down.

¶ Of course the trainer remembers that this fact occurred in a Bible lesson, otherwise the question would not be put at this time.

** The children, of course, make many mistakes which must be corrected by training, not *telling;* but to exhibit which on paper would render the perusal intolerably tedious.

think that place is like between the two hunches? *A saddle, that would keep us from falling, Sir.* Very right, boy, the hunch behind would keep you from...*falling back*, —and this one near...*the shoulder* would keep you from...*falling on its neck*. But perhaps you might fall by its sides. *The stirrups would keep me up.* O then, you are for stirrups, my boy! You would ride very safely on the camel's back, if you had ...*stirrups*—between these two large...*lumps*. Lumps! *Hunches, Sir.*

Now, I must tell you something more about this wonderful animal, and then you will tell me what you think of it. The camel is a very tall animal, as high as six feet, that is, from the...*floor* to a little above my...*head*. (The master pointing first to the floor and then to the top of his head.*) Supposing I wished to take a ride on such a high animal, how would I get on its back? *You might take a stool.* But suppose I could not get a stool, and were in the desert of Arabia? *I would jump.* Could you jump as high as yourself, think you? *Yes, Sir.* Try it. *No, Sir, no.* Now, I'll tell you how it is done. The keepers of the camels *train* them when they are young to kneel...*down*—upon...*their knees*. By training, I mean they make the camels... *kneel down;* that is to say, when the keepers train the young camels to kneel, they make them...*do it*. When the camels are trained to...*kneel*—on the...*ground*, they ...*do it*.† The keepers whistle, or make some particular...*sound*, and the moment the camels hear the...*whistle*, they... What do they do? *They kneel.* And when they kneel, any man can...*jump on its back*, and after a person is on its back, and the camel rises up... What might they do? *Take a ride.*

Now, then, the camel rides with a man, or any burden, on...*its back*, just like... What animal do we use for riding in this country? *A horse.* But it is much stronger ...*than a horse*. It can carry a greater weight, where? *On its back*, than...*a horse*. How long do you think a horse could go without water to drink? *Don't know, Sir.* Do you think a horse could want water a whole day? *My father's cart horse drinks every morning and every night.* Not oftener than morning and evening? *Yes, Sir, at meal hours.* Your father's horse takes water, you say, several...*times a-day*. Well, let me tell you that the camel can travel through... What sort of places did we say it travelled through in Arabia. *Hot sands.* Dry, burning...*sands*, burning with the ...*heat of the sun*, for a whole week together, without taking a drink. *Does it get no water, Sir?* I'll tell you about that just now, children. There are no wells, or rivers, or...*ponds*, or water of any kind in these deserts, and God has so made the stomach of this...*animal*, or rather God has given it two stomachs. You know, the stomach is where...*we put our meat in*. And what else? Where do you put your drink in? *Our mouth.* And where does the water go after that? *Into the stomach.* Well, as the camel requires to carry heavy...*men* and *women*, and what have men and women with them sometimes? *Things—goods.* The camel has goods and other...*things* to carry besides men and women, which are a great burden, through the... Where? *The sandy deserts,*—sometimes for a whole week together, without coming to a place where they could get...*water*, so God, out of his goodness, has provided them with a large... Where does an animal put the water it drinks? *Its stomach.* God has provided it with two...*stomachs*, so large that it can take in as much water in one of its... *stomachs* before it starts on the journey as serves it the.. *whole time*. This boy's father's horse‡ requires water every...*day*. How often? *Several times a-day*, and there

* Action suited to the words is important in training, as it is in all public speaking. The attention of the old as well as the young is arrested by it, and even partially pictures out the subject.

† DOING is the principle of the Training System intellectually, as well as physically and morally.

‡ While he acknowledges the answers of all, from time to time, and thus stimulates all,—the master, as a moral trainer, must take care not to be partial, and that while he acknowledges the answers of the forward and warm-tempered children (*who are*

is plenty of water in this...*town*. What would a horse do in the sandy deserts of Arabia, think you? *Die*. Die for...*want of water*. It would be so thirsty from want of water that...*it would die*. You say the horse would die there. Would the camel die? *No, Sir*. Why? *It has a great quantity of water*. Where? *In its inside*, that is...*in its stomach*, which serves it perhaps for seven or eight days, when it is crossing, that is, when it is walking through...*the deserts*, and burning...*sands of Arabia*. The horse, such as we were speaking about, you say, would not do for...*Arabia*, but the camel will do to ride across the..*sandy deserts of Arabia*.

We have a number of things to say about this wonderful animal, which I must tell you at next lesson, but I wish to speak about another thing at present. It is about its feet. The camel has very wonderful..*feet*. They are broad, large feet, and very soft and spongy, like a piece of... Mention anything you know to be soft. *Mutton, bread, butter, beef, my cap, flesh, my hand, twopenny loaves, Sir.** Enough, children. One boy says † that the feet of the camel are as soft as his hand. Tell me why you think God has made the feet of the camel soft. (No answer.) How has God made the horse's feet? Attend, children. What kind of ground does the horse walk upon? *Soft ground*. Is the ground always soft? Where does it walk when carrying a burden, or when a man rides it? *On the road*. And when in towns? *On the streets*.‡ What would take place were the horse's feet as soft as the camel's? *They would be hurt*. Our roads are covered over with...*hard stones*, and a soft foot like the camel's would...*be hurt*. The horse's feet are...*hard*, and the farrier—that is the man who shoes horses—the farrier makes something hard for them. What does he make? *Shoes*. What sort of shoes? *Iron shoes*. You and I wear...*leather shoes*. The horse wears...*iron ones*. In walking upon sand how do you find it under your feet? *Soft*. Were the horse to ride with a heavy burden on its back on the sands of Arabia, what would happen? *It would sink*. Its hoofs or feet would...*sink in the sand*, and then it would not...*get on*—its..*journey*, when walking on the...*soft sand*. And what would happen to its feet? Do you know what its hoofs are made of? *Hard*. True, they are hard, but many things are hard. This table is...*hard*. *Bones, Sir*. Not bones, but almost as hard as...*a bone*.§ If the hoofs or feet of a horse are hard and dry like a bone, what would happen them in the hot sandy deserts? *They would be hirseled*. What

always ready and willing to make a show-off in school), he as often notices and comments upon those offered by the more gentle and timid, whose answers are generally no less correct, but who require encouragement to express them, and the particular notice of whose answers, *in turn*, also acts as a check on the too great forwardness of the other parties. The practical exercise of this principle stimulates all alike, protecting and encouraging the timid, whether male or female, and regulating and moulding, by degrees, the spirit of the forward.

* Too wide a question (in fact a guess); the trainer consequently receives too many answers, and must concentrate their ideas upon one point. He seizes upon one of the answers as the nearest, and trains the children to the correct one he wishes to reach.

† The moment the master fixes upon any one answer, all are silent, to hear what is to be said upon it. This does not depend on its being right or wrong. They are satisfied that some answer is attended to.

‡ During the next lesson, or in Stage II. the rein-deer might be brought in as a comparison, but the horse, an animal with which they are *familiar*, is enough at present. In future lessons the comparison of the rein-deer in the snows of Lapland, the horse at home, and the camel in the deserts of Arabia, and the adaptation of each to its peculiar circumstances, may then be pictured out, and from which a lesson may be drawn on the wisdom of the great Creator.

§ It would not do at this early stage, when nearly every fact is new to the *children*, to divert their attention from the direct course, by giving the analogy between the construction of the hoof of the horse, with other substances, such as horns, whalebones, etc. This should come under its own particular head, or secular gallery lesson, on horns, whalebone, etc.

do you mean by birseled? *Burnt.* Not quite burnt, but...*half burnt.* Then, you think the horse would not do for the hot...*sands* of...*Arabia*, but it does very well for...*this country.* What kind of feet did you say the camel has? *Soft.* Very spongy and...*soft*—like a lady's...*hand*, not dry like the...*horse's feet*, but soft and full of moisture, like the palm of my...*hand.** What has the camel to walk upon, little girl? *Sand*, and therefore God has made its feet... How? *Soft.* Soft to walk over the fine...*sand*, and full of sap like oil, that never dries up any more than my foot or ...*hand.* Now, tell me, why are they full of sap? That they may be...*able to walk in the deserts*—a...*long time* without their... What would happen to their feet if they were as dry as the horse's feet? *Dry up.* The camel's feet, then, do not...*dry up*, although they should be walking through hot...*sand*—for many...*weeks.* Why are they large? What use have they for large feet? *Don't know.* If you wish to walk through deep snow, whether would you use stilts, as boys sometimes do when crossing a stream, or would you put on snow shoes, like the Laplanders? (Silent.) You will remember we were speaking about the snows of the north the other day. Whether do you think the stilts or the snow shoes would sink the farther? *The stilts.* The stilts would...*sink very deep*,—the snow boots do...*not sink*—they do not sink very...*much*—because they are... What size are they? *Large.* The snow shoes are... *large* and...*broad.* How broad? I shall tell you—they are broader and longer than a man's...*boot.* Tell me why the feet of the camel are large? *That they might not sink*—in the...*deserts.* Horses have hard hoofs or...*feet*, which suit them to travel in ...*this country*—or any...*country*—where its feet...*would not sink*—but...*not in the deserts of Arabia.* I must tell you that there are plenty of horses in Arabia, beautiful horses, for there is hard ground in Arabia as well as...*sandy ground*, but then Arabian horses won't do for the... What were we speaking of? *Sandy deserts*, where their feet would...*sink*, and where there is...*no water to drink.*

But the camel's feet do not...*sink in the sand*—being...*soft and big.* And what does it do for water? *It carries it in its stomach.* In one...*of its stomachs.* And what does it do with the other. *It digests its food.* God, then, who made all things very...*good*, has made the camel to suit the...*sandy deserts.* Very well, children.†

Now, I fear you are getting tired.—Let us have a little exercise. Heads up—shoulders...*back* ‡—chin...*in*—heels...*close*—toes out at—*an acute angle*—hands on... *lap.* Now, perfect silence. § We shall have done immediately. Let me see if you remember what we have said. The camel is an animal... How high? *As high as you, Sir.* How many feet? *Six feet.* I am not quite six feet high, therefore it must be...*higher than you, Sir.* I forgot to tell you that the camel is about ten feet long, that is, as long as that...*desk.* Six feet...*high*, and about...*ten feet long.* It has two large...*lumps.* Remember the name I gave you...*hunches.* Where? *On its back*, which make a...*nice saddle to ride on.* How many stomachs has it? *Two, Sir.* One of them is...*large.* For what purpose? *To keep water in it.* A curiously formed stomach, that contains as much...*water*—as serves it...*on its journey.* Where?

* The trainer, showing and pointing to the palm of his hand. The child in this way adds, *incidentally*, another word to its vocabulary, viz., *palm*, the idea and the word representing the object being combined.

† *Repetition* of the idea in different forms of expression is absolutely necessary during the first and second stages of training.

‡ When the children fill up the ellipses they naturally perform the action. Were the master simply to tell them what to do, he could not so readily secure the attention of all.

§ Rising up, and sitting down, simultaneously, not by a stamp of the foot, which is clumsy, but by following the motion of the master's hand, from the horizontal, slowly or quickly to the perpendicular, and again to the horizontal, which may be repeated. The eye being necessarily fixed on the trainer, secures the attention, and this, and every similar exercise, establishes the habit of obedience and order.

Across the sandy deserts of Arabia,—for unless it had a quantity of water...*in its stomach, it would die* for want of water—or from...*thirst.* Why? *On account of the heat* and dryness of...*the sandy deserts.* You also told me that the camel's hair was... *fine*—and what colour? *Brown.* A light...*brown colour*, and that the people make it into...*cloth*, for...*mantles and cloaks.* And what did we say about its feet? What sort of feet has the camel? *Soft and spongy;* and what else? *Large.* Why soft? *To tread the sand.* And why are they broad? *That they may not sink in the sand*—when the camel has...*a large burden on its back.* The camels go in great numbers, through the deserts, with men, women, and...*children*—on...*their backs*, and also a quantity of ...*goods;* but we must speak about these things again. It is time now to get out to the play-ground for a little.

I am thinking, children, of the camel's feet. Whether is the foot of the horse or the camel the softer? *The camel.* The camel walks so gently on its soft feet, that were one to walk along this floor, you would scarcely hear it...*was walking.* It would scarcely disturb little Henry, here, who is beginning to...*sleep.* Henry is not ...*sleeping*, but just a...*little sleepy;* he must, therefore, get out soon into the play-ground, else he will get...*fast asleep.** So you think the soft gentle walk of the immense camel, passing the gallery, would disturb a half sleeping boy? *No, Sir.*

Now, children, prepare to march to the play-ground. We shall sing the song, 'Now, since our lesson's o'er.' March prettily—make little noise—do not scrape or beat the floor with your feet. Go on.

To many persons who are unacquainted with the Training System, this example may appear absurdly tedious. Slow, however, as the process is which we have exhibited, many points, even of the few that have been pictured out, are too abrupt. The whole, no doubt, might have been told the children by *explanation*, and embraced in half-a-dozen sentences; or by the question and answer system in a couple of pages; but mere external objects, however varied, or explanation by the master, never can secure an equal amount of understanding as does the principle of *picturing out* in words by familiar illustrations—questions and ellipses mixed, etc.

A trainer who can conduct the first stage or outlines properly, finds no difficulty whatever in conducting the subsequent stages—each succeeding exercise also, on any subject finds the pupils more capable of bringing out the lesson, so that what would take a fresh trainer and fresh scholars one hour to picture out, so as to draw the lesson, will be eventually more easily done in twenty minutes.

PRACTICAL EXAMPLE III.

ON POTTERY.—*At an Early Stage of Training.*

The principles of pottery, making porcelain, china, etc., even when the great outlines only are given, would require at least four or five separate lessons. The common practice with all students, when required to conduct

* Long before the speech is ended, little Henry, of course, is quite lively. A pull, a push, a scold, or a touch with a rod, whatever effect such may have at the moment, is not so lasting as a general appeal to the understanding and feelings.

a lesson on pottery, is to commence at the third or fourth stage.* The simplest principle, viz., the making of a flower-pot or jar, they can scarcely condescend to. They consider or imagine it too simple to engross their own thoughts for a moment; and, therefore, take it for granted, *without inquiry*, that the scholars know what they never have seen, or what has never been pictured out to them.

The candidate trainer jumps up at once to the third or fourth step of the ladder, keeping the child at the base, who is not capable of such a stride, attempting to picture out, perhaps only *to explain*, a point the child has not reached, and cannot *see;* consequently, at the close of the lesson, the children are little benefited by it, and little is left on their minds, save the burning or baking in the kiln, glazing or painting of chinaware, with a few terms expressed but not understood, by any in the gallery, because not pictured out *before they have been used;* such as fusible, infusible, semi-vitrified, translucent, opaque, etc. etc. The student calls out to the child as it were from the top of St Paul's Cathedral to come up to him. The accomplished trainer, however, comes down to the base, and taking the child by the hand, leads him slowly up. Why not commence as the Scriptures do? "As clay in the hands of the potter!" Why use a word the children do not understand? Why not picture out every word to be used, in order that they may understand it? and here we feel the absolute weakness and insufficiency of examples on paper, without the assistance of the wheel and the band: the lever power of the foot-board, and the circular motion of the table on which the clay revolves, or at least without the living voice of the trainer—without the powerful assistance of the visible foot, the hand, and a circular motion, when compared with the mere words of a book.

One short example, therefore, will be the first stage on

POTTERY.

Children, we are to have a lesson to-day on pottery. Tell me what the potter makes? *Pots*. What do you use at breakfast and dinner to take your meat out of? *Cups and saucers*. You use a cup and saucer at...*breakfast;* and what do you use at dinner? *Plates*. Mention a few other articles you use at different times, of the same kind? *Bowls, mugs, decanters*. Of what are decanters made? *Glass*. What is the lesson to-day? *Pottery*. Is a decanter made by the same person who makes bowls and plates? *No, Sir, decanters are not made in a pottery*. They are made by...*a glass blower*, and a man who cuts...*glass*, not...*by a potter*.† A potter is one who...*makes pots*, and every other thing that is made out of clay, like...*pots, plates, bowls*, and...*jugs*, and...*cups and saucers*. And what sort of pottery does the gardener use to plant geraniums and other flowers in? *Flower-pots*. Very well, the potter makes all...*these things*. Would you wish to know how the potter makes some

* In fact, in every instance, all students commence at a higher step than the first, until they are brought down and trained. They will not, or are afraid, to stoop so low. *So high, we would rather say*, the first step or steps being all-important, and decidedly the more difficult.

† Never say, You are wrong; train them to what is right.

of these things? *Yes, Sir.* If you be very quiet and attentive, we shall see how the potter does.* What is the first thing that the potter does before he makes a flower-pot or a common basin? What does the potter use to make these articles of? *Clay.* And where does he get the clay? *In the ground.* Does he get the clay everywhere? *Only in clay places.* Only in that kind of ground which is...*full of clay.* Some soils or ground are so full of sand and other things, that it would not...*make pottery things.*

I shall show you the simplest way of making a flower-pot or a common basin, and afterwards we shall see how the potter makes jugs and plates, and...*tea-cups*, and how he paints them, and gilds them, that is, how he puts...*gold on them*, and also... What do you see on the tea-cups sometimes at home. *Flowers.* The potter prepares, that is, he makes a machine, or gets a machine maker to...*make a machine*—for...*him*—like what I have drawn...*on the board.* You see this large wheel, and this thing like a...*belt.* That belt goes round...*the wheel*, and when it is drawn over this small wheel, along this way, what will it do? *It will turn it.* The large wheel will...*wheel round.* And if I put my foot on this...*board*, and press it 'up and down,' this...*way.* This they call a crank. This...*crank* makes both wheels...*go round.* How so? The...*belt turns them.* Have you seen a spinning wheel? *Yes, Sir, my grandmother spins.* Well, the large wheel of the potter may be turned in the same way, by the foot, as this boy's...*grandmother's wheel.*† Were the wheel very large, so that a man could not turn it with his foot, what would he do? *Get a steam-engine*, and the steam-engine would not only turn one potter's...*wheel*, but a great many...*at one time.*

Well, children, when this large wheel turns round once, it makes this little wheel turn round a great...*many times*, just like a spinning wheel, or a machine for grinding....*corn.* ‡ Perhaps some of you may not have seen either a spinning wheel or a machine for grinding corn, or a steam-engine, but I shall show you some of these machines, or models; I mean small machines, like the...*large ones*, by and by, that is, at...*another time.*

The potter has a small board or table at this...*place*, which turns round... How? *Quickly.* Then, the potter gets clay from the...*clay holes*, from the place where clay is...*found*, and he beats it with a stick many times this way and...*that way*, and he washes it with water, also, a long...*time.* What is found sometimes in clay? Little...*stones.* The potter takes out the...*stones from it*, and does a great many things to the...*clay* to make it...*nice*, to make it...*clean*—and...*smooth*—and he takes a bit of the clay that has been cleaned. But will the potter, think you, use the clay soft or hard, when he wishes to put it into a shape? Will it do better wet or dry? *Wet.* Why? *It will squeeze best.* Do you say best? *Better.* §

The clay can be squeezed, or pressed out into any shape, better when it is...*wet*—than...*when dry.* I know some filthy boys on the streets, who build small houses and make clay...*pies*—with...*clay.* What kind of clay do they use? *Wet clay*—and they dirty their hands and...*clothes*, so that they cannot appear...*at school.*

* You must have a little physical exercise occasionally, or, as we term it, you must '*dress your troops.*' You have, by preliminary observations, awakened their curiosity, but you must also, by a proper physical, as well as intellectual arrangement, secure that their attention be sustained so as to have that curiosity gratified.

† Familiar Illustrations.

‡ This ellipsis, although answered as the trainer wished, ought not to have been so formed, being a mere guess. *Corn* had not been alluded to, and would not necessarily have occurred to the mind of the children. It ought to have been put in the form of one or two distinct questions:—How is corn bruised or made into flour? By a...etc. etc.

§ It is presumed, even in the Initiatory Department, that the children have been trained to understand the terms of comparison—good, better, best.

Why do these boys prefer wet clay? *It is easier squeezed.* Now, the potter takes this piece of...*wet clay*, and places it on the small table I spoke to you about, and when he presses his...*foot* up and...*down*, or when the steam-engine turns the wheel... How? *By the hand*—it then makes the...*table spin*... How? *Round*—with the piece of clay upon it, like...*a peery*. Give me another name for peery? *Top.*

The soft wet clay would spin round like...*a top*. What would happen to a top were it spinning so quickly, and made of soft clay? *It would break.* Let me tell you that it would swell out...*this way*. Why? *Because it goes quickly round*, and being soft, the potter places his fingers or a piece of some hard wood, or iron, into the middle of the clay...*that way*, (the master imitating the motion and effects of the centrifugal force,) and as he presses, we shall suppose his finger this...*way*—out from the centre of the...*clay*, he holds his...*other hand* on the...*outside* of the clay...*that way*, and as the clay is kept constantly whirling round on...*the table*, by pressing it a little out this...*way* in the...*middle*, or at the...*top*, he makes the clay into the shape of a flower pot, or a...*bowl*, or any other shape that...*he likes. How does he get the clay off, master?* You mean off the board, I suppose, children. I shall tell you. The potter, that is, the man who has been working the clay, we shall suppose, into the form of a flower-pot, takes a bit of small cord, or twine, and holds it...*this way*, pressing it close to the board on which the clay...*lies*, and as the table continually moves round very...*quickly*... What will the string do? *Cut it.* It would cut the ...*flower-pot.* Where? *At the bottom*—and separate the clay that has been made into the shape of...*a flower-pot* free from...*sticking to the table.*

Do you think the pot would do for flowers in this state; that is, when the clay is soft? *No, Sir, a flower-pot is hard*—and a basin is...*hard.* How is the clay hardened, children? *It is dried.* In which way? (No answer.) Tell me which way bricks are hardened? *Burned.* What are bricks made of? *Clay.* How do you think they will dry flower-pots, and cups, and saucers, and other articles made of clay? *Burn them.* Well, they are burned, but not exactly in the same way as...*bricks.*

Bricks are burned in the middle of the furnace, after being dried a little time; but cups, and other pottery-ware, are first dried, and then, in case the shape of them may be injured, for you know soft clay is easily...*squeezed*, they are put...*right again*, and all the rough places are made...*smooth*, and after being dried and heated, they dip the basins and jugs in a coloured liquid substance—a liquid means a...*watery substance*—and this watery substance has a kind of glue in it. What will glue make it do? *Stick.* The glue in the water makes it...*stick.* Stick or adhere to the sides of...*the cups*, or other articles the potter...*has made*, and then they are put all together into the inside of an earthenware box, shaped like this—look, children, to the black-board—and then they are put into the furnace and...*burned.*

They put them into an earthen box, to keep them from cracking. What would the potter do with his ware—ware means the plates and...*cups*, and...*basins that he makes* *—were they cracked or put out of shape by the fire, what would he do with them?

He could not sell them. No person would...*buy them.* Why? *They would run out.* The cracks, or rents, in the sides or bottoms of the different kinds of ware, would... *let out the water*, or the...*milk*, and therefore they...*would not do.* They would...*be of no use.*

Let me see if you remember what we have said. The potter takes some clay from ...*the ground*, from the...*clay holes*, or...*pit.* And what does he do with it first? *He beats it with a stick*—just as boys do sometimes when they squeeze the clay, and

* Now, or during future secular lessons, the term 'ware' will be pictured out as applying to goods generally, as well as stoneware.

beat it on the...*pavement*, to make... What did we say boys sometimes make of clay? *Clay pies*. What does the potter do next? He steeps it in...*water*. Why? *To wash it*. To wash out everything that is...*bad*. And what do you call good? What does the potter wish to (retain*) keep, in order to make the earthenware? *The clay*—the clean washed...*clay*. After the clay has been washed, and all the... *stones are taken out of it*... Where does he place the clay? *On the table;*—on the table of the...*machine*, and whirls it...*round*—with his...*foot*, or by the power of... What other power may he use, did you tell me a little ago? *A steam-engine;* and he has a small tin thing (vessel will not do, unless it has previously been pictured out, otherwise the children may imagine you mean a ship), a thing like this I am drawing on the black-board. *Like an oil cruse, master*. Very like an oil cruse children, with a small...*spout*, which keeps dropping a little water the whole time the potter is making the clay into the...*shape of a bowl*—or any other...*thing*, to prevent the clay being...*too dry*. And how does he get the shape off? *He cuts it with a string* while the table is...*whirling round*, and he...*dries it*, and then...*burns it*. Does he burn it or glaze it first. *Burn it*. You will remember that I said the potter glazes it before he burns or bakes it. Whether do you think the glue would sink easier into soft clay, or when the clay is hard? Whether do you think watery glue would run through a handkerchief easier when it is wet, or when it is dry? *Wet*. Well, then, the glue is put on first, and afterwards it is burned in the...*kiln*. Among the coals? *No, Sir, in a box to keep it from the coals*. What kind of box? *An earthen box*—a box made of clay, that will not...*burn*—as wood would...*do*. Now, children, who made the clay that the potter forms into so many pots, and cups, and plates, and other earthenware? *God*. God created...*the clay*—and man takes the clay that God...*has given us*. And what does man do with it? *Makes it into different things*. To whom, then, are we indebted for the pots, and cups, and plates that are useful? *To God*—One boy says the potter. The potter certainly makes all these things, George, but who made the potter? *God*. And who made the clay? *God*. To whom, then, are we indebted for all the pottery and earthenware? *To God*. He is the source or fountain of...*all we have*, can get...*or enjoy*.

Little as the children may have now acquired, it is evident that they have got a *something*, on which a second lesson may be added with more interest and intelligence than if they had not passed through this stage.

PRACTICAL EXAMPLE IV.

STAGE III.

AIR A CONDUCTOR OF SOUND.

Children, we are to have a training lesson to-day upon sound.† What do you mean by sound, children? *Noise*. What is a noise? You hear my voice just now; do you call it noise? *Speaking*. True, I am speaking, and you hear me...*speaking just now;* but would it be possible for me to speak without you hearing me? *No, Sir*. Think for a moment. Am I speaking just now? *Yes, Sir, you are speaking to yourself*. I am speaking, you think, but you...*do not hear*. Now, why is it you do not hear? When you hear me or any one speaking, you...*hear a sound;* or if I

* Too big a word at this stage; it must be reserved till the second or third stage.
† It is well to tell the children at once the subject of the lesson.

strike my hand on this...*desk*—you...*hear a sound.* You know what I am saying when you hear the sound of my...*voice*, and you know what I am doing by the sound of...*my hand.*

I wish to know why it is that I can move my lips without your hearing me speak, or lay my hand on this desk without hearing a sound? Tell me what sound is. I suppose I must tell you.* You all know what air is? *Wind.* Wind is certainly air—air in...*motion*, but if not in motion it still would be...*air.* Air, you know (from former lessons) is a...*substance;* and however light air may be when compared with the...*desk*, still it is...*a substance.* We say 'light as air;' air, however, has...*weight.* Do you remember how heavy atmospheric air is? *It presses on all sides with a weight equal* to about 14 lbs. *on the square inch.*† It presses this way, and...*that way*, and ...*every way*, equal to about...14 *lbs. to the square inch.* There is something substantial in anything that may be beaten, or...*squeezed*, or...*pressed.* If I turn this slate on its broad-side slowly, do you hear anything? *No, Sir.* Now, I shall move it smartly, what do you hear? *A sugh.* What is a sugh? *A sound.* Is sugh the proper word, children? *No, Sir; sound.*‡

Now, children, tell me how it is that you hear me speaking? *By the air.* When I strike my hand on the desk, what happens? *There is a sound.* True, there is a sound; but how is the sound produced? We shall see how it is. When I strike my hand upon the top of this desk, it makes the desk... What does it make the desk do? *Sound.* Observe; I shall strike my hand upon this...*wall*, and then upon the desk, and you will tell me which gives the greater sound. Which? *The desk.* Why so? *It shakes more and vibrates.*§ You think the stroke made on the top of the table vibrates more than...*the wall.* Very well, then, why was there a greater sound from the table than from the wall? You told me that you heard me speaking by... *the air.* How do you think you can hear the sound of my striking the desk? *By the air.* And the sound from the wall? *The air.* Then why should there be any difference between the loudness of the sound from the table and the wall? You don't know, I see.

You told me that the atmospheric...*air*, the air that is in this...*room*, is....*a substance.* You saw me strike the air which you say is....*a substance*, very smartly with the...*slate*, and you heard...*a sound.* Now you also told me that the table vibrated, that is...*trembled.* By vibrating what do you mean? *Trembling or quivering;* that is to say, if the top of the table trembled or...*quivered*, it was set...*a-moving*, or ...*in motion.* The top of the table was not at rest, but...*in motion*, moving very ...*quickly.* What did the top of the table strike against, for you know if the top of the table moved‖ it must move against something? When the top of the table vibrated like the top of a drum, what did it strike against? *The air.* The air being a substance, and filling every part of...*this room*, was struck quickly. How? *By the vibratory movement* of... *the top of the table.* And... What did the trembling or vibratory motion produce? *A sound.* The air was moved up and down quickly from its place. Where? *On the table;* and this rapid...*motion*—of...*the air*, which is ...*a substance*—produced...*a sound.* Whether will there be a greater sound when I

* The trainer has developed or brought out the amount of the children's knowledge. They know the facts, but not the reason.

† The children are understood to have had lessons on air before, but none on sound.

‡ In many quarters of the United Kingdom, provincialisms will be given by children in the course of training; and this mode may be adopted to correct them.

§ This term, of course, had been pictured out during some former lesson on motion, and therefore is now used.

‖ Although the whole body of the table may vibrate, it is preferable to confine the attention of the children to one point, so long as your statements involve nothing erroneous or contradictory.

strike my hand smartly or softly upon the table? *Smartly.* Why? *Because it will vibrate the more.* The top of the table will rise up and...*down more*, and, therefore, it will... What will it do? *Sound the more.* You will hear a greater...*sound*, because the air is disturbed or shaken more by the greater vibration, than...*the little one*,—than by the less...*vibration*. But why does the wall, when I strike it with my hand, not make as loud a sound as when I strike it upon this table? *The wall does not shake the air so much*—being...*harder*—or rather, not so easily...*shaken*.

Tell me now, children, whether the air will sound when it is in motion or at rest? *When in motion.* Wind, you know, is...*air in motion*. You say you hear the wind when...*it blows*, that is, when the air is in...*quick motion*; and when it cannot easily pass a house or a...*man*, or a...*tree*, it makes a...*noise*, or...*a sound*, and you say, O what a noise the...*wind is making!* but when the air is not in motion, or moving only very...*slowly*, you say, There...*is no wind*.

Now, children, tell me what air in motion is? *Wind.* You tell me, wind, or...*air in motion*—striking against a house or a man, makes...*a noise*, and a noise is...*a sound*. Well, if I strike my hand on the slate this way, against the air, what will it produce? *A sound.* And what does it do to the air? *Sets it in motion.* My hand, or this...*slate*, or anything I strike the air with, moves it...*out of its place*. And where does the air go to that has been moved out of its place? *To another place.* And where does that air go to? *To another place*, and so on, still to...*another place*; and thus the whole air in the room will be... What will it be? *Set in motion.*

We might extend the subject of this lesson, and proceed to picture out whether sound travels in straight lines as light does; for example, as in the case of the flash from the firing of a gun to the eye, or the report of the same to the ear, and why the sight and the sound are not simultaneously seen and heard. Also, by a shadow intercepting the light. Farther, that light is not seen at all through an opaque body like a wall, and yet sound is heard through it, although faintly. Why so? Again, small waves visibly come in circles direct to the person who may be bathing in the sea, but do not stop there, but come round to the opposite side of his body in smaller circles, diminishing in height as they increase in diameter. This appears more plainly from a stone being thrown into a pond, each wave being succeeded by another, until they reach the side.

From all these points, when pictured out, the children will come to the conclusion, and tell you that light travels more quickly than sound, and in a different form—that light passes through the air in (pretty nearly) straight lines—that SOUND is not only conveyed by the air, but that it must move in circles. Thus we may trace the wisdom and goodness of God to us his intelligent creatures, in the varied effects of light and sounds upon the eye and ear.

We had also intended to present a short example on the ROOT OF A TREE—its several parts and uses; and that its depth, expansion, etc., must bear a relation to the nature and size of the tree. The Barometer also, in its simplest construction, and the mode of determining the comparative weight of the atmosphere, denoting different kinds of weather, measuring the height of mountains, etc.; also, on the steam-engine and the electric telegraph.

Our limits forbid any of these being inserted. This, however, is of little importance, as the person who can conduct a few training lessons properly, will very shortly find himself, by practice, capable of conducting any lesson. He has only to read and observe for himself, and the simplicity and picturing out principle of the system enable him to communicate what he himself knows, even to the youngest pupils.

These examples of training lessons present but a mere outline of the mode of conducting them. The attention of the gallery being sustained,—simplicity of expression and familiar illustrations secure that the point in hand will be properly pictured out.

It is the experience of almost every trainer, after conducting a training lesson, that he has acquired for himself some minute points of knowledge of which he was formerly ignorant; and at the same time, established others of which he had only a very indefinite conception—practice, therefore, adds knowledge to the trainer as well as to his pupils.

SECTION VI.

CHAPTER XXXIX.

SELECTION OF TEXTS—FOR BIBLE TRAINING LESSONS.

MONDAY, WEDNESDAY, AND FRIDAY MORNING OF EACH WEEK.

To be read from the Bible, and afterwards pictured out as daily training lessons —the narrative and precept being sufficient generally for one exercise. Each narrative is taken alternately from the Old and New Testament, as numbered 1, 2, 3, *etc.*

NARRATIVE.*	PRECEPT, ETC.
1. The creation.—God formed man of the dust of the ground, in a holy and happy state; Gen. i. 26. 27; ii. 7; iii. 19.	1. All are of the dust, and all turn to dust again; Eccl. iii. 20; xii. 7.
2. Jesus was born in a stable, and laid in a manger; Luke ii. 1-7.	2. Jesus had no permanent dwelling on earth—foxes have holes, etc.; Luke ix. 57, 58.
3. The fall of man—Adam and Eve hiding themselves; Gen. iii. 8.	3. The eyes of the Lord are in every place, beholding the evil and the good; Prov. xv. 3. But Jonah went to Tarshish to flee from the presence of the Lord; Jonah i. 3.
4. The star in the east, and the shepherds come to Bethlehem to worship the child Jesus; Matt. ii. 1-6.	4. Take heed to the word of prophecy, until the day dawn, and the day-star arise, etc.; 2 Pet. i. 16-21.
5. The seed of the woman shall bruise the head of the serpent; Gen. iii. 15.	5. The Saviour is born of the Virgin Mary; Luke ii. 1-11. Jesus said, Abraham saw my day afar off, and was glad; John viii. 5; 6.

* A great proportion of the narrative during the FIRST STAGE must be stated to the pupils simply and familiarly, as a mother would, who never distracts her children with more, at first, than the great outlines. These outlines, however, must be clearly given, and those points in particular on which the lesson hinges, must be fully pictured out, so as to enable the infant (in knowledge), of whatever age, to deduce the lesson *without being told*. And let both parents and trainers guard against 'the too general mistake of rendering *religious* instruction dry and uninviting, thus favouring one of Satan's most powerful devices against youthful godliness. Let them not fancy that a thing is good simply because it is dull. Why should not the most entertaining powers of the human mind be supremely consecrated to that subject which is most worthy of their full exercise? Let children, then, be trained up in the firm belief that—

"Religion never was designed to make our *pleasures* less."'

We have already stated that the substance of former lessons is made available to the one in hand, thus progressively and almost imperceptibly erecting a stable fabric in the mind of the child on which to form habits of memory and reflection. All children possess, in an eminent degree, the power of observing actions and objects. It lies with the parent or trainer to direct the exercise of this power.

After this mode, then, at the end even of the fifteenth lesson, the child has been made acquainted with the creation of man as a holy and happy being, talking with God his Creator as a man would with his friend; that he is of the dust, and that he must return to the dust again. Why? Because he fell from the holy and happy state in which he was created, by disobeying God—by taking his own way—fear entered his breast, and he hid himself among the trees of the garden, imagining that God did not see him there, or at least forgetting that God is everywhere present. Jonah, participating in the same sinful nature of our first parents, and alike forgetting God, tried to flee from his presence when he was commanded to go and preach to the Ninevites. Next, the promise of a Saviour, who was to be born of a woman—that he actually was born as promised—Abraham's faith in that promise before it was fulfilled, which made him 'glad;' in other words, it was gospel or glad news to him, and is so to all who, like him, believe in that promise. Subsequently, the effects of sin in Cain killing his brother Abel—the whole world becoming wicked, and destroyed by a flood, etc. etc.

NARRATIVE.	PRECEPT, ETC.
6. Joseph fleeth into Egypt with Jesus and Mary his mother; Matt. ii. 11-23.	6. If they have persecuted me, they will also persecute you; John xv. 18-21.
7. Cain killed his brother Abel; Gen. iv. 8-12.	7. He that hateth his brother is a murderer; 1 John iii. 15.
8. John the Baptist preacheth repentance, saying, The kingdom of heaven is at hand; Matt. iii. 1-4.	8. Jesus said, My kingdom is not of this world; John xviii. 36, 37.
9. The sons of God married wives—daughters of wicked men; Gen. vi. 2.	9. Evil communications corrupt good manners; 1 Cor. xvi. 33.
10. Jesus, at twelve years of age, in the temple with the doctors; Luke ii. 40-50.	10. My meat and my drink is to do the will of him that sent me; John iv. 31-34.
11. God threatens to destroy the world by a flood in consequence of its great wickedness; Gen. vi. 3-8.	11. There is none righteous, no, not one; Rom. iii. 10, 11.
12. Jesus worked with, and was subject to his parents—apply the subject; Luke ii. 51, 52.	12. Children, obey your parents in all things; Col. iii. 20.
13. Noah built an ark for the saving of his house, and the preservation of every living creature; Gen. vi. 14-22.	13. The Lord is a refuge and present help in time of trouble; Psalm xlvi. 1-5.
14. Jesus baptized by John, his relative and forerunner; Matt. iii. 13-17.	14. One Lord, one faith, one baptism; Eph. iv. 5.
15. God destroyed all flesh that dwelt upon the earth by a flood; Gen. vii.	15. The earth, and the works that are therein, shall be burned up; 2 Peter iii. 7-11.
16. Jesus tempted by Satan in the wilderness forty days and forty nights; Matt. iv. 1-11.	16. Resist the devil, and he will flée from you; James iv. 20.
17. One language in the world—building of Babel, and confusion of tongues; Gen. xi. 1-10.	17. There is no wisdom, nor understanding, nor counsel against the Lord; Prov. xxi. 30.
18. Nathaniel believeth Jesus to be the Son of God, by his having been seen of him when not present; John i. 43-51.	18. Jesus knew all men, etc.; John ii. 23-25.
19. Abraham called to leave his country and his kindred; Gen. xii. 1-9.	19. Now they seek a better country, that is, an heavenly; Heb. xi. 13-16.
20. Jesus asketh a drink from the woman of Samaria at Jacob's well, and afterwards said, The water that I will give, shall be in thee a well of water springing up unto everlasting life; John iv. 7-15.	20. Ho, every one that thirsteth, come ye to the waters, etc.; Isa. lv. 1-3.
21. Abraham and Lot part; Gen. xiii. 1-13.	21. The beginning of strife is as when one letteth out water; therefore leave off contention before it be meddled with; Prov. xvii. 14. In honour preferring one another; Rom. xii. 10.

At this early stage it may be well that the following sad propensities of our nature be very particularly pictured out in their effects, viz., LYING—STEALING—COVETOUSNESS—DISOBEDIENCE—of course from Scripture precepts or examples.

22. Jesus blesseth little children, and saith, of such is the kingdom of God; Mark x. 12-16.	22. Those that seek me early shall find me; Prov. ix. 17.
23. Abraham sought to save Sodom from destruction; Gen. xviii. 23-33.	23. The Lord heareth the prayer of the righteous; Prov. xv. 29. Ye are the salt of the earth; Matt. v. 13.
24. Christ chose twelve disciples, whom he ordained apostles; Mark iii. 13-21.	24. It is ordained that they who preach the gospel, have a right to live of the gospel; 1 Cor. ix. 9-14.
25. Lot's wife turned into a pillar of salt; Gen. xix. 15-26.	25. He that putteth his hand to the plough and looketh back, is not fit, etc.; Luke ix. 62.
26. Jesus loved the amiable young man, but the young man loved his wealth more than he loved the authority of Christ; Mark x. 17-22.	26. It is easier for a camel to go through the eye of a needle, than for a man who trusts in riches to enter the kingdom of God; Mark x. 24, 25.
27. Abraham offereth up his son Isaac; Gen. xxii. 1-19.	27. God spared not his own Son, but delivered him up for us all; Rom. viii. 32.

NARRATIVE.

28. Jesus cureth two blind men; Matt. ix. 27-31.

29. Isaac's industry and piety; Gen. xxvi. 17-25.

30. Jesus cureth a man's withered hand; Mark iii. 1-6.

31. God's promises to Jacob in the vision of the ladder; Gen. xxviii. 10-22.

32. Jesus raiseth from the dead the son of the Widow at Nain; Luke viii. 11-18.

33. Joseph's dreams; Gen. xxxvii. 1-14.

34. Jesus cured many of their infirmities, plagues, evil spirits, etc.; Luke vii. 20-22.

35. Joseph cast into a pit by his brethren, and sold to the Ishmaelites for twenty pieces of silver; Gen. xxxvii. 17-30.

36. Jesus frequently retired to pray, and having many to pray for, he sometimes prayed long; Luke vi. 12.

37. Joseph's brethren dip his coat in the blood of a kid to deceive his father; Gen. xxxvii. 29-36. Jacob and Rebekah deceive Isaac; Gen. xxvii.

38. Jesus was transfigured before Peter, James, and John, on a mountain, presumed to be Mount Tabor, and at night; Matt. xvii. 1-9.

39. Joseph advanced in Egypt by king Pharaoh; Gen. xli. 14-45.

40. Jesus wept at the grave of Lazarus; John xi. 35.

41. Joseph's brethren treated as spies; Gen. xlii. 1-20.

42. The old and new characters of Zaccheus; Luke, xix. 1-10.

43. Joseph's brethren said one to another, We are verily guilty concerning our brother, etc.; Gen. xlii. 21-29.

44. Jesus wept when he beheld the city of Jerusalem doomed to destruction for the wickedness of its people; Luke xix. 34-44.

45. Joseph's brethren bring him presents, and bow themselves to the earth before him; Gen. xliii. 26-34.

46. Christ commanded the wind and the waves to cease, and instantly there was a calm; Mark iv. 35-41.

47. Joseph maketh himself known to his brethren; Gen. xlv. 1-19.

48. Jesus rideth into Jerusalem amidst the hozannahs of the multitude; Mark xi. 1-11.

49. The children of Israel oppressed in Egypt; Exod. v. 5-20.

50. Jesus desired to finish the work of him that sent; John iv. 31-38.

PRECEPT, ETC.

28. The Lord openeth the eyes of the blind; Ps. cxlvi. 5-10.

29. Be diligent in business and fervent in spirit, serving the Lord; Rom. xii. 11.

30. If they hear not Moses and the prophets, neither would they be persuaded though one rose from the dead; Luke xvi. 29-31.

31. In all thy ways acknowledge God, and he shall direct thy paths; Prov. iii. 6.

32. Jesus saith, I am the resurrection and the life; John xi. 20-27.

33. The Lord usually revealed himself to his prophets in visions and dreams; Num. xii. 6-8.

34. He is the same yesterday, and today, and for ever; Heb. xiii. 3.

35. Whatsoever ye would men should do unto you, etc.; Matt. vii. 12. Judas betrayed Jesus for thirty pieces of silver; Matt. xxvii. 3-5.

36. Jesus taught his disciples to pray; Matt. vi. 9-13.

37. Beware of hypocrisy, for there is nothing covered that shall not be revealed; neither hid, etc.; Luke xii. 1-5.

38. Paul, while journeying to Damascus, beheld a light from heaven, above the brightness of the sun, and a voice spake to him, saying, I am Jesus, etc.; Acts ix. 1-9, and xxvi. 12.

39. All things work together for good to them that love God; Rom. viii. 28.

40. Rejoice with them that do rejoice, and weep with them that weep; Rom. xii. 15.

41. Be sure your sin will find you out; Num. xxxii. 23.

42. Owe no man anything but love; Rom. xii. 8.

43. Confess your faults one to another, and pray one for another, etc.; James v. 16.

44. In all things it behoved him to be made like unto his brethren, etc.; Heb. ii. 16-18.

45. God putteth down one and setteth another up; Ps. lxxv. 7.

46. All power is given unto Jesus, in heaven and in earth; Matt. xxviii. 18.

47. Render not evil for evil; 1 Thess. v. 15. If thine enemy hunger, feed him; if he thirst, give him drink; Rom. xii. 20.

48. A murderer is preferred to our Saviour, and the multitude cry out, Crucify him; Mark xv. 12-20.

49. Envy not the oppressor, and choose none of his ways; Prov. iii. 31.

50. Jesus, having received the vinegar, said, It is finished, and bowed his head, and gave up the ghost; John xix. 28-30.

NARRATIVE.

51. Moses laid by the river's brink in an ark of bulrushes; Exod. ii. 3.

52. Jesus said, What if ye shall see the Son of man ascend up where he was before? John vi. 62.

53. The death of Christ, and his body laid in the tomb by Joseph of Arimathea; Luke xxiii.

54. The passover; Exod. xii. 1-13.

55. Christ riseth from the dead on the third day, being the first day of the week; Matt. xxviii. 1-15.

56. Pharaoh and his army drowned in the Red Sea; Exod. xiv. 5-31.

57. Jesus desireth Peter to feed his lambs and his sheep; John xxi. 14-17.

58. Israelites protected by a pillar of cloud by day, and a pillar of fire by night; Exod. xiv. 9-21.

59. Moses' hand was held up in prayer, while Israel fought with Amalek; Exod. xvii. 8-16.

60. The day of Pentecost; Acts ii. 1-15.

61. Moses receiveth the Ten Commandments, written on two tables of stone, from God on Mount Sinai; Exod. xx.

62. Peter and John cure a lame man; Acts iii. 1-12.

63. Aaron maketh a golden calf; Exod. xxxii. 1-9.

64. Awful death of Ananias and Sapphira; Acts v. 1-11.

65. The report of the spies—The murmuring of the Israelites—The Lord declareth that all of twenty years, and upwards, shall die in the wilderness; Num. xiv.

66. Stephen, the first martyr, stoned to death; Acts vii. 54-60.

67. A man found gathering sticks on the Sabbath-day contrary to the law; Num. xv. 32-36.

68. Saul's Journey to Damascus, to persecute the Christians, and his conversion; Acts ix. 1-22.

69. Korah, Dathan, and Abiram swallowed up in consequence of their rebellion; Num. xvi. 26-33.

70. Peter restoreth Dorcas to life; Acts ix. 36-43.

71. Aaron and the priests first make a sacrifice for themselves, and then for the people; Lev. xvi. 1-11.

72. Herod putteth James to death, and imprisons Peter, whom the Lord delivers; Acts xii. 1-17.

73. Moses raised a brazen serpent on a pole, that all who looked at it might be cured of the sting of the fiery serpents; Num. xxi. 3-9.

PRECEPT, ETC.

51. When my father and mother forsake me, then the Lord will take me up; Ps. xxvii. 10.

52. Jesus ascended up into heaven; Luke xxiv. 50-53.

53. Thou shalt not suffer thy Holy One to see corruption; Acts xiii. 35.

54. Christ, our passover, was sacrificed for us; 1 Cor. v. 7.

55. At the last trump, we shall all be changed in a moment, in the twinkling of an eye; 1 Cor. xv. 49-55.

56. Though hand join in hand, the wicked shall not go unpunished; Prov. xi. 21.

57. He shall gather the lambs in his arms, etc.; Isa. xl. 11.

58. The Lord is thy helper, the Lord is thy shade, etc.; Ps. cxxi. 5.

59. Pray without ceasing; 1 Thess. v. 17. Be instant in prayer; Rom. xii. 12.

60. Another Comforter, who abideth for ever; John xiv. 16.

61. Jesus said, I am not come to destroy the law, but to fulfil; Matt. v. 17.

62. No man can do these miracles except God be with him; John iii. 2.

63. Children, keep yourselves from idols; 1 John v. 21.

64. All liars shall have their part in the lake that burneth with fire and brimstone, etc.; Rev. xxi. 8.

65. Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it; Heb. iv. 1.

66. Cast thy burden upon the Lord; he shall sustain thee; Ps. lv. 22.

67. Remember the Sabbath-day to keep it holy; Deut. v. 12-15.

68. Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven; Matt. xviii. 3.

69. The wicked shall be turned into hell, and all the nations that forget God; Ps. ix. 17.

70. He that giveth to the poor, lendeth to the Lord; Prov. xix. 17.

71. Christ needed not to sacrifice like the priest, first for his own sin. He offered himself once for all; Heb. ix. 24-26.

72. Blessed are they that are persecuted for righteousness' sake; Matt. v. 10.

73. As Moses lifted up the serpent in the wilderness, so shall the Son of man be lifted up, etc.; John iii. 4.

NARRATIVE.

74. Herod dies, being eaten up of worms; Acts xii. 20-23. Nebuchadnezzar driven from men, etc.; Dan. iv. 28-33.

75. Balaam rideth upon an ass with the princes of Moab, and considereth the bribe; Num. xxii. 21-24.

76. Barnabas and Paul set apart, and sent to the Gentiles; Acts xiii. 1-3.

77. Moses views the promised land from the top of mount Pisgah, and then dies; Deut. xxxiv. 1-8.

78. Paul and Silas in prison, and the jailer's conversion; Acts xvi. 19-34.

79. Joshua leadeth the children of Israel across the river Jordan; Josh. iv. 14-24.

80. The Ephesians cry out, Great is Diana of the Ephesians; Acts xix. 23-35.

81. The walls of Jericho fall by the blowing of the ram's horns, and Rahab the harlot * and her father's house saved from destruction; Josh. vi. 12-20.

82. Felix trembled, and said, 'Go thy way for this time,' etc.; Acts xxiv. 24-27.

83. Achan hideth the garment, shekels of silver, and wedge of gold in his tent; Josh. vii. 13-26. †

84. Paul appealeth to Cæsar; Acts xxvi. 24-32.

85. Gideon overthroweth the army of Midian; Judges vi. 15-24.

86. Paul is shipwrecked on his way to Rome; Acts xxvii. (The whole.)

87. Ruth (afterwards grandmother to king David) cleaveth to Naomi, her mother-in-law; Ruth i. 14-19.

88. Paul, in the island of Melita, unhurt by a viper which came upon his hand; Acts xxviii. 1-6.

89. David anointed king by the prophet Samuel; 1 Sam. xvi. 1-13.

90. The noble Bereans searched the Scriptures daily; Acts xvii. 11.

91. David cometh forth to meet Goliath; 1 Sam. xvii. 38-51.

PRECEPT, ETC.

74. Pride goeth before destruction, and a haughty spirit before a fall; Prov. xvi. 10.

75. The love of money is the root of all evil; 1 Tim. vi. 10.

76. Go and teach all nations; Matt. xxviii. 19.

77. While we look not at the things which are seen, but, etc.; 2 Cor. iv. 18. There remaineth a rest to the people of God; Heb. iv. 9.

78. There is no other name under heaven whereby we can be saved; Acts iv. 12.

79. Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, etc.; Ps. xxiii. 4.

80. Their idols are silver and gold; mouths have they, but they speak not, etc.; Ps. cxv. 3-8.

81. By faith the walls of Jericho fell, etc.; Heb. xi. 30, 31.

82. Now is the accepted time, now is the day of salvation; 2 Cor. vi. 2.

83. There is nothing hid that shall not be known; Matt. x. 26.

84. Ye shall be brought before governors and kings for my sake; Matt. x. 18.

85. The race is not to the swift, nor the battle to the strong; Eccl. ix. 11.

86. Unless these abide in the ship, ye cannot be saved; Acts xxvii. 31. Work out your own salvation with fear and trembling, for, etc.; Phil. ii. 12, 13.

87. Bear ye one another's burdens, etc.; Gal. vi. 2.

88. I give you power to tread upon serpents and scorpions; Luke x. 19.

89. The holy child Jesus was anointed King; Acts iv. 24-27.

90. Search the Scriptures; they testify of me; John v. 39.

91. Blessed is the man that maketh the Lord his trust, and respecteth not the proud; Ps. xl. 4.

* The Hebrew word here rendered harlot also signifies an innkeeper.

† BIBLE GEOGRAPHY.

Journey of the Israelites from Egypt to the Promised Land.—This may commence from Pharaoh's giving Jacob's family the land of Goshen to dwell in; see Genesis, chapter xlvii., and carried forward through Exodus, etc. The judicious trainer, whether he reads a passage from the Bible to the children, as in schools for infants, or allows the children to read to him, and in the hearing of all the scholars, as in the Juvenile and Senior Departments, will, of course, select for each successive day such passages as their mind can be exercised upon *with propriety*, and as bear in some measure upon the progress of the journey—causing the children to point out, on the map, the various positions of the Israelites, as the history proceeds—giving also familiar illustrations, to elucidate the different points and particulars of the narrative.

Also—*the journeyings of Paul*—see Acts of the Apostles.

NARRATIVE.

92. The unfeigned faith of Timothy's grandmother Lois, and his mother Eunice; 2 Tim. i. 5.

93. David findeth his enemy, Saul, asleep in a cave; 1 Sam. xxiv.

94. The apostle John was banished to the isle of Patmos, for the sake of the gospel, and was in the Spirit on the Lord's-day; Rev. i.

95. David the servant of Saul, the king; 1 Sam. xxix. 3.

96. Absalom conspireth against David, his father; 2 Sam. xv. 5-14.

97. Absalom caught by the hair in an oak, and slain by Joab; 2 Sam. xviii. 6-17.

98. David mourneth for his son Absalom; 2 Sam. xviii. 31-33; xix. 1-4.

99. Solomon, the king, built the temple of large stones, etc., and in which, while building, the sound of the hammer was not heard; 1 Kings v. 13-18, and vi. 7.

100. Solomon finished the temple at Jerusalem for the worship of God; 1 Kings vi. 14.

101. The greatness of Solomon; 1 Kings iv. 20-26.

102. Rehoboam's foolish conduct, and revolt of ten tribes; 1 Kings xii. 6-20.

103. Elijah fed by ravens; 1 Kings xvii. 2-7.

104. Elijah multiplieth the widow's handful of meal, and cruse of oil; 1 Kings xvii. 8-16.

105. Elijah raiseth the widow's son; 1 Kings xvii. 17-24.

106. Elijah carried up into heaven by a whirlwind; 2 Kings ii. 9-15.

107. Forty-two children torn by two she-bears out of the wood, for their insolence to the aged prophet Elisha; 2 Kings ii. 19-25.

108. Naaman, the Syrian, at the command of Elisha, washeth himself seven times in the Jordan, and is cured of his leprosy; 2 Kings v. 13-15.

109. Gehazi, Elisha's servant, taketh an undue reward; 2 Kings v. 20.

110. Josiah, the youthful and good king; 2 Kings xxii. 1, 2.

111. Haman and Mordecai; Esther v. 13, 14.

112. Job's patience and resignation under severe bereavements and bodily affliction; Job i. 20–22, and ii. 7–10.

113. Job curseth the day of his birth; Job iii. 1–6.

114. Job said, I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, etc.; Job xix. 25.

PRECEPT, ETC.

92. Timothy from a child knew the Scriptures; 2 Tim. iii. 15.

93. Avenge not yourselves, but rather etc.; Rom. xii. 19.

94. I will never leave thee, nor forsake thee; Heb. xiii. 5, 6.

95. Servants, be obedient to them that are your masters; Eph. vi. 5, 6.

96. Honour thy father and thy mother; Deut. v. 16.

97. It had been good for that man if he had not been born; Matt. xxvi. 24.

98. I will sing of mercy and of judgment; Ps. ci. 1.

99. In whom all the building, fitly framed together, groweth unto a holy temple, etc.; Eph. ii. 19-22.

100. The hour is come, when not merely at Jerusalem, but everywhere, the true worshippers may worship the Father in spirit and in truth; John iv. 20-24.

101. A greater than Solomon is here; Matt. xii. 42.

102. The fear of the Lord is the beginning of wisdom, but fools despise wisdom and instruction; Prov. i. 7.

103. Thy bread and thy water shall be sure; Isa. xxxiii. 15-17.

104. There is that scattereth, and yet increaseth, etc.; Prov. xi. 42.

105. The effectual fervent prayer of a righteous man availeth much; James v. 16.

106. Lazarus carried by the angels into Abraham's bosom; Luke xvi. 22-24.

107. Render to all their due—honour to whom honour; Rom. xiii. 7. Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God, etc.; Lev. xix. 32.

108. Wash you, make you clean, etc.; Isa. i. 16-18.

109. Thou shalt not covet; Exod. xx. 17.

110. Remember now thy Creator in the days of thy youth, etc.; Eccl. xii. 1.

111. They have digged a pit, into which they themselves have fallen; Ps. vii. 11-15.

112. We know that tribulation worketh patience; Rom. v. 3, 4.

113. Now no chastening for the present seemeth to be joyous but grievous; Heb. xii. 11.

114. Every eye shall see him, etc.; Rev. i. 7, 18.

NARRATIVE.

115. David blesseth God for teaching his hands to war, and his fingers to fight—Ps. cxliv. 1–4.

116 Godliness, with contentment, is great gain—1 Tim. vi. 6.

117. Isaiah saw the glory of the Lord—Isa. vi. 1–5.

118. Isaiah prophesieth concerning Christ, in the form of a narrative, 719 years before he appeared—Isa. liii. 1–9.

119. Isaiah says, Come without money, and without price—Isa. lv. 1–3.

120. Jeremiah, the prophet, is cast into the dungeon of the court of the prison—Jer. xxxviii. 3–6.

121. The four Jewish children choose plain food to eat, and water to drink, at the court of Babylon—Dan. i. 5–20.

122. Shadrach, Meshach, and Abednego cast into the fiery furnace—Dan. iii. 23–25.

123. Belshazzar's impious feast; the kingdom taken—Dan. v. 30, 31.

124. Daniel prayed three times a-day, with his face turned towards Jerusalem—Dan. vi. 10, 11.

125. Daniel was cast into the den of lions, and remained unhurt—Dan. vi. 16–24.

126. Jonah fled from the presence of the Lord, and the Lord sent a great tempest in the sea—Jon. i. 3.

127. God prepared a great fish to swallow up Jonah for his disobedience—Jon. i. 17.

PRECEPT, ETC.

115. If possible, live peaceably with all men—Rom. xii. 8. Whether ye eat or drink, etc.

116. Agar's prayer, Give me neither poverty nor riches, etc.—Prov. xxx. 1–9.

117. The Christian, beholding as in a glass the glory of the Lord, is changed into the same image, from glory to glory—2 Cor. iii. 13–18.

118. Christ did no sin, and when he was reviled, he reviled not again, etc.—1 Pet. ii. 22–25.

119. Jesus says, He that cometh to me, I will in no wise cast out—John vi. 37.

120. O Jerusalem, that killest the prophets, and stonest them that are sent unto thee, how often, etc.—Matt. xxiii. 37.

121. Every man who striveth for the mastery is temperate in all things—1 Cor. ix. 24, 25.

122. When thou walkest through the fire, thou shalt not be burned—Isa. xliii. 2.

123. Thou fool, this night thy soul shall be required of thee—Luke xii. 20.

124. When thou prayest, enter into thy closet, etc.—Matt. vi. 6.

125. Through faith subdued kingdoms, etc., stopped the mouths of lions—Heb. xi. 33.

126. Whither shall I go from thy Spirit? etc.—Ps. cxxxix. 7-12.

127. As Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth—Matt. xii. 38–41.

Bible Lessons for Tuesday of each week.

EMBLEMS.

1. Be ye not as the horse or the mule, which have no understanding—Psalm xxxii. 9, 10.

2. As iron sharpeneth iron, so, etc.—Prov. xxvii. 17.

3. Christ a shepherd—Ps. xxiii. 1.

4. Like grass which groweth up in the morning, and in the evening is cut down and withered—Ps. xc. 4-6.

5. Christ—Lamb of God—John i. 29.

6. Now we see through a glass darkly—1 Cor. xiii. 11, 12.

7. Feed my lambs—feed my sheep—John xxi. 15. 16.

8. I will refine thee as silver is refined—Zech. xiii. 9.

9. Christ the light of the world—John i. 9.

10. All like sheep have gone astray—1 Pet. ii. 25.

11. Christ the door—John x. 9.

12. Christ—fuller's soap, and refiner's fire—Mal. iii. 2.

13. I am the rose of Sharon, and the lily of the valley—Cant. ii. 1.

14. Christ the Bridegroom—Matt. ix. 15.

15. Be wise as serpents, and harmless as doves—Matt. x. 16.

16. I am the true vine, ye are branches—John xv. 1.

17. Even as a hen gathereth her chickens under her wings—Matt. xxiii. 37.

18. Christ the way—truth—life—John xiv. 6.

19. Like a tree planted by rivers of water—Ps. i. 3.

20. Like chaff which the wind driveth away—Ps. i. 4.

21. Christ like a sparrow alone on the house-top—Ps. cii. 7.

22. They shall mount up with wings as eagles—Isa. xl. 28–31.

23. Christ—the Mediator—1 Tim. ii. 5.

24. Joseph a fruitful bough by a well, etc.—Gen. xlix. 22.
25. Christ—the day spring—Luke i. 78.
26. As a sow that is washed, to her wallowing in the mire—2 Peter ii. 22.
27. Christ—horn of salvation—Luke i. 69.
28. As the hart panteth after the water-brooks—Ps. xlii. 1, 2.
29. Christ—Lion of the tribe of Judah—Rev. v. 5.
30. Can the Ethiopian change his skin, or the leopard his spots ?—Jer. xiii. 23.
31. Christ—bright and morning Star—Rev. xxii. 16.
32. The Sun of Righteousness shall arise with healing in his wings—Mal. iv. 2.
33. He shall be a hiding-place from the wind, and a covert from the tempest—Isa. xxxii. 2.
34. Like the shadow of a great rock in a weary land—Isa. xxxii. 2.
35. Whole armour of God—loins girt about with truth—breast-plate of righteousness — feet shod, etc.—Eph. vi. 13-15.
36. Shield of faith—helmet of salvation—sword of the Spirit—prayer, etc.—Eph. vi. 16-18.
37. Ye are the salt of the earth—Matt. v. 13.
38. His right hand is full of righteousness—Ps. xlviii. 10.
39. Being compassed about with so great a cloud of witnesses, let us run the race, etc.—Heb. xii. 1, 2.
40. Ye are the light of the world—Matt. v. 14.
41. Like rain upon the mown grass—Ps. lxxii. 5, 6.
42. Christ is the door of entrance—John x. 7, 9.
43. The Lord is my stay—Ps. xviii. 17, 18.
44. Like the heath in the desert—parched place in the wilderness—salt land not inhabited—Jer. xvii. 5, 6.
45. Like a tree planted by the waters—leaf green—not ceasing from fruit—Jer. xvii. 7-9.
46. As the partridge, etc., so he that getteth riches not by right, shall leave them in the midst of his days—Jer. xvii. 9-11.
47. The wicked are like the troubled sea, which cannot rest, etc.—Isa. lvii. 20, 21.
48. The stork knoweth her appointed time—Jer. viii. 7.
49. Brotherly love—as the dew of Hermon—Ps. cxxxiii. 1-3.
50 Like the fish-pools in Heshbon *—Cant. vii. 4.
51. The Lord is thy shade upon thy right hand—Ps. cxxi. 5.
52. Thy goodness is like the morning cloud and the early dew—Hos. xiii. 1, 7.
53. Is not my word like a fire, and a hammer that breaketh the rock in pieces ?—Jer. xxiii. 29.
54. As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him—Prov. x. 26.
55. Go to the ant, thou sluggard—Prov. vi. 6-11.
56. Keep me as the apple of thine eye—Ps. xvii. 8 ; Deut. xxxii. 10.
57. In whom all the building fitly framed together—Eph. ii. 19-23.
58. Compass me about like bees—Ps. cxviii. 8-14.
59. Though your sins be as scarlet, etc.—Isa. i. 16-18.
60. In thee a well of water, springing up, etc.—John iv. 13-15.
61. It is easier for a camel to go through a needle's eye, than for those that trust in riches, etc.—Mark x. 23-25.
62. My horn shalt thou exalt—Ps. xcii. 9, 10.
63. As the eagle stirreth up her nest, etc.—Deut. xxxiii. 10-12.
64. The wilderness and the solitary place shall be glad, etc.—Isa. xxxv. 1,2.
65. The parched ground shall be as a pool, and the thirsty land as springs of water—Isa. xxxv. 5-9.
66. I wait more than they that watch for the morning—Ps. cxxx. 5-7.
67. I am become like a bottle in the smoke—Ps. cxix. 83.
68. The bruised reed and the smoking

* The fish-pools of Heshbon are thus described by a traveller :—'Two large pools rising one above the other about three or four feet, and each occupying the space of about two acres of ground ; built of white marble bottom and sides ; water perfectly clear, and three or four feet deep. The water enters the higher pool, and an equal quantity flows into the lower pool ; and no more flows out from the lower pool than enters into the higher one.

'They are full of fish. Myriads of insects fly above the surface of the waters ; the leaping of the fish every instant at innumerable spots ; the flow of the transparent water from the tails of the fish in the act of leaping for their prey, when the bright sun shines through these transparencies, gives to both the pools the aspect of two immense diamonds.'

How splendid and just is every emblem used by the Spirit of God in representing Christ and his Church ! Before we were informed of these facts, we felt no very pleasing associations while reading the emblem, "Like the fish-pools of Heshbon." So important is it that the Bible trainer should furnish himself with a thorough knowledge of the manners, customs, and history of Eastern nations, ancient and modern.

flax thou shalt not, etc.—Isa. xlii. 3; Matt. xii. 17-21.

69. In the shadow of thy wings will I rejoice—Ps. lxiii. 6-8.

70. The righteous shall flourish like the palm tree, and grow like the cedar in Lebanon—Ps. xcii. 12.

71. Bray a fool in a mortar, etc.—Prov. xxvii. 22.

72. Like grass upon the house-tops—Ps. cxxix. 6.

73. God is my fortress, high tower, etc.—Ps. cxliv. 2.

74. God is my refuge, etc.—Ps. xlvi. 1-3.

75. A sun and a shield, etc.—Ps. lxxxiv. 9-12.

76. The sun like a bridegroom coming out of his chamber—Ps. xix. 4-6.

77. Out of the pit and the miry clay, and set my feet on a rock, etc.—Ps. xl. 2.

78. Who is this that cometh out of Edom with died garments? etc.—Isa. lxiii. 1-5.

79. Fountain of living waters.—Jer. ii. 13.

80. Although the fig-tree shall not blossom, etc.—Hab. iii. 17.

81. As stubble before the wind and as chaff, etc.—Job. xxi. 17, 18.

82. His face shone as the sun—Matt. xvii. 1-8.

83. The ox knoweth his owner, and the ass, etc.—Isa. i. 3.

84. He that is slow to anger is better than he that taketh a city—Prov. xvi. 32.

85. Jesus Christ the chief corner-stone—Eph. ii. 20.

86. Lead me to the rock which is higher than I—Ps. lxii. 2-4.

87. The hypocrite's trust—a spider's web—Job viii. 13.

88. As cold waters to the thirsty soul, so, etc.—Prov. xxv. 25.

89. Cast thy bread upon the waters, etc.—Eccl. i. 4.

90. Our days are as a shadow—Ps. cii. 11.

91. Crown of glory that fadeth not away.—2 Tim. vi. 7, 8.

92. The kingdom of heaven—Matt. xxv. 1. Inherit the kingdom, etc.

93. Rivers of thy pleasures. — Ps. xxxvi. 8.

94. As the door turneth upon its hinges, so, etc.—Prov. xxvi. 14.

95. The Lord is my goodness, fortress, high tower, deliverer, shield, etc.—Ps. cxliv. 1.

96. I sat down under his shadow with great delight.—Song ii. 3.

97. The sting of death is sin.—1 Cor. xv. 5-6.

98. When a strong man armed keepeth his palace, etc.—Luke xi. 14-22.

99. Building fitly framed together, groweth, etc.—Eph. ii. 21.

100. Wind bloweth where it listeth, etc.—John iii. 1-9.

101. From sole of the foot even unto the head, etc.—Isa. i. 5-6.

102. Who arrayed in white robes, etc.—Rev. vii. 13, to end.

103. Though your sins be as scarlet, etc.—Isa. i. 16-19.

104. The way of the slothful man is as an hedge of thorns—Prov. xv. 19.

105. His favour is as a cloud of the latter rain—Prov. xvi. 15.

106. The fining-pot is for silver, and the furnace for gold: but the Lord trieth the hearts—Prov. xvii. 3.

107. The candle of the wicked shall be put out—Prov. xxiv. 20.

108. A word fitly spoken is like apples of gold in pictures of silver—Prov. xxv. 11.

109. He that hath no rule over his own spirit, etc.—Prov. xxv. 28.

110. As wood to fire, so is a contentious man to kindle strife—Prov. xxvi. 21.

111. Thou wilt keep him in perfect peace, whose mind is stayed, etc.—Isa. xxvi. 3.

112. Shall the clay say to him, etc.—Isa. xlv. 9.

113. I will be unto her a wall of fire—Zech. ii. 1-3.

At the close of this list the trainer may take some additional Scripture emblems, or should he repeat the same course, he will more than double the amount of instruction to his pupils.

Lessons for Thursday of each Week.

PARABLES AND MIRACLES.—TO BE TAKEN ALTERNATELY.

1. Debtors, the two, or gratitude for pardoning mercy—Luke vii. 40-48.
2. Fig tree, or unprofitableness under the means of grace—Luke xiii. 6-9.
3. House on the rock and on the sand, or the consistent and the false profession of the Gospel—Matt. vii. 24-27.
4. Husbandmen killing the son of the householder, or the wickedness of the Jews—Matt. xxi. 33-41.
5. Leaven, or the spread of the Gospel—Matt. xiii. 33.
6. Mustard seed, or the spread of the Gospel—Matt. xiii. 31, 32.
7. Marriage feast, or the offer of salvation, and its treatment by infidelity and hypocrisy—Matt. xxii. 1-13.
8. Net cast into the sea, or the design of the Gospel dispensation—Matt. xiii. 47-50.
9. Pearl of great price, or the value of the Gospel—Matt. xiii. 45, 46.
10. Piece of silver lost and found, or the mercy of Christ to sinners—Luke xv. 8-10.
11. Prodigal son, or welcome to penitent sinners—Luke xv. 11-32.
12. Publican and Pharisee, or acceptable and rejected worshipper—Luke xviii. 9-14.
13. Talents given to trade with, or diligence rewarded, and sloth punished—Luke xix. 12-26.
14. Rich fool, or the misery of worldliness—Luke xii. 16-21.
15. Rich man and Lazarus, or the end of sensuality—Luke xvi. 20-31.
16. Sheep, the lost, or the restoration of the sinner the design of Christ's coming—Matt. xviii. 11-14.
17. Servant, the cruel, or the sin of not forgiving others—Matt. xviii. 21-35.
18. Sower, or the hearers of the word—Matt. xiii. 3-9.
19. Steward, the unjust, or preparation for the future—Luke xvi. 1-10.
20. Samaritan, the good, or compassion to our brethren—Luke x. 30-37.
21. Shepherd, the good, or the character of Christ—John x. 11-16.
22. Treasure hid, or the value of the Gospel—Matt. xiii. 44.
23. Tares among the wheat, or bad among the good in this world—Matt. xiii. 24-30.
24. Seed springing up imperceptibly—Mark iv. 26-29.
25. Vineyard, labourers in the, or the Gentiles admitted to equal privileges with the Jews—Matt. xx. 1-16.
26. Virgins, the ten, or true and false profession of the Gospel—Matt. xxv. 1-13.
27. Widow, the importunate, or prevailing prayer—Luke xviii. 1-8.

PARABLES IN THE OLD TESTAMENT.

28. The trees making a king—Judges ix. 7.
29. The poor man's ewe lamb—2 Sam. xii. 1.
30. Two brothers striving together—2 Sam. xiv. 6.
31. The prisoner that made his escape—1 Kings xx. 39.
32. The thistle and the cedar—2 Kings xiv. 9.
33. The church represented as a vine and a vineyard—Ps. lxxx. 8-16.
34. The vineyard yielding wild grapes—Isa. v. 1.

MIRACLES FROM THE OLD AND NEW TESTAMENT.

1. The plagues of Egypt—Exod. vii. viii. ix. and x.
2. Slaying the firstborn—Exod. xii. 29.
3. Moses divideth the Red Sea—Exod. xiv. 21.
4. The Egyptians drowned—Exod. xiv. 23.
5. Quails and manna sent—Exod. xvi. 11.
6. Water brought out of the rock—Exod. xvii. 1.
7. Miraculous healing of the Israelites—Num. xxi. 7.
8. Korah, Dathan, and Abiram swallowed up by an earthquake—Num. xvi. 31.
9. Jordan divided—Josh. iii. 14.
10. The walls of Jericho fall down—Josh. vi. 20.
11. The sun standing still—Josh. x. 12.
12. The sun darkened—Luke xxiii. 44.
13. Elijah fed by ravens—1 Kings xvii. 1.
14. Elijah multiplieth the widow's oil and meal—1 Kings xvii. 8.
15. Elijah raiseth the widow's son—1 Kings xvii. 17.
16. Elisha multiplieth the widow's oil—2 Kings iv. 1.
17. Elisha raiseth the Shunammite's son—2 Kings iv. 18.
18. Naaman's leprosy cured—2 Kings v. 1.
19. Elisha causeth iron to swim—2 Kings vi. 1.

MIRACULOUS EXERCISE OF CHRIST'S POWER.

I. In giving sight to the blind—
20. Two at Capernaum—Matt. ix. 21-29.
21. Several at the sea of Galilee—Matt. xv. 30.
22. Two on leaving Jericho—Matt. xx. 29-34.
23. One on going to Jericho—Luke xvii. 35-43.
24. One in the temple—John ix. 1.
II. In curing the lame—
25. Several at the sea of Galilee—Matt. xv. 30.
III. In curing the dumb—
26. One at Capernaum—Matt. xii. 22-25.
27. Several at the sea of Galilee—Matt. xv. 30.
28. Another there—Mark vii. 31-36.
IV. In curing fever—
29. Peter's mother-in-law—Matt. viii. 14 15.
30. The nobleman's son—John iv. 46-54.
V. In curing dropsy—
31. A man in the Pharisee's house—Luke xiv. 1-4.
VI. In curing leprosy—
32. A man at Capernaum—Matt. viii. 2, 3.
33. Ten in the region of Galilee—Luke xvii. 12-19.
VII. In curing a withered hand—
34. A man in Galilee—Mark iii. 1-5.
VIII. In curing long-continued maladies—
35. Of twelve years' standing—Matt. ix. 20.
IX. In curing the palsy—
36. The centurion's servant—Matt. viii. 6.
X. In curing Satanic possession—
37. Two men of the Gergesenes—Matt. viii. 28.
38. The Canaanite's daughter—Matt. xv. 22.
39. The man at the mount of Transfiguration—Matt. xvii. 18.
40. The woman with the spirit of infirmity—Luke xiii. 11.
XI. In restoring an ear cut off—
41. The high priest's servant—Luke xxii. 50, 51.
XII. In raising the dead—
42. The widow of Nain's son—Luke vii. 12-15.
43. The daughter of Jairus—Luke viii. 54, 55.
44. Lazarus of Bethany—John xi. 1-44.
XIII. Changing water into wine—
45. At Cana of Galilee; John ii. 1-11.
XIV. In walking on the sea—
46. The sea of Galilee; Matt. xiv. 25-29.
XV. In stilling the tempest—
47. Sea of Galilee; Matt. viii. 26.
XVI. In increasing the loaves and fishes—
48. In the desert; Matt. xv. 34-39.
49. And again; John vi. 9-14.
50. In procuring the large draught of fishes. At the sea of Galilee; Luke v. 6-9.
XVII. In sending the fish with the money—
51. At the sea of Galilee; Matt. xvii. 27.
XVIII. In paralysing and restoring the soldiers.
52. In the garden of Gethsemane; John xviii. 6-8.

SATURDAY Morning may be devoted to Scripture Geography or the Catechism. Should School not meet on Saturdays, the NARRATIVES and PRECEPTS may be restricted to twice instead of thrice a-week; in which case Friday morning might be appropriated to the Catechism, with Proofs—the Proofs themselves to be pictured out, of course, according to the system.

At the termination of such a course, any passage of Scripture may be taken up, or any particular book of the Old or New Testament may be read progressively, with advantage, as every point will have been so far illuminated by the previous training as to be comparatively easily analysed and apprehended by every child in the gallery.

Doctrine or teaching is to be found in the narratives, as well as in the emblems and precepts and promises, etc., of Scripture. The great proportion of schoolmasters, however, confine the attention of their pupils to the simple facts of the narrative, without drawing any lesson: and this by the public is termed Bible or religious instruction. They certainly are the shell; but the substance lies deeper, is less obvious, and all-important.

SECTION VII.

CHAPTER XL.

SUBJECTS FOR ORAL TRAINING LESSONS ON NATURAL SCIENCE AND THE ARTS.

THE trainer, whether conducting an Initiatory school or a Juvenile, may choose one particular lesson for the day, or he may take them progressively as they appear on the following lists. These lists are not presented because they are either complete or the best that might be selected, but simply as suggestive of such a useful course as that over which a master might successfully conduct his pupils in a shorter time than may be anticipated. The list No. I. should be considered more as initiatory and preparatory to No. II.; and therefore the subjects therein specified, when taken up for the first time with children of whatever age, are intended to be treated more generally. The broad outlines being pictured out first to serve as a solid foundation, and the more minute points, save such as may likely be interesting to the pupils at the time, being reserved to a period when their minds are better prepared to receive them. And in no case should a technical term be employed till the children have first had conveyed to them a clear perception of the idea therein involved.

The subjects contained in either list, more especially those in the first, are not designed to be taken up consecutively. The time for selecting a particular lesson cannot be prescribed; it should rather be suggested by circumstances, particularly in an Initiatory Class—as by the season of the year, events of the time, nature of the weather, what the children may have seen or met with in their walks, any object exciting their curiosity or observation, what they may have heard that interested them, by their toys and by their games, at home or in the play-ground, etc., etc.

The lessons will thus prove greatly more natural, pleasing, and efficient, than if given in any connected course, however well arranged; as in the earliest period of life, and even some way beyond it, a mind free to be guided by the natural expansion of its faculties resents whatever is continuous. Here a little and there a little, is its principle of action. Any subject, therefore, however interesting, will prove tiresome if prolonged beyond due bounds.

LIST No. I.

In drawing out these lists, as well as those of the Bible lessons, our greatest difficulty has been to limit the numbers, and yet present a sufficient variety of points for the school-trainer to picture out as daily lessons, each occupying from twenty minutes to half an hour. One or other of such lessons as appear in Lists I. and II. form the basis of a daily Oral Secular Training Lesson both to pupils and Normal students.

1. *Grass*—Why the earth covered with it.
2. *Corn*—Its varieties and the comparative amount of nutriment possessed by each sort.
3. *Peas*—Mode of supporting stalks.
4. *Potato*—Its history and qualities—contrast with bread.
5. *Ploughing*—Uses of.
6. *Harrowing* — Wherein different from Ploughing.
7. Advantages of Punctuality and Order—picture out—give illustrations.
8. Cleanliness and neatness in person.
9. *Bread* — Different kinds — how made.
10. *Tea and Coffee*—Where grown, and their use.
11. *Sugar*—Where grown, and mode of culture.
12. *Refining* of Sugar.
13. *Molasses*—What, and how prepared.
14. *Milk*—How obtained, and its uses.
15. *Butter*—How made, and how preserved.
16. *Bee*—Outlines of its habits—Industry.
17. *Foot of Fly and Boy's-sucker*—Compare—Philosophy of these.
18. *Honey*—What is it, and how obtained.
19. *Bee's-wax*—How formed.
20. *Wisdom* of Bee displayed in construction of cells.
21. *Spider* — Nature and habits — food.
22. *Spider's Web*—How formed.
23. *Ant*—Its nature and habits.
24. *Ant*—Different kinds of.
25. *Caterpillar*—Its transformation.
26. *Silk-worm*—Its natural habitat—on what fed—how kept in colder climates.
27. *Silk*—Whence and how obtained.
28. *Silk*—Contrast with cotton and sheep's wool in the formation of yarn or thread — comparative strength—why.
29. *Covering of Birds*—Admirable adaptation to their mode of life.
30. *Nests of Birds*—Why of different colours, and why instinctively placed in different positions.
31. *Covering of Waterfowls*—Contrast the hen with the duck as suited to their particular mode of life.
32. *Web-footed Birds*—Enumerate—why webbed.
33. *Beaks of Birds*—Contrast the hawk with the raven and swallow.
34. *Waders*—The Heron, etc.
35. *The Camel's Foot*—and the reindeer's—wisdom in their formation—habits.
36. *The Dog and the Cat*—Compare their nature, habits and uses.
37. *Elephant's Proboscis*, and the Cameleopard's long neck in relation to their habits and mode of life.
38. *Hooked Bills and Claws*—Contrast—why so formed—compare with the Sparrow or Lark.
39. *The Sloth and the Hedgehog*—Means of defence—habits.
40. *The Lion and the Bear*—Nature—habits—means of attack and defence.
41. *The Hare and the Partridge*—Means of defence—habits.
42. *The Whale*—Where found—habits, size, how defended from cold.
43. *Sheep's Wool*—Why different in texture in different countries—advantage of this to the animal, and to manufactures.
44. *The Mole*—Its habits—mole-hills—fore-feet—means of defence—nature of its hair or fur, compare it with that of the dog or sow.
45. *The Structure of the Mole.*
46. *The Beaver*—Its teeth and tail—habits, mode of constructing its habitation—use of its fur.
47. *Rats*—Are they of any use—may they and such vermin be killed—and when — (nothing made in vain).

48. *Clothes* — Of what use—would certain sorts be equally suitable in all climates.
49. *Dwelling-Houses* — Effects of overcrowding.
50. *Imperfect Drains*—Picture out consequences upon health.
51. *Water*—Weight—composition and uses.
52. Why does water rise in pipes to the level of fountain from which it is taken—picture out the philosophy of this.
53. *Perspiration*—Sensible and insensible—picture out the uses.
54. *Waterproof Clothes*—Picture out their effect on health.
55. *Reaping.*
56. *Winnowing of Corn* — various modes of.
57. *Nostril*—Position and use.
58. *Weaving*—Picture out the principle, and compare it with sewing.
59. *Felted Cloth*—Picture out the principle, and compare it with woven cloth.
60. Compare the teeth of a Cow with those of a Beaver.
61. Various modes of catching fish.
62. *Frog*—Nature—habits—if of any use—(nothing made in vain).
63. Compare the foot and feathers of the hen and duck in respect of their habits.
64. *Coral*—How produced—where—results.
65. *Oyster*—Its shell—habits.
66. Mode by which shell-fish attach themselves to rocks.
67. *Leech*—How it inflicts a wound —uses.
68. *Earth-worm* — Its use to the farmer.
69. *Bat*—Its habits—construction.
70. *Nettle*—Its uses—where generally found.
71. Mode by which animals defend themselves—horns—feet—speed—etc.
72. Lead and iron—compare qualities and particular uses of each.
73. Beat iron and cast-iron — how made—compare qualities and uses.
74. Compare the screw, pulley, & saw.
75. Teeth of animals—distinguish the variety and adaptation to their mode of living.
76. Flesh of the different animals used as food by man—compare beef, mutton, lamb, pork, venison, fish, and fowl.
77. Compare cold and warm-blooded animals.
78. Herring—habits—vast numbers, etc.
79. Compare clay, sand, lime, and other soils—uses.
80. Needle-making and pin-making—with their different forms and uses.
81. Greatness and goodness of God perceptible in the least things.
82. Comparative use of roots, barks, stem, and leaves of plants—circulation of the sap—how new wood deposited, etc.—wisdom displayed in all these.
83. The distinction between boiling, roasting, and stewing.
84. Yarn and Thread — Picture out the process of making each.
85. Warp and Weft — Is there, or should there be a distinction in strength.
86. The Cotton Plant—mode of preparation—why not grown in this country.

LIST No. II.

1. *Heat*—Its nature—sources of.
2. Effects of heat on solids.
3. *Conduction of Heat*—Application to clothing—compare woollen and linen clothes—why a difference.
4. *Heating of apartments by Steam*—Do black or white pipes radiate best.
5. *Why does ice float*—Train out the advantages of this in regard to lakes, ponds, etc.
6. *Evaporation*—What is it—and how caused.
7. Why do we water our streets in summer.
8. *Wind*—What is it—and how produced.
9. Philosophy of drafts and air-currents.
10. *Land and sea-breezes*—How produced.
11. *Air*—Component parts and uses.
12. *Water*—Component parts and uses.
13. *What is meant by a vacuum*—and how produced.
14. Picture out simplest form of barometer.
15. Why does the barometer sink as we ascend a hill or in the atmosphere.
16. *Rain*—How produced—general form of the drops—why—where should rain be most abundant—and why.
17. *Formation of Clouds*—How kept buoyant in air.
18. Reason for winter clothing.
19. Making and use of ink.
20. Use of the pores of the body.
21. *The Eye*—Its position and construction—wisdom displayed—what effect if otherwise placed.
22. *Tears*—Their nature and use.
23. *Nails of the fingers and toes*—Compare with horns, hoofs, etc.
24. *Position and use of the thumb, and little finger*—Picture out wisdom in the various lengths of the fingers.
25. *Mortar*—How formed—why mixed with hair.
26. *The Roots of Trees*—Nature and use—comparison between that of the Italian poplar and the oak.
27. *Engrafting*—Picture out the principle of.
28. *India-rubber*—How and where obtained—uses.
29. *Gutta-percha*—How obtained—its uses.
30. Why does an iron vessel float.
31. Paving of streets, and of what materials.
32. *Glass*—Of what composed, and how manufactured.
33. Effect of pouring hot water into a glass suddenly—picture out the philosophy of this.
34. *Making of Shot*—Why round.
35. *Horse-shoes*—Why does the animal require them.
36. How are we enabled to fix horse's shoes without inflicting pain.
37. *Paper*—How and from what manufactured—when first made for common use.
38. *Printing*—Picture out principle of, and when discovered.
39. Ancient mode of communication.
40. Refining of gold, silver, etc.
41. *Gunpowder*—Whence formed.
41. Why does gunpowder propel.
42. The philosophy of keeping the body clean by water and rubbing.
43. Why does the firing of a musket produce a report when an air-gun does not.
44. *Air-gun*—Principle of.
45. Exhausting Syringe.
46. *Syphon*—Nature and uses.
47. *Intermittent Springs*—Why does not the water flow continuously.
48. *Magic-Lantern*—Principle and uses.
49. *Bramah Press*—Picture out principle of—uses.
50. Picture out the simple principle of distillation.
51. *Candles*—Of what formed and how.
52. *Soap*—of what is it composed—and how manufactured.
53. *The Sun-Dial*—Principle of.
54. *Common Clock*—Construction of.
55. *Umbrellas*—Why so formed—when first used.
56. *Coal*—Its origin and how obtained—uses.
57. *Gas*—How formed—when first or generally used.
58. How is gas transmitted through our towns.
59. Uses of fire.
60. Best mode of kindling a fire, so as either to have what is termed

brisk or a slow fire—philosophical mode of placing the coals so as to have either.

61. *What is Snow*—Why white.

62. Picture out the uses of snow in protecting ground from severe frosts, and in supplying moisture, (in Siberia temperature of *air* is often below Zero, whilst the *ground* covered with snow is not much below freezing-point).

63. Picture out the reason why snow melts so slowly, and the beneficial effects of this, contrasted with what would happen if the contrary were the case.

64. *Snow-Line*—Why does it rise as we approach the equator.

65. *Effect of Light upon Vegetation*—(A vegetable which grows in the shade is pale and sickly).

66. What ought to be the exposure of our gardens.

67. Why does fruit ripen more quickly against a garden wall, than if standing alone.

68. *What is Smoke?* Should any smoke be permitted to ascend the chimney—can this be avoided—picture out the philosophy of the principle of preventing smoke.

69. Why does a gardener cover his flower-beds with matting in a clear calm night.

70. *Circulation of Sap in Trees*—how effected.

71. Preservation of seeds of plants.

72. *Dispersion of Seed*—how effected.

73. *Leather*—What is it, and how manufactured.

74. *Twilight*—How produced.

75. Why is there longer twilight at the poles than at the equator.

76. Why should we not eat the rind of fruit.

77. *The flying of Birds*—How effected.

78. Why are drops of water, mercury, etc., globular.

79. Thunder and lightning—distinguish the causes and effects.

80. Compare vapour, rain, dew, hail, and snow—outlines of how produced.

81. Why can you put salt into a tumbler filled with water, and yet the water does not run over?

82. Why does one's image appear as far behind a plane mirror as he is before it.

83. *Barometer*—Principle and uses.

84. *Thermometer*—Picture out principle of.

85. *Pendulum*—Effect of heat and cold upon it.

86. *Compensation Pendulum*—Picture out principle of.

87. *What is money*—Why have coins.

88. *Circulation of Blood*—Compare with the circulation of juices in plants and trees.

89. *The Condensing Syringe.*

90. *The Air-pump*—Construction—uses.

91. *Davy's Safety-Lamp*—The philosophy of—uses—the radiation of heat.

Why do we see the flash of a gun when fired before hearing the report—the philosophy of both.

92. By what means do fishes breathe.

93. Picture out the best means of ventilating a room, so as to have in it warm air and yet fresh.

94. The philosophy of making good tea, and whether water long boiled, or just come a-boil, is preferable.

95. Causes and cure of dry rot.

96. Whether will a ship sink deeper in the salt sea or in a fresh water river—the reason.

97. Picture out why the earth and moon keep in their orbits round the sun.

98. Why the length of day varies from the equator to the poles.

99. Gold and lead—compare qualities, malleability, value, etc.—uses.

100. Rope—compare relative strength of one made from cotton, flax, and sheep's wool.

101. Candle—why does the flame ascend—philosophy of this.

102. Rainbow—picture out the cause.

103. Particles of air and water—prove what form the particles are of.

104. Prove that air has weight—changes of weight.

105. Dying—picture out why wool is difficult of being dyed an engrained colour.

106. Hairs—why are we apt to catch cold when our hair is cut—construction or form of hairs.

107. Steam-engine—picture out the parts and principle.

108. Balloon—cause and principle of its ascension.

109. Mineral strata—if any advantage

by being placed in a slanting and not perpendicular direction—design and wisdom.
110. Why may a candle be shot through a wooden door—give the philosophy of this.
111. Lever—principle and use.
112. Volume and power of water when turned into steam—illustrate this by examples—tea kettle, etc., etc.
113. Phases of the moon—causes.
114. Sun or moon—causes of an eclipse.
115. Why fish die when taken out of the water—why a dead fish turns on its back in water—why blood cold, and of a blue colour.
116. Sponges—whence derived.
117. Beneficial influence of the sun upon the creation.
118. Difference between the works of nature and art.
119. Means of supplying water to a city—how the water made to rise, etc.
120. Flowers—stem, flower-cup, petals, stamens, pistils—why some droop—difference in structure of those and upright ones, etc.—abundance of flowers—use of same in pasturage.
121. Is vegetable life favourable to animal—picture this out philosophically.
122. Bring out the fact that the elastic force of air is proportioned to its density.
123. Train out the mode of determining latitude by the elevation of the Pole.
124. Bring out the ordinary method of determining longitude.
125. Mode of sounding the depth of the ocean.
126. Centre of gravity—which is safer, to rise or sit in a high-seated carriage, should the horses run off, and why.
127. Distinguish between wind, storm, hurricane.
128. The principle of beating an iron nail into wood with the hand and a hammer.
129. Picture out the principle of operation between a knife and a saw.
130. Electric Machine—the principle.
131. Galvanic Box—the principle.
132. The Sun—distance—velocity of its light—how ascertained.
133. Planets and Fixed Stars—distinguish—how—distances.
134. Comets—what supposed to be—velocity.
135. The Hand—principle of its motion—why fingers and thumbs of different lengths and thickness.
136. Gas—Effects on health—of permitting more to escape than can be consumed in ordinary burners—the principle of this combustion.
137. Steam Engine—effect of filling the box with steam, and condensing it alternately.
138. Distinguish the difference in fibre or staple between wool, cotton, silk, and flax—whence derived.
139. Drytoast—effect of laying one slice above another.
140. The Human Frame—what latitudes most favourable to vigorous development.
141. Is light material, or immaterial—prove this.
142. Distillation — philosophy of — why is the spirit evaporated and then condensed.
143. The uses of Lakes—*regulators* of rivers.
144. Hoar-Frost—what is it—how formed—wherein does it differ from dew.
145. A laundress drops a little saliva on her smoothing-iron to test its heat—on what principle.
146. The *Wedge*—the principle of.
147. The *Inclined Plane*— uses in every-day life.
148. Where should a bed be placed—near the floor, or at some distance from it, and why—picture out the effects upon health.
149. The *Telescope*—in its simplest form, what is it.
150. The Microscope—in its simplest form, what is it.
151. Why is it dangerous to drink cold water when the body is much heated.
152. Bathing—whether should a person bathe when the body is perfectly warm, or when cold—picture out the effect in both cases.
153. Why is it dangerous to bathe when the body is heated after much exertion.
154. Why is the horse fitted for bearing burdens, and the ox only for drawing.
155. Where are flies and other insects during Winter.

156. How is a fly enabled to walk on the ceiling.
157. The helm of a ship—on what principle is it constructed—compare with the tail of a bird; for example, the swallow.
158. Which is safer, wooden or stone pavement—and why.
159. Why is a house built of stone warmer in Winter and cooler in Summer than one built of brick.
160. Windmill—what is the best position of the arms to secure the greatest amount of pressure from the wind.
161. An over-shot Wheel—how constructed.
162. Why is it colder with us in Winter than in Summer, though we are nearer the sun.
163. On what does the climate of a country depend.
164. Instinct and Reason—illustrate and picture out.
165. Distinguish between a mineral, a plant, and an animal.
166. Why is the west of Europe warmer than the east.

A class that has been carefully conducted through such a list of subjects as the preceding, will be prepared to enter upon a more connected course with much advantage. We therefore present the following, though by no means recommending that it should be strictly adhered to either, but that the order of the subjects should somewhat vary according to circumstances. Whatever may be the order, however, in which the several lessons follow, we consider that to more advanced pupils a proper classification of the subjects afterwards will prove beneficial. The repetition of a lesson under the same head is no objection whatever, as in the initiatory process, it is impossible to exhaust all the points of any one subject with children of whatever age. The trainer will therefore, of course, *according to the system*, revise and proceed only upon the previously acquired knowledge which he thus ascertains that his pupils possess.

Technical terms employed in describing the various departments of nature and art, are acquired to a large extent in the ordinary process of picturing out such lessons, and thus the student is prepared for proceeding with a more consecutive and extended course, and also for apprehending more fully the phraseology of books and lectures on the different branches of science.

LIST No. III.

The following has been gone through most intelligently several times with a class of 40 pupils (boys and girls), in one of the training schools in this city:—

Matter—What signified by the term—its general laws and properties, impenetrability, extension, figure, divisibility and inertia—resolution of forces, etc., etc.

The Earth—Its form—how proved—measurement and magnitude—proportions of land and water on its surface. Explanation of the terms, latitude, longitude, equator, ecliptic, tropic, arctic, antarctic, zones and poles, horizon and cardinal points.

Its motions—Their causes and effects—the alternation of the seasons, and of day and night with evening and morning twilight.

Inequalities of the Earth's surface—Mountains, valleys, table-lands, and plains, under the various names of llanos, pampas, savannahs, prairies, and steppes, with their properties and uses.

Causes of change in the Earth's surface—Coral insect—volcanoes, active, intermittent, and extinct—earthquakes—the theory of volcanoes and earthquakes, with their varieties and an outline of the volcanic world, with the changes being there produced—detrition of rivers and their deposits in lakes and seas—action of tides—and the degradation of mountains by the influences of frost, air, and water, etc.

Varieties of Climate—In different latitudes and at different altitudes—in the same latitude and at the same altitude—circumstances affecting it, such as soil, shelter, inclination of the land, insular or continental

position, proximity to frozen regions or arid deserts, etc., etc.

Rivers—Their origin, increase, and destination—watershed of a country—why does the middle of a stream move more rapidly than the sides—the motion of a fluid how accelerated in a confined channel—whirlpools—rapids—cascades and cataracts—how tracing the direction of rivers on a map gives the inclination of the land—their classification as to length—how the extent of their course generally determines as to their being navigable—streams, temporary and perennial—the properties and uses of rivers.

Lakes—Salt and fresh—their various classes and elevations—their properties and uses.

Seas and Oceans—Their varieties of temperature and depth—advantages derived from the sea—why salt—why in constant agitation.

Water—Salt and fresh—why former more buoyant than the latter—why some bodies sink and others swim—specific gravity of bodies—mineral waters—why purest water insipid—springs, their sources—permanent, intermittent, and thermal springs—ancient and modern modes of conducting water—its properties and uses.

Tides—How produced and regulated—phases of the moon—eclipses and causes—harvest moon.

Currents—In the ocean—polar, equatorial, contrary, and under-currents, with examples, and how proved to exist—how temperatures of seas thus affected—how drift-wood, seeds, etc., thus carried unerringly to distant shores.

Atmosphere—Its height—its composition—oxygen, nitrogen, hydrogen, and carbonic acid gases—means appointed by Providence to preserve the air in a state capable of sustaining animal life—whether more wholesome to have growing plants in a sitting-room by day or by night—why the air of cities more impure than that of the country—the general properties of air and its important uses both to the animal and vegetable creation—breathing and burning compared—construction of the air-pump.

Heat—Natural and artificial—latent heat made manifest by friction, percussion, compression, and produced chemically — spontaneous combustion, conduction, diffusion, radiation, reflection, and absorption of heat—colours which absorb and radiate best—its expansive effects on various bodies—on the air, rarifying it and producing currents or winds.

Winds—Permanent, periodical, variable, and local, how accounted for—whirlwinds and hurricanes—various velocities, temperature, and names of winds—why a gale in winter heavier than one in summer—uses of storms—application of the winds by man.

Effects of Heat on Water—Producing vapour—tendency of vapour to ascend—formation of clouds—condensation of vapour by cold—descent of rain—why in globules—formation of snow—why white—of hail, of fog, of dew, and of hoar-frost—explanation of the forms they assume—the rainbow—how produced.

Thermometer, Barometer, Diving-bell and Apparatus, Syphon, Balloon, and Water-pump—Principles of construction.

Distribution on the Earth's surface of Vegetables, Animals, and Man—What is meant by an Organic and what by an Inorganic substance.

Difference between a *Mineral*, a *Plant*, and an *Animal.*

Distinctive characteristics of Man.

Divisions and *identity* of the *Human Race.*

Wisdom of God in connecting the different parts of Nature.

MINERAL KINGDOM—Mines in Great Britain, why superior to those of any other kingdom, though not supplying the precious metals—Iron—Tin—Copper—Lead—Mercury—Zinc—Silver—Gold—Platina—Sodium—Magnetic Ore, etc., with their properties, process of manufacture, and uses to mankind.

Rocks—Different formations, granite, limestone, flint, freestone, slate, alabaster, mica, asbestos, petrifac-

tions of various kinds, and a few of the more common and remarkable crystals—clay and soil—fossil remains of animals and plants, etc., etc.

Coal—Its formation—manner of deposit—varieties—association with iron ore—manufacture of coal gas—best position for the gas works of a city, etc.

Salt—As found in mines, and manufactured from sea water or salt springs—its general distribution in nature, and valuable qualities.

Naphtha, Nitre, Tar, etc., etc.

Sulphur—Its properties and in what kind of countries to be principally found.

VEGETABLE KINGDOM—General physiology of plants aquatic and terrestrial—their divisions—organs, roots, stems, branches and leaves, with their various functions—the sap, flower, and fruit—varieties in the manner of the growth of trees—changes of vegetation, with the varied condition of climate—air plants, parasites, moss, fungi, fern, lichens, sea-weed, etc., etc.

Vegetable Productions—How those of hot, cold, and temperate countries may all be found in the same latitude—their preservation and the various natural agencies contributing to their diffusion, as the currents of the ocean, winds, and migratory birds—man a voluntary agent in effecting the same object—adaptation of food-plants to climate reflecting the design of the all-bountiful Creator as to the diffusion of the human family.

ANIMAL KINGDOM—Animal life, its effects—divisions of the animal kingdom—the integuments of the animal body—pores and their uses—bones, cartilage, muscles, lungs, heart, and vessels of the human body—respiration—circulation of the blood—why warm in some animals, and cold in others—blue and red blood, how these colours alternate—the teeth—the eye, its construction and adaptation to the wants of various animals, as in the case of fish, birds, insects, animals of the chase, and those of nocturnal habits—organs of support and motion—animal mechanics—nervous system—human brain, its protection and position, and its size compared with that of other animals—organs of sense and voice—difference in the form of man and that of other animals—instinct of man and animals—clothing of man and other animals, that best suited for different climates—effects of climate upon animal clothing—uniform heat of the human blood in all latitudes, circumstances accounting for the same—change of food and clothing requisite for various seasons and situations—how man fitted to be an inhabitant of all climes—wherein man superior to the animal creation—reason—beauty and perfection of mind and body—preservation of health, influence of cold upon it, of exercise and rest, pure air, and the regulation of the temper and passions—man's mental and moral nature—his high responsibility.

MISCELLANEOUS SUBJECTS.

Attraction of Gravity and Cohesion—Chemical, capillary, magnetic and electrical attraction—attraction which all masses of matter have for each other—disintegration and decomposition of bodies—their integrant and constituent parts—centre of gravity—condition of standing bodies—an arch, the keystone, etc.—centrifugal and centripetal forces—pendulums, principle of motion—various kinds—adaptation to different latitudes—influence of heat and cold upon them—mechanical powers—their various combinations in different kinds of machinery—the advantages and power of steam in working the same—principle and construction of the various kinds of steam-engine at different times in use, and of that at present employed—invention of the screw, and its application to the propelling of ships.

Magnetism—Discovery of the magnetic ore, and origin of the name—its properties—power of communicating its attractive influence without loss of strength—different modes of making a bar magnet—discovery

of its polarity—its earliest employment as an indicator of the cardinal points—when, how, and by whom first applied to navigation—construction of the magnetic mask and mariner's compass—deranging influences to which the latter is subject—necessity of adjustment generally after lengthened voyages or long detention in harbour—the earth a magnet—its power of magnetising iron fixed in contact with it for a lengthened period, as iron palings, etc.

Electricity—From what substances first obtained, whence the name—electrics and non-electrics—various means of collecting it—electrical conductors and non-conductors—insulators — Leyden jar — dischargers, etc.—electric eel—production of electricity by the escape of steam through a narrow aperture—principle and construction of the ordinary electrical machine, and of the hydro-electric machine—identity of electricity with lightning—lightning conductors, why made to terminate in the ground and generally in a well—effect of the fluid when discharged into a vegetable or animal—thunder, how produced—auroræ boreales vel australes.

Galvanism—Its discovery and the origin of its name—connection between galvanism, electricity, and magnetism—construction and principle of the galvanic battery—conducting of galvanism—its effect upon the animal body, and how transmitted—its application as a medical agent—principle and arrangement of the electric telegraph.

Sound—How produced and conveyed—echoes—bells—speaking trumpets, etc.

Light—Natural and artificial—effects of light on vegetation—various sources of artificial light—its mode of travelling wherein different from that of sound—refraction—colours—bleaching—reflection—mirrors, principles and construction of plain and convex—concentration of heat and light—prisms, burning glasses, telescopes—the daguerreotype.

Ventilation—Of private dwellings, places of public assemblage, coal-pits, etc. etc.—evils of bad ventilation—fire-damp—dry-rot, how originated, the cure—pestilence, etc. etc.—Sir H. Davy's safety lamp, principle and construction.

Smoke—What is it—must it of necessity exist—why it ascends the chimney curling in its ascent—what becomes of it—what is meant by a draught—why do some chimneys smoke, and how best prevented—why does a paper, held in front of a fire increase its intensity—why are fires and stoves placed near the floor and not near the ceiling—why kept black—how heat may be conveyed from one apartment to another with little loss, etc. etc.

Ice—Process of congelation—why ice lighter than water—why formed on the surface of a pond and not at the bottom—why shallow water freezes sooner than deep—why water pipes liable to burst during frost—use of frost in the economy of nature—icebergs—ice-islands—ice-floes—drift, sliding, creeping and ice avalanches—extraordinary effects of the last—snow mountains and glaciers—line of perpetual congelation.

Boiling—Why a boiling fluid in continual ferment—why heat applied to the bottom of the vessel—why a dense fluid, or water slightly mixed with oil, retains heat longer than plain water—why hot water melts salt, sugar, etc., sooner than cold—the best method of melting such substances as sugar in a liquid—the degree of heat at which different fluids boil at the level of the sea—why they boil at a less degree on the summit of mountains—how so great a loss of heat in cooking at such an altitude as the Hospice of St Bernard.

Solar System—Sun's distance from the earth—beneficial influence upon creation—apparent path—zodiac—tropics—nodes—solstices—aphelion and perihelion—why sun's warmth more felt in northern latitudes when the earth is in aphelion—sun's eclipse, equinoxes, etc. etc.

Moon's distance from the earth—influence on the sea—tides—lunar eclipse, etc.

Fixed stars—planets—comets—polar star—the galaxy, etc.

A trainer possessing an accurate knowledge of Natural Science, may have an opportunity, in conducting his pupils through the above courses, of rendering the subjects doubly interesting, by means of simple apparatus of no very expensive kind, and of giving much useful instruction illustrative of every-day life. We strongly recommend, therefore, that where funds can be procured, every Juvenile School at least be provided with a few or more of such articles as at the close of this chapter are enumerated; but we consider, at the same time, that these should only be obtained and added to, as the acquirements of the particular school may suggest, lest expense be incurred in the purchase of things which the master might not be able to turn to good account. In such matters very much indeed depends on his own ingenuity in devising interesting and profitable experiments, and such as he can render perfectly intelligible to his class, and use also as a basis in explaining the various phenomena of nature—much, likewise, depends upon his dexterity in the various manipulations, and in the improvement and repair of his apparatus. Whilst such appliances, however, are valuable assistants, they are by no means indispensable. On the intelligent and palpable picturing out of the particular subject in words mainly depend the success of the lesson. Devoid of this, apparatus and experiments, as well as objects, may serve for show, but answer little if any practical purpose. Students complain that they cannot find books on science and the arts from which they can derive a knowledge of the points required to be pictured out in the daily training lessons, without an extent of reading which they cannot accomplish, and a variety of voluminous works which are beyond their reach. They also equally complain that while Bible Commentaries in general give a good doctrinal or practical lesson, yet they do not present the natural picture, or the *As*, on which the lesson rests, and which is so uniformly presented in the Scriptures themselves.

Our answer is this, bring up the children to your own level, whatever that may be, *which the system of communication enables you to do*, and that will be greatly higher than any class of children that may be placed under your charge; and you and they, by this exercise, will mutually acquire a power of analysing terms, and picturing out ideas that will render folio volumes less and less necessary. Your own mental powers will get so sharpened up as to analyse more and more, during the ordinary process of reading such books as are within your reach, which, coupled with the increased power of observation that practice bestows, will enable you to rise to a height of knowledge, certainly as high as can be demanded in any Initiatory, Juvenile, or Senior Elementary School. In institutions for the deaf and dumb, the idea uniformly must accompany the term, otherwise the pupils cannot advance one step. Hence the surprising *substantiality* in the knowledge acquired by these interesting unfortunates. It would be well were every master to adopt this natural process with ordinary pupils who are not deprived of such organs of acquiring information.

We now append a brief list of apparatus which may be rendered highly useful. But it must be remembered that the instruction is *not* in the instruments themselves. Many other things too tedious to enumerate might be added, but they will not fail to suggest themselves to a school-trainer as he proceeds:—

A gutta percha tube, twenty-five or thirty feet long, fitted to show how water seeks its level, and how sound can be more readily conducted than through the air.

A glass tumbler, containing about sixteen ounces, and graduated so as to explain liquid weights and measures. It will also serve to illustrate the principle of the Diving-Bell—the pressure of the atmosphere—oxygen as a sup-

porter of combustion, and the amount of it existing in a certain volume of common air, etc., etc.

A Florence flask and spirit lamp, to illustrate the diffusion of heat in a liquid—expansion of water by heat—formation of vapour—process of ebullition—how water rises into a vacuum—the principle of Savery's engine, etc., etc.

A water-hammer, to explain how bodies would fall *in vacuo*.

A glass globe, with a tube attached, and a small aperture below, for illustrating the principle on which a liquid flows from a cask and water from springs, etc., etc.

A glass syphon—a water-pump model—an air syringe and a water syringe.

A few glass tubes of various diameters and lengths, and some hermetically sealed at one end, fitting them to illustrate capillary attraction—the construction of the barometer and thermometer—glass-blowing—the development of electricity by simple means—and the producing of musical notes by means of an ignited jet of hydrogen gas, etc., etc.

A barometer and thermometer consisting simply of the tubes filled with mercury, and a graduated card.

A differential thermometer or pulse-glass.

A prism—a Hiero's steam-engine in glass—a section model of marine and locomotive steam-engines at present in use*—working models of the same, if practicable.

A glass cylinder fitted so as to exhibit Cartesian figures.

A gonigraph—a Gunter's chain—a tape-line—a yard-rule.

A horse-shoe magnet and a couple of bar magnets.

A magnetic needle balanced on a simple stand.†

A Smee's galvanic battery and a galvanic coil.

A magnetic and an index needle arranged on opposite sides of a wooden dial, to illustrate the working of the electric telegraph.

Apparatus for exhibiting how galvanism renders soft iron magnetic.

An electric machine with Leyden jars, dischargers, insulated stool and the different articles requisite to the performance of a variety of experiments with the machine.

A microscope—an air-pump.

A magic lantern—a cryophorus.

Johnston's maps illustrative of natural philosophy.

An arrangement for exhibiting the motion of pendulums of various lengths; and for demonstrating the earth's diurnal motion. Gas apparatus, for attaching to burner, and stand, with eight feet of gutta percha tube.

A few useful substances to have at hand are—mercury, zinc, and iron filings, sulphuric and nitric acid, litmus, phosphorus, sodium, aqua calcis, naphtha, cyanide of potassium and oxide of silver for illustrating by means of the galvanic battery the process of electro-plating, etc., etc.

In addition to the preceding articles, and where many of them are not available, such diagrams as those published by Reynolds and others would be of great service. Every trainer should provide himself, at all events, with geological specimens from the particular neighbourhood in which he is located —with a variety of dried plants—and with fossils and petrifactions where practicable; and likewise encourage his pupils in making similar collections.

* An excellent section-model of the former is manufactured at the Falkirk Iron-works, and may be ordered through all the principal booksellers in the kingdom.

† Such an arrangement is much superior to a regularly fitted Mariner's Compass. It illustrates the principle and use of the Compass, and serves for many other purposes in lessons on Magnetism.

SECTION VII.

CHAPTER XLI.

ROUTINE FOR INITIATORY TRAINING SCHOOLS.

We have formerly stated, that the same principle of communication is followed in the Initiatory, as in the Juvenile and Senior Departments, only that the outline of every subject is more the object of attention, and the language, of course, more simple. We may notice a few points worthy of attention.

Gallery and Play-ground in this, as in every department. In the latter, or uncovered school-room—two circular swings, one for the girls, and one for the boys. The master and mistress do not require to separate the sexes at play—this is generally done instinctively by themselves. The liberty of being in the same play-ground, and playing together, if they choose, under proper superintendence, produces a lasting benefit in a moral point of view. A box of wooden bricks ought to be had, and flowers planted in the borders.*

Unless the master be with his pupils at play, he must remain, in a great measure, ignorant of their real character and dispositions; and while he takes no notice at the moment, he nevertheless marks what he sees amiss, and conducts a training lesson, or *jury trial*, in respect to any misdemeanor, on their return to the school gallery. A monitor or *janitor* won't do as a substitute for the sovereign authority of the master, which all acknowledge, and whose condescension, in taking a game or swing with them, is felt as a privilege, and who, in consequence, is enabled to guide them by a moral, rather than by a physical influence.

Cleanliness.—This is an essential part of physical training; it forms an occasional exercise in the morning, when the hands and faces of the children are inspected by the master or mistress.

* See Section III.

Whatever may be the habits of the family at home, all should and do actually appear clean at school. Strange to say, some parents give it as an excuse for not sending their children to school, that they are obliged to keep them so neat and clean!

Cleanliness and order are not merely important parts of the system, but distinguish it even to the most casual observer. Some children are naturally more filthy in their habits than others; all such tendencies, however, may be checked, and, in a great measure, subdued, at an early period of life, by the moral trainer. In every school, cleanliness ought to be held as 'next to godliness.'

CLOSETS.—For arrangements and cleanliness, see Plans, etc.

BIBLE-STAND.—This is used in every department, and is simply a neatly-turned pillar of wood, with double row of shelves, slightly inclined upwards, (see Plate,) the top forming a small desk, and is placed on the floor, on a stand in front of the gallery, about eight feet distant; on this lies the large Bible from which the daily lesson is taken. It also holds any other school-books requisite for the master or mistress, besides the small hand-bell and whistle. A small slit or groove is made in front of it, into which may be placed, when required, the black-board, or a map of Palestine, or of our own, or any other country.

VOCAL MUSIC.—Music is known to possess a powerful influence over the affections, and even the memory. Rhymes, moral songs, hymns, and psalms, therefore, form an important part of each day's exercises; and, as these are generally adapted to the lesson immediately under consideration, they stamp the impression more deeply on the thoughts and feelings; and, from what we have learned regarding those children who have long left school, we believe the essence of such rhymes will never be forgotten.

Singing is a necessary qualification in an initiatory schoolmaster; but if he cannot sing, then his wife, or other female assistant, must. An Initiatory training school without music would be a complete failure, and a Juvenile one certainly very defective.

PRAYER.—The school is daily opened and closed with prayer and singing a hymn. The master's prayer ought to be slowly and distinctly expressed, *short*, *simple*, and *impressive;* and he ought not to use a single expression which is beyond the comprehension of his pupils; and should the children afterwards repeat the Lord's Prayer, which it is well they be trained to do, care should be taken that it be thoroughly understood, by having it distinctly pictured out, according to the system; and also that they be made, as much as possible, to feel its importance.

Standing with eyes shut will naturally appear a suitable posture in the gallery, and they may be trained to rise up and sit down together, as if they were one body. The usual physical exercises being gone through, and their attention secured by the motion of

the hand, before prayer, or at any other time, the whole may be trained to move quickly and in perfect silence, thus rendering the exercise as applicable to a Sabbath as a week-day school.

EMULATION, TAKING PLACES, AND PRIZES.—It is almost unnecessary to mention that, in infant training schools, taking places, or the usual means whereby dull or selfish children are stimulated to exertion, are of little use. Under this system, such stimulants are comparatively unnecessary, or if, in any case, they prove useful, they are more than counterbalanced by the envy and jealousy which they engender. Give the children *plenty of fun*, at intervals, lively and cheerful exercise, and *full occupation*, and without presuming to condemn all other stimulants, a smile or a frown from the master so much beloved, because so much the children's companion and friend, will accomplish that which many, nay, almost all other, means will fail of doing.

The Bible, secular, and other oral gallery lessons, are conducted in their great outlines on the principles already laid down, and according to the simple arrangements of the school lessons. *

Pictures and objects connected with natural history, manufactures, and agricultural pursuits, etc., may be used as starting-points of the oral training lessons.

ARITHMETIC, assisted by objects, whether the ball-frame or otherwise, may be commenced at a very early period, indeed, as soon as the child can be made to understand that collecting playthings is addition, and scattering, subtraction.

Such questions as the following may be proposed :—

How many beads are three beads and one bead ?

If you take one bead from four beads, how many remain ?

How many apples are four apples and one apple ?

If you take one apple from seven apples, how many remain ?

How many are five pence and one penny ? etc., etc.

GEOMETRICAL FIGURES may be taught by means of printed sheets, or from the black-board, or the Gonigraph, a small instrument, composed of twelve flat steel rods, connected by pivots, which, at pleasure, are formed into all possible geometrical figures, from a straight line or triangle to an octagon or decagon. *The furniture, pillars, windows of the school, etc., may be used as illustrations.*

The simplest forms only are taught in the Initiatory Department, the more complex being left till the children enter the Juvenile school. They ought to be taught to every child who enters school, although ten years of age, beginning as you would with infants. Serious objections are started against the use of these figures, but they arise from a want of due consideration ; for nothing is more easily comprehended by the youngest children. A knowledge of these figures and the terms used to express them, enable the children to describe the shape of any object, square, oblong, round, octagonal, etc. ; as well as the position of two or more pieces of wood, parallel,

* See Sections III. IV. and VII.

perpendicular, horizontal, or inclined, the proper manner of carrying the head, angling the toes, etc., while sitting in the gallery. They also lead to a knowledge of the form of the letters.* Direct usefulness, or even innocent amusement, warrants the introduction of this exercise.

PEGS FOR CAPS AND CLOAKS.—These are placed round the class room, or under the gallery, in double rows; attention to regularity in this department, and giving each child his own peg or nail, prevents quarrelling or confusion, in seeking those coverings on leaving school; and besides, the habit of order this acquired will, without doubt, be seen in future life, in the neatness of the mechanic's tool box, and the tidiness of the housewife's fireside. We do not mean that this habit alone will accomplish such important objects; at the same time, the various plans of order pursued in training schools, of which this is one, greatly promote them.

CRUELTY TO ANIMALS.—It is of great importance that the children form a right notion of their duty to the inferior animals; why we ought to protect and be tender towards some, and why we may destroy others.

RESPONSES.—This exercise is gone through when the children are seated in the gallery, by permitting them, in succession, according to the will of the master, to question a companion, who is brought to the floor, on some former lesson, or a particular point of a lesson. This is merely an examination, and does not add greatly to their stock of knowledge, though it exercises their minds, and trains them to express themselves in correct, though simple, language.

CHILDREN'S DISEASES.—The only object in introducing this subject is, to suggest the guardian against infection, by using proper precautions. Children under six years of age, it is well known, are subject to diseases more peculiar to that age, such as measles and hooping-cough, and the moment the symptoms of either appear in any one, that child ought to be sent home to his parents. Care ought to be taken to prevent the spread of such diseases, and when this duty is attended to by the schoolmaster, an airy school-room, and commodious play-ground, diminish rather than propagate sickness. A confined school-room, without play-ground, as is commonly the case for children of all ages, propagates, if not generates disease.

OBEDIENCE.—*The first lesson enforced in a training school is obedience;* or rather, every exercise, physical, intellectual, or moral, is so conducted, that *instant obedience* is essential to it, and this equally in the intellectual, as in the moral department of the system.

The true method of training to the habit of obedience, is just to make the child do the very thing which he may have omitted, forgotten, or refused to do, the command being given in a soft yet firm tone of voice.

* See First Spelling-Book, and on Sheets.

A parent or schoolmaster may adopt a very simple method of training children to obedience, and of strengthening their perceptive powers, by requiring of them a clear description of any occurrence. For example, make a child walk from his seat a short space, then order him to run—to sit down—to rise again and hop on one foot from one seat to another—to walk out of the room—to walk or run in again—to sit on his former seat, or any other movement, more or less extended, which the trainer may think proper for the boy or girl to do. After which, require him, or some other child, or several children alternately, audibly to state, in distinct language, every particular movement the child has made, and in exact succession. This exercise may be varied in many ways. One or two simple movements, of course, in the first instance—the more complex afterwards. Closely allied to the principle of obedience, is requiring *a direct answer to every question.* The following is a sentiment inculcated in school, which elliptically the children are left *audibly* to fill up. We should always do what we are...*bid.* Children should do...*what they are bid.*

SMALL WHISTLE AND HAND-BELL.—These simple apparatus are greatly more important than most persons are apt to imagine; they promote the most important habit in the school, viz., *obedience*, not only in this, but in the Juvenile and Senior Departments. In no other way can *instant obedience* be obtained in school so easily as by a touch of the bell or a blast of the whistle; and in no other way can eighty, one hundred, or one hundred and twenty children, at their various sports, be called in from a play-ground, within the short space of fifty or sixty seconds; we would, therefore, recommend every trainer to use both, for certain understood purposes, during the progress of the school exercises. In the Initiatory, as well as in the Juvenile school, when neither whistle nor bell may be at hand, HUSH, or ISH, SH...expressed softly or sharply, according to circumstances, very generally commands instant silence.

CALLING INTO THE COVERED SCHOOL-ROOM.—At half-past 9 o'clock, the trainer must pay particular attention that the children go into school from the play-ground, in perfect order—not in a confused mass, as is too commonly the case; seeing also that they put up their caps and bonnets each on his proper peg; and also that the luncheon which may be brought with them be safely and orderly placed, so as to avoid confusion when required at mid-day. Attention to such little matters, at all times, does much to form habits that are not only valuable to the proper conduct of the school, but to the pupils at home, and in future life.

DAILY COURSE FOR AN INITIATORY TRAINING SCHOOL.

From 9 till 9.30.	From 9.30 till 10.30.	From 10.30 till 11.	From 11 till 11.30.	From 11.30 till 12.	From 12 till 12.30.	From 12.30 till 1.30.
Superintend children assembling in school-room or training ground. — Physical exercises.	Assemble in school. Children in gallery. Inspect as to cleanliness. Praise and prayer. Bible-training lesson.	Inquire after absentees. Responses or examination on the previous day's Bible-lesson; music, etc.	Play-ground. Master and mistress present. — Train the children to cultivate a taste for the flower-border, etc.	Assemble in school. Children partly in class-room and partly at lesson-posts, under master and assistant. Training on powers of letters, and reading from lesson-boards.	Children assemble in gallery. Secular training lesson by the master. Physical exercises during lesson. Music, etc.	Dismiss. Children who remain all day have their rolls and milk. Afterwards in play-ground, under the superintendence of the master or mistress.

From 1.30 till 2.	From 2 till 2.30.	From 2.30 till 3.	From 3 till 3.30.	From 3.30 till 4.	At 4.
Children assemble in school-room. A portion of the children in class-room under assistant, and a portion in large gallery with master. Secular training lesson.	Children in class-room and at lesson-posts. Powers of letters, and reading from lesson-boards, under master, and assistant, and monitors.	Play-ground. Observe what dispositions the children manifest, and train them accordingly on their return to gallery.	All the children at lesson-posts, under monitors, revising their acquaintance with the various objects in Natural History, Trades, etc.	Gallery. — Moral training on the dispositions which the children may have manifested during the day while at lessons, and in the play-ground.	Dismiss, after praise and prayer.

ROUTINE OF A MIXED* JUVENILE MORAL TRAINING SCHOOL.

Children from six till twelve years of age.

Having already stated the routine that may be adopted in the Initiatory Department, we shall now present one for a Juvenile school, of 80 boys and girls, of all ages between six and twelve years, in which the pupils, to a considerable extent, may be cultivated according to the Training System—the master having no trained assistant, but assisted by pupil-teachers. Should there be a *trained* assistant, however, and the school and play-ground commodious, 110 or 120 pupils might then be admitted, instead of 80. The arrangement now proposed is not complete in its classification of ages or attainments of the pupils, yet it exhibits the practical working of one of the schools in the Normal Seminary, and is presented as a model for mixed country schools having in view the Moral Training System.

MORNING.—The master will uniformly be with the children from 9 o'clock, when they meet in the play-ground. At half-past 9 o'clock, seated in the gallery, when he will conduct the Bible training lesson with the whole scholars. This, with the previous analysis of the two verses of the psalm or hymn to be sung, and prayer, may occupy about the first hour, including any training lesson that may be found necessary on previous conduct at play. Taking the children to and from the gallery and play-ground would be included in this hour.

MID-DAY.—During the mid-day play-hour, the master-trainer takes his luncheon in school, and is with the children the time they are at play, after they have asked a blessing, and taken their luncheon, 'piece,' or bread and milk. At the close of the play-hour,—review of conduct always the first thing on assembling in the gallery for the oral training lesson in physical science. The system is injured by children going home one hour at mid-day, the mid-day play-hour being most important for the moral training. *No pupil-teachers or monitors to be taught at this hour.*

AFTERNOON.—The master will conduct a training lesson in science or the arts which may occupy half-an-hour, with the whole pupils, as in the morning's Bible lesson,—and as pupil-teachers of the first three years cannot do this part of the work, or be superintendents and reviewers of play-ground conduct, he must, therefore, endeavour to be so simple that the youngest may understand the terms used, and yet be so varied in his illustrations,

* By *mixed* we mean not merely consisting of boys and girls, but pupils of all ages from six to twelve years, in all branches of an English education, and when a better classification, or more schools, cannot be had, as in small villages.

as that the older children may advance a little daily in their stock of knowledge.

Supposing the Bible lesson to be finished at half-past 10,—the mid-day play-hour will occupy from half-past 12 till half-past 1,—and the secular gallery lesson over by 2. We may state, as in the annexed table, how the other time should be employed—supposing the branches of education are not too varied, but such as shall be suitable for children of the working class in a village or town elementary school.

We may remark that, however imperfectly assisted the master-trainer may be by monitors in conducting the ordinary elementary branches, yet, when strictly adhering to the two gallery training lessons daily, and the play-ground superintendence morning and mid-day, with the subsequent review of conduct, the minds of the children will be gradually instructed and cultivated—religious knowledge will be communicated—and moral training secured.

Thus we have left to arrange for the public school from half-past 10 till half-past 12—and from 2 till 4—and if the master must instruct pupil-teachers, that work must be done after that hour. It will not do for him to employ any portion of the play-hours or intervals with this work, as is sometimes done, to save time, as it is termed. This would be subversive of the moral training. Neither must he send out one class to play while he teaches another in-doors. When one class goes, all ought to go, and the trainer with them—not the assistant merely, far less a monitor or pupil-teacher.

We may remark that, while the children are advancing in the various branches, partly being taught by the trainer, and partly by monitors, it will yet be important that he revise the children's lessons, in large classes in the gallery, each branch at least once a-week, and as much as possible on the principle of training lessons, making a free use of the black-board before the gallery or large class, in the way of demonstration.

Many persons conduct a school of 150 children of all ages, from five to fifteen years, sometimes with only one *untrained* assistant, and sometimes even alone. All such schools, even with the assistance of monitors, must be more imperfect than where there is a proper classification, and masters to each department, who can *train*, instead of monitors or pupil-teachers, who at best can only *teach facts*.

The subdivision we propose, although by no means perfect, perhaps the nearest that can be followed out, in many instances, in the present starved state of education, ignorance of the public mind as to what real education is, the limited attendance of children generally, and the prejudice of parents in favour of mere reading, or the sound of words without the understanding of them.

A man and his wife can as easily train 140 to 150 children in the Initiatory Department, as one master and an assistant (both trained) can train 90 or 100 in the Juvenile;—for this reason, that in the Initiatory Department for infants the exercises are nearly all

simultaneous, whereas, in the Juvenile, there are not merely the superintendence in the play-ground of children very dissimilar in age, the Bible and secular gallery lessons, to children varying in age and attainments, at the least by six or seven years, but there are all those elementary branches of writing, arithmetic, grammar, geography, science, etc., which require classification; and although the same training principles are followed out with all the classes in such a mixed school, yet, if the pupils are to advance progressively, there must be subdivisions in several of the branches in a Juvenile school of 80 or 100 scholars.

All that we have noticed under the head INITIATORY DEPARTMENT, as to the mode of training in the play-ground and the gallery, equally applies to the Juvenile Department. They are parts of the same system, varying in one particular, that from the day the child is placed in the Juvenile Department, a spelling or reading book is put into his hands (which is carefully excluded from the infants, for reasons already assigned), he continuing to breathe the same moral atmosphere, in-doors and out-of-doors, throughout the whole course of his education, and not as he must in general do at present, if he has not passed through the Initiatory Department, enter a Juvenile training school with mind uncultivated, and rude habits, like a garden overgrown with weeds, which must be rooted out or subdued, ere good seed can enter the ground. The infant trained scholar, if forced to pursue his education in an ordinary English school, feels no liberty to expand those mental, moral, and bodily energies that have been under previous cultivation—in fact, his training is broken or disjointed.

The Juvenile Department is comparatively inefficient without the previous training of the Initiatory, and the juvenile can not continue his training, *unless both departments be conducted on the same system.* A SENIOR SCHOOL would be for children above 9 years of age.

We may remark, that a rather different course must be followed with those children who have attended the Initiatory Department from those who have not. In the one case it is only adding a succession of links to the chain of good habits of mind and body already begun; whereas, in the other case, a new course must be entered upon, and bad habits already formed must be overcome, which stand as a barrier to the formation of good ones. The trainer in a Juvenile school, without the previous cultivation, will thus exhibit less efficiency for a considerable period of time. Under a prudent and vigorous trainer, however, much will be overcome, more especially if the school consists of one-half, or even a fourth of trained infant children. The power of imitation and social sympathy, added to the master's exertions, will, to some extent, overcome these difficulties.

CALLING IN FROM THE UNCOVERED SCHOOL.—The same attention in respect of order is requisite, in going to and from the play-ground and gallery, morning, mid-day, and at dismissal, as well as at the intermediate periods for play, as in the Initiatory school.

WEEKLY ROUTINE FOR *A MIXED SCHOOL*, IN WHICH THE MORAL TRAINING SYSTEM *IS INTRODUCED*.
Children from Six to Twelve—with one Master, or with an Assistant, and assisted by Pupil-teachers.

TIME.	9 o'Clock.	½-past 9.	½-past 10.	11¼ to 11½.	11½ to 12½.	12½ to 1½.	1½ to 2.	2 to 2½.	2½ to 3.	3 to 3½.	3½ to 4½.	4½.
MONDAY,.....	Children assemble in Play-ground with the Master.	Praise, prayer, and Bible train-ing lesson.	Juvenile Class Writing on Slates.	Play-ground, under the Master's superinten-dence.	Reading, Spelling, and Etymology.	Play-hour under Mas-ter-trainers Luncheon after bles-sing sung.	Gallery Secular Training Lesson.	Mental and Slate Arithmetic. —— Junior Class Reading.	Whole School in Play-ground su-perintended by Master.	Reading and Spelling.	Grammar. —— Junior Class Reading.	Dismission. Praise and Prayer.
TUESDAY,.....	Ditto.	Ditto.	Writing.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto, And partly a Revisal under the Master.	Ditto.	Vocal Music.	Geography, combined with History.	Ditto.
WEDNESDAY,....	Ditto.	Praise, prayer, and analysis of Catechism.	Ditto.	Ditto.	Outlines of British History.	Ditto.	Ditto.	Ditto. As on Monday.	Ditto.	As on Monday.	As on Monday.	Ditto.
THURSDAY,.....	Ditto.	As on Monday.	Ditto.	Ditto.	Reading, Spelling, and Etymology.	Ditto.	Ditto.	Ditto. As on Tuesday.	Ditto.	Linear Drawing. —— Junior Class Writing on Slates.	Linear Drawing. —— Junior Class Writing on Slates.	Ditto.
FRIDAY,.....	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto. As on Monday and Wednesday.	Ditto.	Grammar. —— Junior Class Reading.	Geography, combined with History.	Ditto.
SATURDAY,.....	Ditto.	Praise, prayer, analysis of Catechism, or Scripture geography.	10½ to 11. Music, and Dismiss.									

☞ The School Fees ought, if possible, to be paid Quarterly, to save the time and feelings of the master, the moral sense of parents, and to secure the regular attendance of the scholars.

SECTION VII.

CHAPTER XLII.

A FEW HINTS TO DIRECTORS OF SCHOOLS.

1. The Training System being one machine for the cultivation of the child, success must not be looked for, unless the requisite premises be prepared, and the whole conducted by a trained master or mistress, or both.

2. Whatever style of architecture may be chosen for the school buildings externally, the internal construction of the school-hall and class-room will be found most convenient if formed like Ground Plan of Plate No. 1, without windows behind the gallery, and the ceiling squared and pannelled—the rooms thus formed being warmer in winter, and more easily cooled and ventilated in summer than vaulted ceilings. The pannelling completely prevents an echo.

3. On the first opening of a Moral Training School, or the introduction of the system into an existing school with a trained master, it is of importance that all visitors be excluded during the first six or eight weeks, until the children get drilled into order and into his own particular mode of management. Many schools have been seriously, even permanently injured, by a host of parents, directors, and friends of the institution visiting the school immediately on its being opened. We always recommend that not more than two directors inspect the school during the period alluded to, and that these always be the same persons. After two months the school may be open for visitors one or two forenoons per week, without injury, and with comfort to the school-trainer. We may add one sore

grievance to schoolmasters by directors interfering with the ordinary routine of the school: One may have seen something he likes in one school, and another something else *by chance* in another, which they would like to see tried—one and all of which may not be practicable or consistent with the principle of the system pursued; and so the master gets vexed and teased, week after week, by these cross-purpose misdirections.

4. Every director will of course see the propriety of not speaking to the trainer during the progress of a lesson, else the children are apt to get into disorder.

5. Practically, we believe it will be found that the superintending members of a committee over a school should not exceed two. If a larger number, they are apt to misdirect, puzzle the master what he ought to do so as to please all, and yet conscientiously do his duty. We would make no exception to this rule—the testimony from every county in the United Kingdom is conclusive on this point.

6. Properly prepared premises, with an untrained master, will certainly prove a failure. On the other hand, a trainer properly prepared, without having suitable premises and apparatus, will resemble an artist without his instruments of labour.

7. A junior or assistant master untrained is a certain injury to any school—the more so as he generally is placed over beginners, and the bad or improper habits then formed must be undone by the first master, on joining his department. Both masters should be equally prepared for the work of conducting the system.

8. To overcrowd a school (which is generally done to make it pay) is a most serious injury to the efficiency of any system —most certainly it is so to the one in question.

9. The moral training is greatly more complete when neither trainer nor pupils leave the premises at mid-day, but take luncheon there, and afterwards amuse themselves in the play-ground.

10. No trainer should be permitted to instruct pupil-teachers at mid-day, or during the intervals set apart for play.

11. From what we have shown elsewhere, EVENING CLASSES are inefficient, if not positively injurious, in an intellectual and moral point of view. The same master or mistress cannot efficiently teach and train both a day school and conduct an evening class. The latter, of course, does not afford the opportunity for moral training; and we may add, that the amount of speaking is beyond the strength of any ordinary man, provided he does his duty to his day pupils.

12. All experience goes to prove that it is preferable for the school-trainer to have a fixed salary, and not be dependent in any way on fees. These he should collect, however, and hand over to the treasurer. To be dependent on fees, in whole or in part, causes him to have too many masters and mistresses, and tempts the trainer to please rather than to profit. To be under the control of two active members of committee is quite sufficient, and tends greatly more to practical efficiency.

13. School fees paid weekly are found to be a great evil, and therefore should he substituted for quarterly payments in advance. Collecting, or rather retaining the quarter fees in one sum is a great point in moral training for the parents. When we changed weekly for quarterly fees, it greatly tended to secure the regular attendance of the pupils, on the broad principle that what is paid for, is pretty certain to be possessed. It only requires a little moral courage to make this alteration. Benevolent persons desirous of seeing the poorest attend school, can give the amount to the children through their parents, and thus any appearance of pauperism may be avoided. In our case every one brings the fee on the quarter-day. This has been our practice for many years. Besides irregularity of attendance, weekly fees cause a loss of time to the master—are degrading to a certain extent to his feelings by their frequent repetition—they also tend to demoralise the parents by the frequent attempts they put forth to get rid of the weekly charge.

14. In providing education or training for a destitute dis-

trict, we must not expect that all the sunken or most neglected children will come to school in the first instance. Should there be a sufficient number of children resident in the locality to fill three schools, only a small proportion of the most neglected will come out to the first school established, and principally the children of respectable tradesmen and mechanics, a larger number of the lower class will come to the second school, and the third school alone secures *that all are brought out*. Thus what philanthropists most earnestly and primarily desire, which is to get out the most depraved and ignorant in the first instance, or perhaps exclusively, can only be accomplished by making provision for all. In other words, the last or third school which is established alone secures that the whole sunken and sinking classes are brought under instruction and training.

15. It is much to be regretted that so many training schools are crippled in their practical operations from the want of replenishment or repairs, which would cost a mere trifle. For example, a few flower-roots or plants, for the borders of the play-ground—new ropes for the circular swings when worn out—a few carts of clean gravel to fill up the cavities or receptacles of rain in the play-ground—furnace ashes, however, being cheaper than gravel, they are preferred, and thus filth and dust are entailed on the floors of the school ever afterwards—maps are dear and so are black-boards. These and many other items are not procured by committees, purely, they say, from want of money. We must venture the uncourteous expression, *want of will to pay, or beg for the money*. Want of money seems the almost universal excuse for every deficiency in schools or masters' salaries, 'from Land's End to John o'Groat's.'

16. It is much to be deplored that the annuity from a government certificate is now so generally deducted from the salary which the schoolmaster would otherwise receive. This certainly was never intended by the Lords' Committee of Council, whose object unquestionably is, to increase the income, as well as the status and qualifications of the teachers and trainers of youth.

SECTION VII.

CHAPTER XLIII.

HOW CAN LARGE CITIES BE THOROUGHLY PERVADED WITH MORAL TRAINING?

THE facts and statements we have presented in Sections I. and II., show that all the means of religious, intellectual, and moral improvement, hitherto set up for the Sinking and Sunken masses in towns, are greatly deficient in quantity, and even in quality. We have also shown, that even were the existing means greatly increased, there is still a gap to be filled up—some new machinery wanted for the moral improvement of the young, and that this requirement is Moral Training Schools,—not merely schools for religious and secular instruction, but also for moral or practical training. This Scriptural doctrine the public mind seems very averse to understand. We need not repeat the arguments here, in support of our assertion, with this exception: How can I train my child "*in* the way he should go" unless I be with him?—How can I give "line upon line, and precept upon precept" to a child, as I "walk by the way, as I sit down, and as I rise up," and yet be absent from him? The idea is absurd; and yet some educationists would propose a complete national system of education without the opportunity of moral training—nay, without the Bible being read and pictured out as the only standard of true practical morality.

The present arrangement of large overgrown parishes,

which no man or set of men can possibly overtake and cultivate, and the arrangement of individual congregations, each having its own set of worshippers, collected from all parts of a town or city, and composed chiefly, if not exclusively, of the Uprising or wealthy classes, leaves the Sunken and Sinking classes almost wholly untouched. Missionaries do a little, but their visits are too wide-spread and unfrequent (see page 103) to make much impression. Sabbath school teachers certainly do more; in neither case, however, do their exertions amount to more than religious instruction—not, certainly, to moral training.

What then can be done, in present circumstances, for the SINKING and SUNKEN population, deficient and disjointed as are all the aggressive means of religious and moral improvement? An army so equipped and disunited would make little way indeed against a concentrated and well-organised enemy. We continue to skirmish individually; but those who profess to fight under one Captain may surely agree to some more united effort than is put forth at present.

Much is said and much is written about education—a few efforts have been employed by individual congregations and societies; and it is not uncommon to hear the announcement, that whatever neglect we may have been chargeable with formerly, surely now, since 'the schoolmaster is abroad,' the people must be at least able to read the Word of God—things are going on wonderfully well,—on every side we see schools and churches rising up to view. But what is the fact, even still, in this our city, famed for churches and schools? In Chapter X., we show statistics of factory workers as to education. Desirous of ascertaining whether some improvement even in the mere capability of reading may not have taken place since 1839 and 1845, the two last periods when we made the minute investigation, as appears in the table, page 128, we lately took to one factory in town eight masters of the Free Normal Seminary, including the Rector, and eight Normal students, and one evening examined

183 young women averaging eighteen to twenty years of age, as to their powers of reading. The following is the result:—Could not read, 107. Read only words of one or two syllables, 22. Read imperfectly, 26. Read well, 28; in all, 183. We say nothing of the ignorance they exhibited of the things both of time and eternity,—and are these, indeed, to become the mothers and moral trainers of a future generation! These young women come from various parts of the city and suburbs. Twenty-eight out of 183 only capable of reading, so as to receive knowledge by what is commonly termed education! This, we grieve to say, presents even a worse view than on the two former periods of 1839 and 1845.

We are fully satisfied that it is utterly impracticable effectually to elevate the Sunken and Sinking masses, but by the concentrated influence of each congregation upon a small defined locality or district. In this way only can the dark and sunken spots of our city be enlightened, and morally and physically elevated.

Let each congregation, with the minister at its head, established and dissenting, holding the Head Christ, not Antichrist, without any change or sacrifice of ecclesiastical polity,* attach to itself a small locality, of from 300 to 350 families, embracing not above 1500, or at most 1800 souls, in one of the most neglected portions of the city or suburbs,

* It is not true that different sections of Christian parents will not send their children to a denominational school different from their own. The Free Church Normal Seminary of this city is a conclusive proof to the contrary. For many years, 800 pupils, boys and girls, from the age of three to sixteen years, have attended the five model schools, from families *of all creeds*, and of no religious creed whatever; and yet they know that the standards of religious belief are those of the old Reformers of Scotland and England. This is well known by all—church forms and polity we have nothing to do with. We know of no sect which has not freely enrolled their children, including Baptists, Socinians, and Quakers, if we except Roman Catholics. Those few we have had from time to time, have been enrolled as if by stealth, without the knowledge of their priests. One secret of this general unanimity is the fact, that we never ask the parents, on presenting

and concentrate their whole staff of Christian and philanthropic labourers on that spot, viz., missionaries, elders, deacons, tract distributors, Sabbath school teachers, etc., and let each minister and congregation establish two Moral Training Schools, one Initiatory and one Juvenile. Of course, the particular adopted locality can seldom be in the immediate neighbourhood of the particular church—it may be even a mile distant; else what would become of some of our densest lanes and alleys? Let the minister be the head and mainspring of the whole aggressive movements, which, with preparation for the pulpit, and the pastoral superintendence of his own congregation, collected as it is from various parts of the city, must fully occupy the time and attention of the most gifted clergyman. We may talk, and write, and speechify as long as we please, but until some such evangelical alliance as this be put in action, our population will continue to sink in the scale of all that is intellectual and moral.

The difficulty of finding men and women to undertake such labours of love, may be urged as an objection to such a scheme. Nothing would be more easy than for each clergyman to pick out from his congregation thirty respectable persons willing to spend simply one hour per week in a proportion of this locality, say about twenty-five or thirty families each. With the exception of the time occupied in walking to and from the district, a greater sacrifice would not be required, except by the missionary and Sabbath school teacher. It would indeed be a shame if any Christian congregation could fail in producing thirty such labourers to fill the various departments of this philanthropy. Besides the direct good which each would infuse into

their children—To what sect do you belong? It is enough that they are human beings standing in need of instruction and training. Had we accommodation, so great is the pressure for admittance, that we could easily enrol 8000, instead of 800 pupils—every quarter-day hundreds are disappointed in finding access for their children.

the bosom of his twenty-five or thirty families, viz., a proportion of the particular district selected by or attached to his own congregation, what a field each would have for the distribution of private charity to the poor, in the way of money or cast-off clothes, instead of being teased with a host of strolling beggars and impostors from every quarter of the city; for each Christian agent could then firmly and conscientiously decline indiscriminate charity, by saying—I have a district, and attend to it. In this way none need want—none would starve.

If 'prevention be better than cure,' then the primary object should be the establishing of Moral Training Schools,* the result of which would be the most certain extension of churches, as the trained children advance in years. It may be inquired, Where are the funds to be procured for the establishment and support of such a vast number of Moral Training Schools? Let us remember that it is simply two schools, or at the most three, including a female school of industry, that would be required for each congregation, and placed in its own adopted locality. Many points of detail, of course, would require attention. We merely give the outlines of what we consider to be imperatively requisite.

Were it properly represented to Government, we believe it would provide half of the funds for the school sites, school play-grounds, and erection of buildings; the other half might be provided by each congregation from their own pockets, or those of their friends. Government also might be expected to provide at least one-third of the salaries of the school-trainers, whilst the congregation should provide another third, and the parents of the children the remainder, in the shape of quarterly fees, payable in advance. This latter arrangement saves the time and feelings of the master, exercises the moral sensibilities of the parents, and secures the regular attendance of the children. The salaries of the master-trainers should be at least £100 per annum.

* In certain very confined and closely-built lanes, see Plate No. 17.

The one-third of the master's salary, etc., granted by Government, may be supposed to represent the secular part of the instruction—that of the congregation the religious department, and the remaining third by the parents as a maintenance of that independence of spirit which forms one of the strong bulwarks of society; or it may represent their appreciation of a good education and moral training for their offspring—the minister and representatives of the congregation having uniformly the appointment and superintendence of the master; and all, as at present, subject to Government inspection. It would not be expected that the pupils be confined to the schools in their own particular district. The great point to be gained is this, that there be at least two Moral Training Schools in each small locality under proper superintendence.

In the densest lanes of our large towns, where moral training schools are imperiously required even as a check to the growth of crime, and nurseries for the practice of virtue, Government, even on the principle of economy, may see it its duty to provide the entire cost of school sites and playgrounds, as in many cases old houses would require to be purchased and pulled down for the purpose. This is all very good, some may say; but where is the money? It exists, we reply, in sufficient abundance; what is wanted is *the will* to bring it forth. The country spends much more for checking and punishing crime than we now demand for preventing it.

In regard to schools, it can be easily shown, that under no national system of popular education can the religious and moral training elements be secured by the choice and superintendence of the schoolmaster being vested in rate-payers, who may be religious men or men of no religion whatever. If so joined as a committee for the election and superintendence of a teacher, the most violent party spirit and dissension would be engendered, and in the end the intelligent and most conscientious Christian masters would be excluded,

or be glad to quit. Men of religious principle, and men having none, or hostile to all religious education, may agree in political and secular matters, but never in the management of Moral Training Schools.

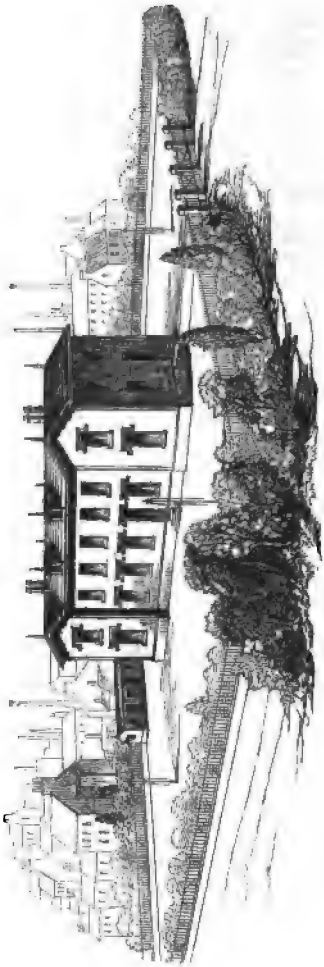
Neither can unanimity of purpose be secured, if the choice and superintendence of the schools be in a committee composed of all religious communions. The only efficient method we conceive to be, each congregation having its own schools, in its own locality, whether that locality be in the neighbourhood of its own church, or a mile distant. The congregational principle, we are fully satisfied, from long experience and observation, can alone secure the thorough pervading of the population with religious, secular, and moral training,—having for their basis, as we have formerly stated, Bible principles.

Glasgow is generally held to be proverbially sunk in morals; but we must not for a moment suppose that it is more debased than Edinburgh, Manchester, Liverpool, or London—certainly not; but its moral and physical condition, having been earlier, and more frequently investigated and published, Glasgow appears to present a more sunken condition than other cities.

SECTION VII.

CHAPTER XLIV.

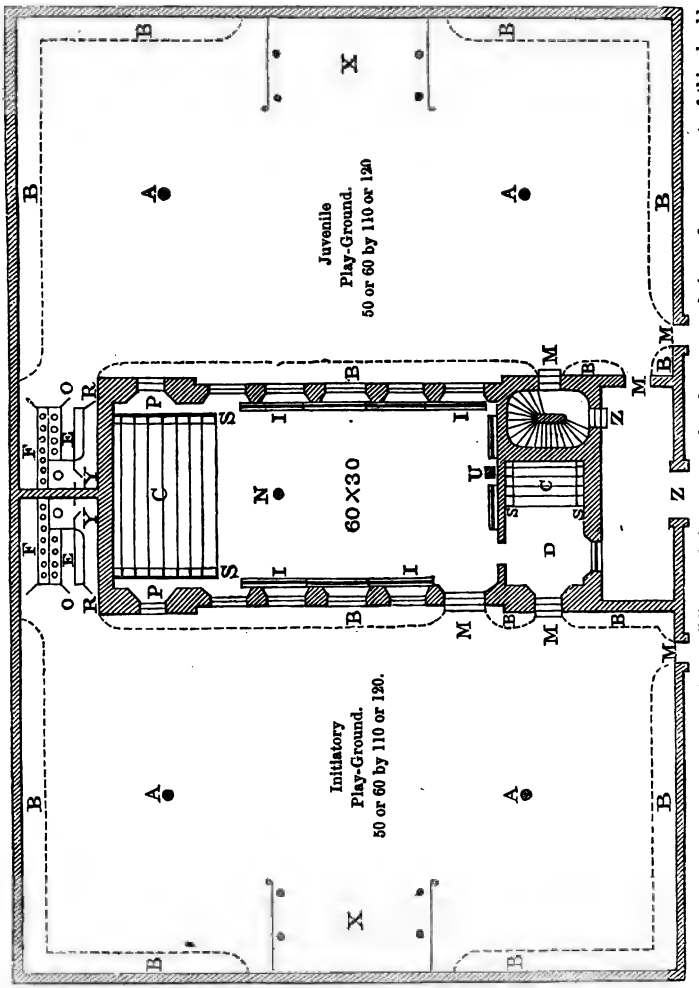
PLANS OF TRAINING SCHOOLS—APPARATUS—LONDON AND CITY LANE MORAL TRAINING SCHOOLS—IN THE LINE OF A STREET.



No. 1.—SCHOOLS, INITIATORY AND JUVENILE, FOR THE TRAINING SYSTEM, WITH DWELLING-HOUSE ABOVE.
Each Play-ground separated from the other.

THE UPPER FLOOR WILL BE A REPETITION OF THE GROUND PLAN.

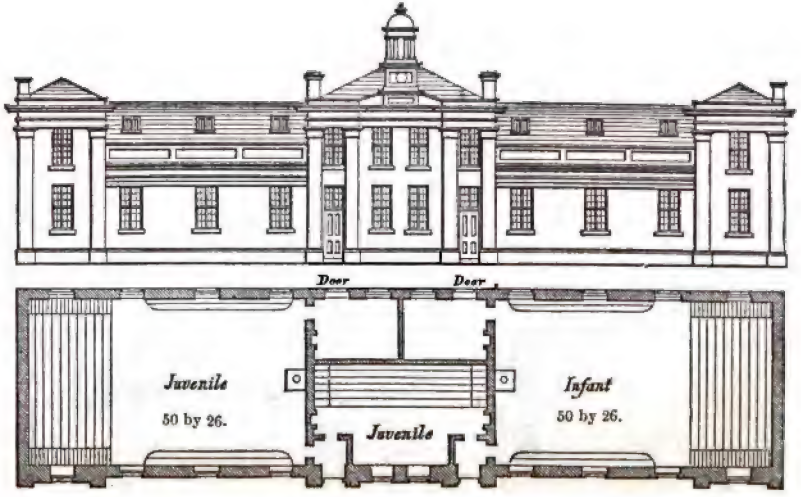
No. 2.—Ground Plan of Elevation No. 1.



Architects may suit the elevation of the buildings to their own taste, but the accommodation and arrangements of this should be adhered to. It can easily be arranged that a Master's house be formed above the second storey.

a Circular Swinging Poles. *b* Flower Borders. *c* Galleries. *d* Class-Room. *e* Retiring Water Trough for Boys. *f* Water Closets for Girls. *o* Do. for Boys. *y* Water Closets for Masters. *x* Covered Sheds. *m* Entrance from Class Room and School Hall into Play-Ground. *m* Entrance to Stair and to each Play-Ground. *u* Stove. *i* Folding Writing Desks, see Plate No. 7. *p* Passage to under Gallery, for Hats and Cloaks, see Plates Nos. 6 and 10. *s* Space 15 inches wide, without Back Railing, to ascend the Gallery on each side. *z* Private Entrance to Stair.

No. 3.—Three Training Schools erected in Greenock,—viz. Initiatory for Infants, Juvenile on Ground Floor, Senior on Second Floor in Centre Building.

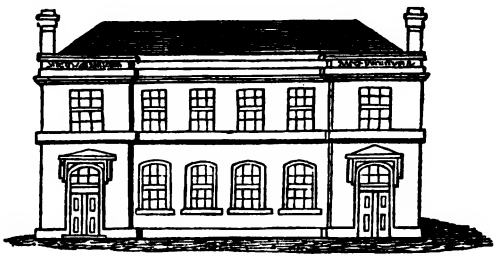


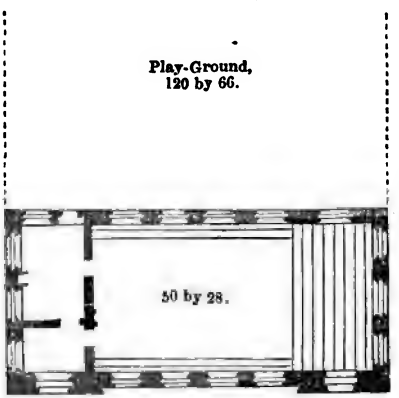
Play-Ground, 70 by 120. | **Play-Ground, 70 by 120.**

Note.—These **Schools do not cost much** more than those represented in **Plates I. and II.**; but they occupy a larger space of ground. This Plan might be a good Platform for a small Normal **Training** Seminary, the upper floor to be used as Class-Rooms for the Students—the centre forming a hall. The **Senior** or Advanced Department has a play-ground behind the buildings. Wherever front ground can be had, **this will** be found an imposing and *very* economical plan. The building is of stone. The belfry is of wood, and **only costs** between £5 and £6.

The play-grounds of the Initiatory and Juvenile are in front, and divided as **below, see** ground plan,—that for **the Senior Department behind.—Each play-ground is under its own school-trainer.**

No. 4.—Small Training School, Initiatory or Juvenile, with Master's House, Second Floor.



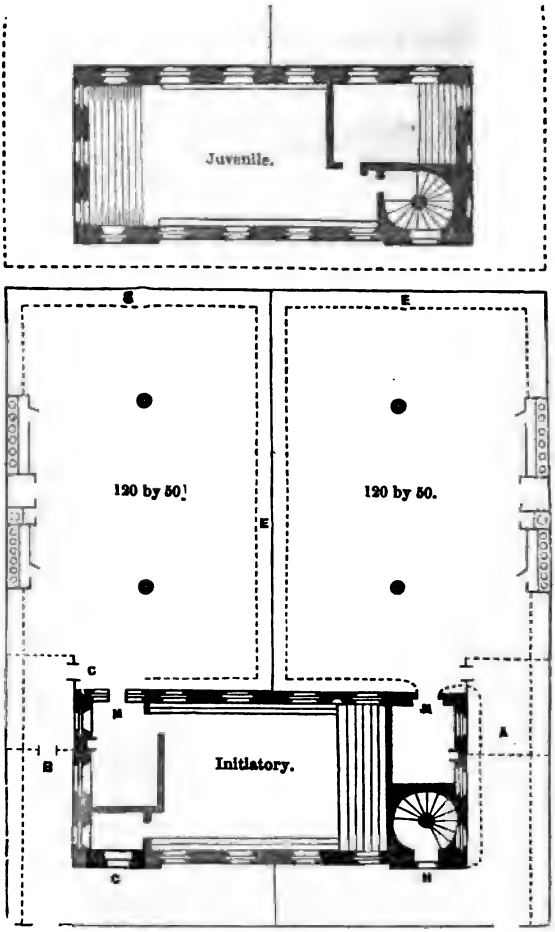


a Class-Room, 16-6 by 12.

This is understood to be on the line of a street, or placed only a few feet backwards, which of course is preferable, should ground permit.

No. 5.—Moral Training Schools, also on the line of a Street, Corresponding to Elevation, No. 4.

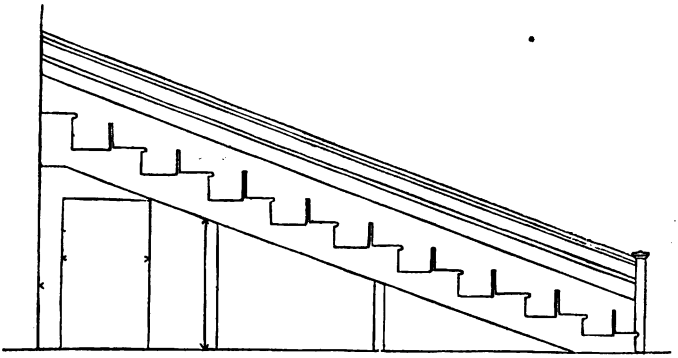
Plate No. 4, Second Floor being the Juvenile Department, without a Dwelling-house, or the Garrets may be formed into one.



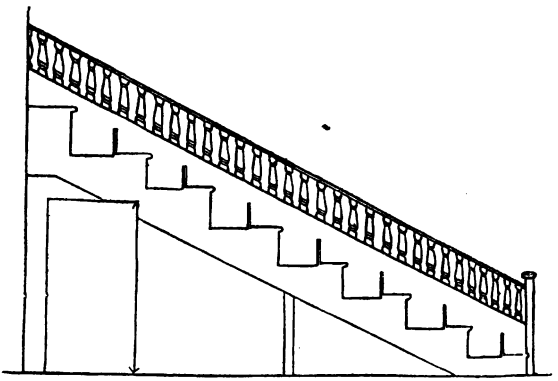
This is the only convenient mode of having two Training Schools for 100 or 120 children each, when the width of the ground does not permit the erection of the building as Plates Nos. 1 and 2. Nos. 1 and 2 are decidedly the preferable plans for two Schools, with play-ground on either side.

For the mode of fitting up the Galleries, see Plates Nos. 6 and 10.

No. 6.—Gallery—Initiatory or Infant Department.



Gallery.—Juvenile Department.



Initiatory or Infant Gallery.

Height of Seats.		Breadth of Seats.	Breadth of Footboard.
Bottom.	7 in.	9 in.	feet on floor
2	7½	9	15 in.
3	8	9	15
4	8½	9½	15
5	9	9½	15
6	9	10	15
7	9½	10	15
8	10	10½	15
9	11½	11	Backs against wall, boarded 2 feet high above seat.

Juvenile Gallery.

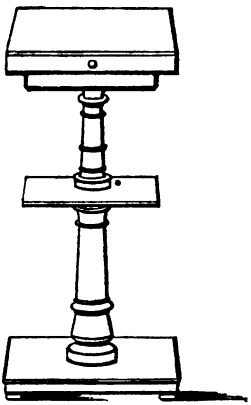
Height of Seats.		Breadth of Seats.	Breadth of Footboard.
Bottom.	7 in.	10 in.	feet on floor.
2	9½	11	16 in.
3	10	11	16
4	11	11	16
5	11	11	16
6	12	11	16
7	14	11	Backs of children supported by the wall boarded 2 feet 3, or 2 feet 6 inches high above seat.

Height of the *open* railing, *not solid board*, for resting the back—Infant, 9 inches; and Juvenile, 10 inches. The open railing, 10 or 11 inches high, inclined backwards 1½ inches at the top, deducts a little from the width of the footboard or passage behind.

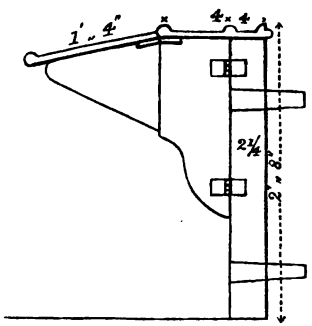
N.B.—The footboard is sunk the thickness of the wood behind the small railing, by the seat before being raised by a one-inch board. If the School-hall does not admit of 8 seats for the Juvenile, or 10 for the Initiatory, the middle heights may then be deducted, not the top and bottom heights. For the working plan of the Juvenile Gallery, see Plate No. 10, also the height of seats, breadth of footboard, height of railing for backs, etc. A Gallery with fewer than seven steps does not admit of an under passage, and a narrower room than 26 feet does not admit of a passage at all. A Juvenile Gallery of six steps for a small school only 18 feet wide, without an under passage for caps, etc., according to Plate No. 10, we have seen erected for £7 7s.

Height of side railings from top of bottom seat, 2 feet 4 inches.

No. 7.—Bible Stand, etc.

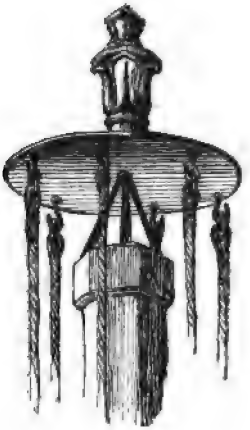


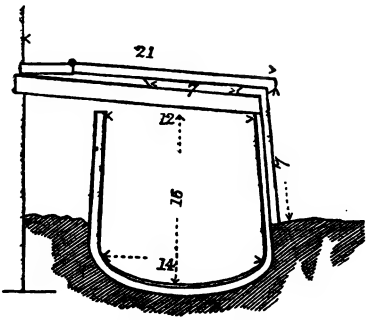
A groove 3 to 4 inches long, and ¾ of an inch broad at the back part of the table, would enable a post 3 feet high to be placed in it, so as to suspend a map in sight of the whole gallery during a geography lesson.



Writing Desks, placed against the sides of the School-hall, and easily moved to any spot; when folded down they only occupy 5 or 6 inches of space from the wall. They are made double, and are cut into convenient lengths of 7 to 10 feet. A seat may be hinged against the wall, thus leaving the centre area of the school clear when the desks are not in use.

No. 8.—Circular Swing Top.

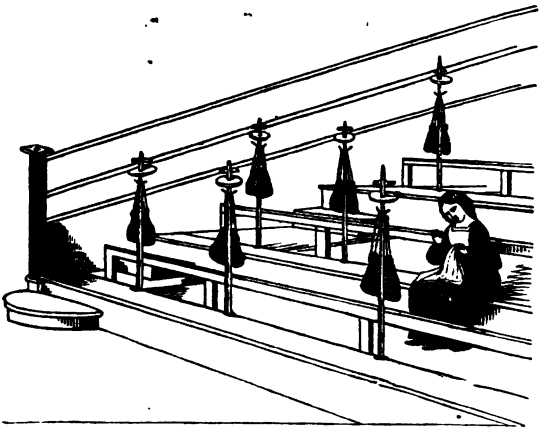




Section of Water-Closets.

This trough, which extends the whole line of each closet in all the departments, has 3 or 4 inches of water constantly lying in it, and is let off once a-day. Material —wood, lined with lead. This is only one mode of arranging the Water-Closets. The great points to be gained, are cleanliness throughout, and a sufficiency of water to keep the air fresh.

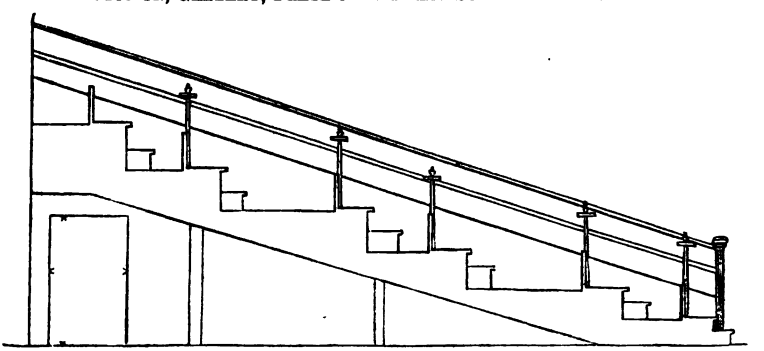
No. 9.—Gallery—Female School of Industry.
See Descriptive Page.



The small table holds scissors, wires, books, etc., and each upright post suspends work-bags for two girls.

Note.—With or without the small tables for the girls' work, etc., this Gallery is very suitable for a Senior Department.

Section, Gallery, Plate 9.—Female School of Industry.

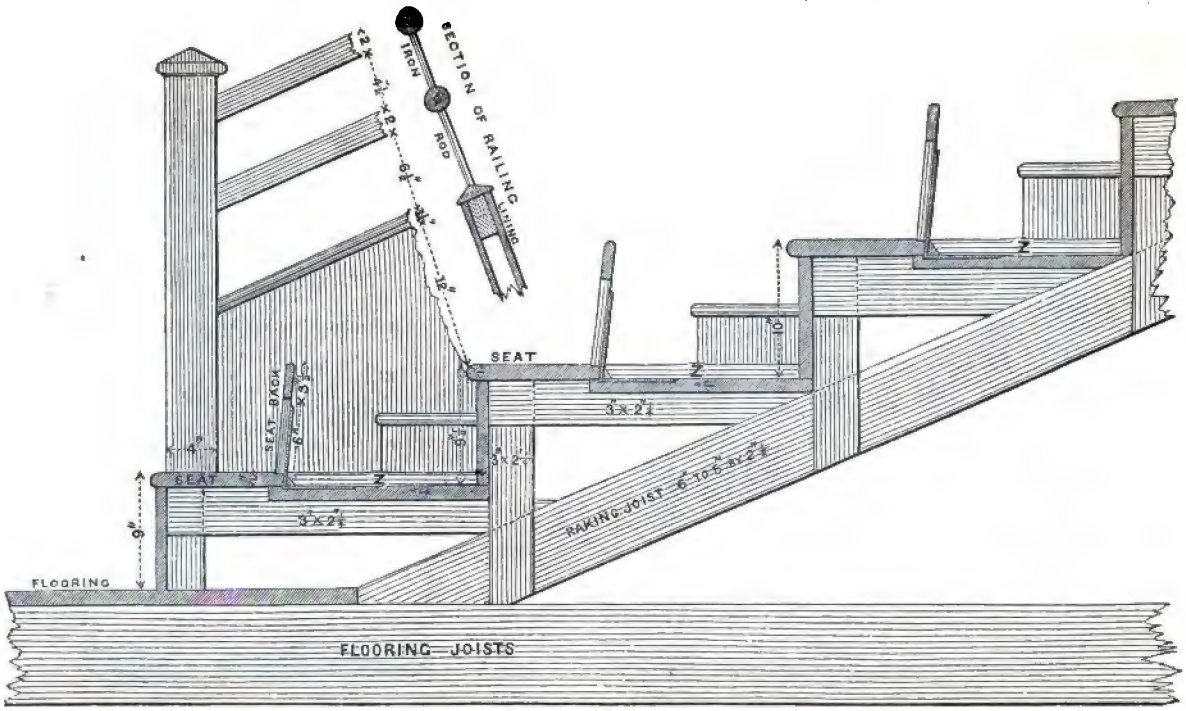


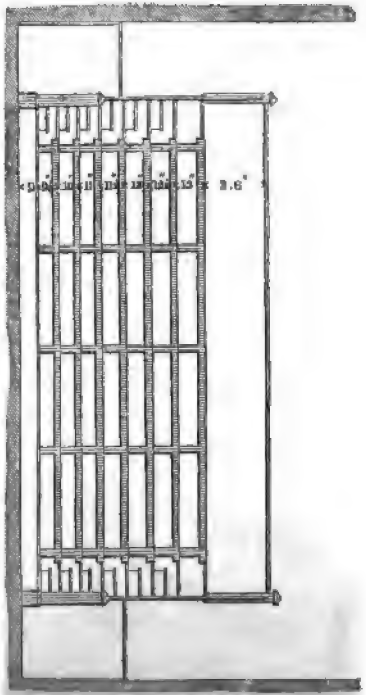
Divisions of Seats, etc.

	Breadth.	Height.	Width of Footboards.
No. 1.	11½ in.	15½ in.	20 in.
2.	11½	15	36—passage.
3.	11½	14	20
4.	11	13	36—passage.
5.	11	12	20
6.	11	11½	20

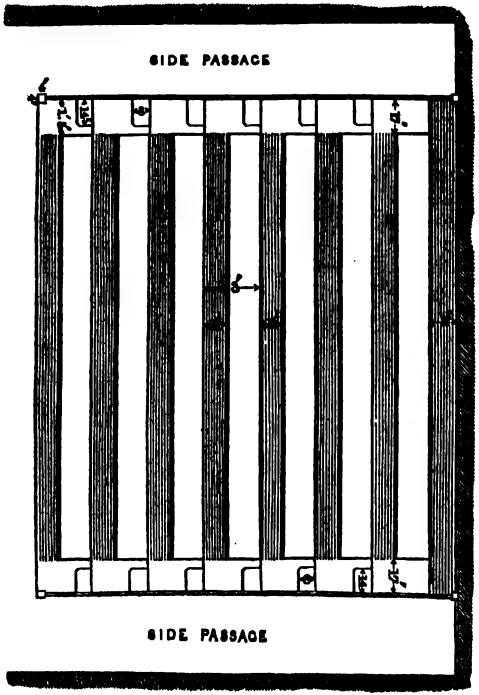
Height of the back rails, 11 inches,—of wooden stalks, 33 inches.

No. 10.—Gallery.—Working Plans, with Passage Underneath.





No. 11.



No. 11.

DESCRIPTION OF PLATE No. 2.

C Galleries.

F Girls' Water-Closets, twelve feet by three feet.

E Boys' ditto, ten feet by three feet. Eight feet each might do.

R Retiring Place for Boys.

Y Water-Closets for Masters.

A Circular Swings, one each for Boys and Girls.

M Entrance to Juvenile School, second floor.

M Entrance Doors.

O Entrance to Boys' Water-Closet. The doors of the Water-Closets to remain half open by a hook and eye at the top.

P Passage for hats and cloaks under Gallery.

The newel of stair to Juvenile School, second floor, to be of a sufficient thickness to prevent the steps being too narrow at the sides.

Coal Cellars below stair. Walls of both schools lined with wood four feet six inches above floor. The floors to be of timber. Ceilings fourteen feet high, and if panelled an echo will be prevented. Two or more of the window breasts nearest the Class-Room fitted up, forming presses for holding the wooden bricks in the Infant school, and in the Juvenile school for the same purpose, and for books, etc.

Hats and cloaks hung round the class-room, if no passage under Gallery.

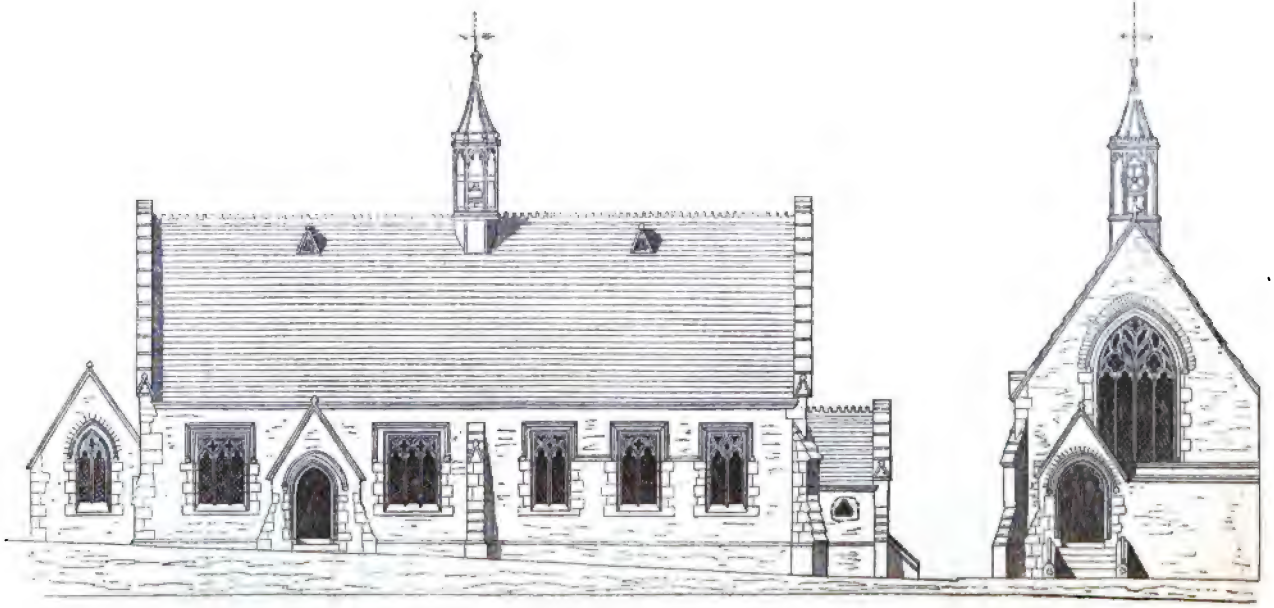
N.B.—From these plans, any architect may easily determine the cost of an Initiatory or Juvenile School, or both combined, with the outhouses and enclosing wall. He has only to know what are the proposed materials, brick or stone.

In some cases, the garrets are fitted up as a third storey with lower ceiling for girls, as an industrial school, or a dwelling-house for one of the masters.

The elevation, No. 1, shows projections not requisite to the practical working, but may be added by those who choose to expend a small sum on taste.

Wherever there is a sufficient space, Ground Plan No. 2 is the most convenient for two schools, with play-ground on either side of the building.

THE BACK RAILING to the seats in all the Galleries, see as in Plate No. 9, must be open, *not a solid board*, and should terminate 16 inches from either side, as a passage up the steps of the Gallery.



No. 12.

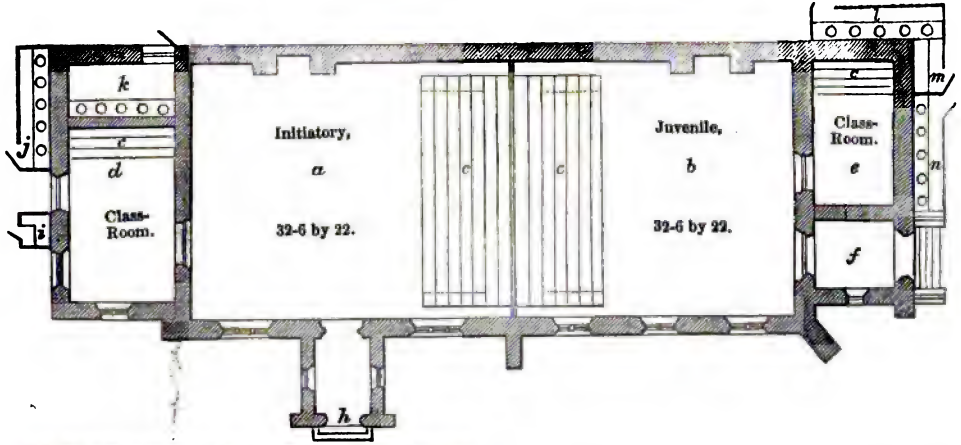
Initiatory Play-Ground for Infants— 120 by 60.

West Elevation.

Juvenile Play-Ground, Boys and Girls— 120 by 60.

South Elevation.

Ground Plan of Elevation No. 13.—Back Ground.



This Elevation was drawn by R. J. Withers, Esq., Sherbone, architect, and executed at Sherbone, Dorset, in 1849, for small British Schools. We have retained the same proportions of the building, but altered the arrangements of the ground plan to suit the Training System, with galleries, class-rooms, etc. They will each accommodate 80 scholars.

We would prefer that the 'South Elevation' should be in front, as in Plates Nos. 1 and 2, HAVING PLAY-GROUNDS ON EITHER SIDE, but we give the Elevation as executed, to show how easily ordinary schools may be converted into training ones.

Our readers will also find several very tasty Elevations in the publications of the Lords' Committee of Council—easily convertible into Moral Training Schools.

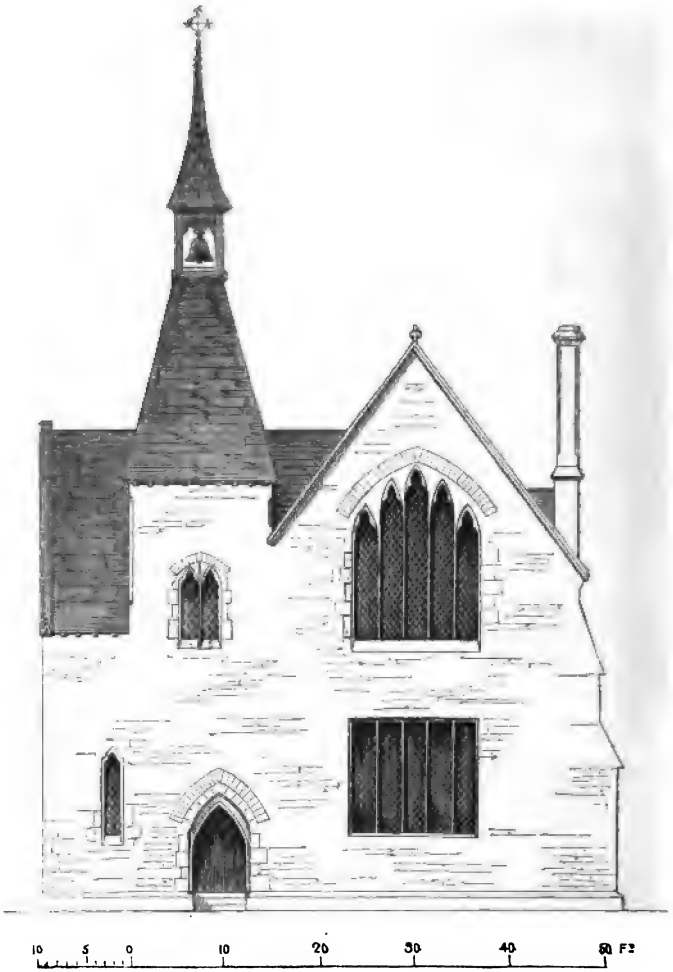
a Initiatory Training School. *b* Juvenile Training School. ***c*** **Galleries.** ***d*** **Initiatory Class-room.** ***e*** **Juvenile Class-Room.** ***f*** **Entrance to Juvenile Department.** ***h*** **Entrance to Initiatory Department.** ***i*** **Retiring place for Boys.** ***j*** **Water-Closet for Boys—Infants.** ***k*** **Do. for Girls—Infants.** ***l*** **Do for Girls—Juvenile.** ***m*** **Retiring place for Boys.** ***n*** **Water-Closet for Girls.**

Cost of building, exclusive of the site, £550.

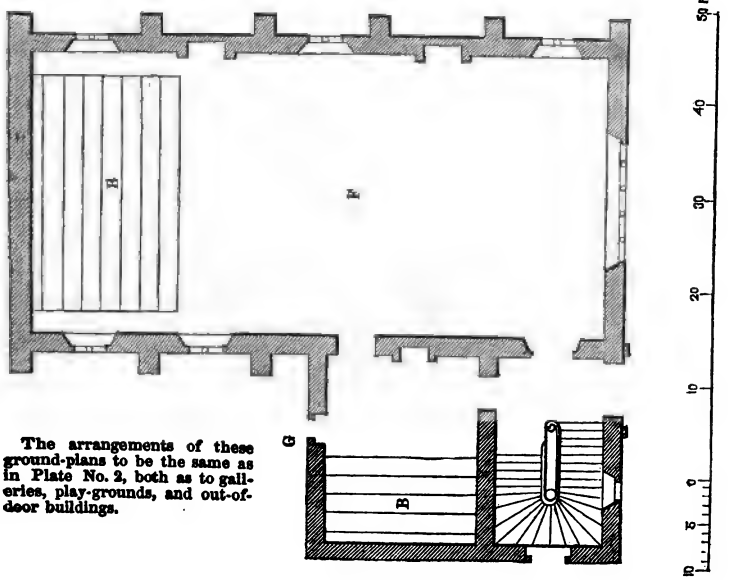
N.B.—A square pannelled ceiling is found cooler in summer, and warmer in winter, than hanging ones as this is. The pannelling of a ceiling tends to prevent an echo.

Two Circular Swings may be placed in each play-ground, also gymnastic posts. Flower-borders, 3 to 4 feet broad, on at least two sides of the ground. The division of the two play-grounds may be boarded 5 feet high, and planted with evergreens, etc.

No. 18.



No. 14.



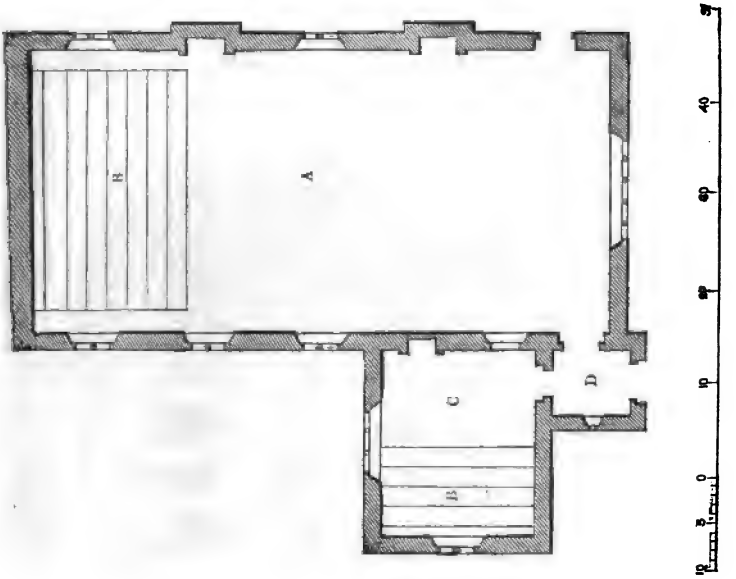
The arrangements of these ground-plans to be the same as in Plate No. 2, both as to galleries, play-grounds, and out-of-door buildings.

x 2

No. 15.

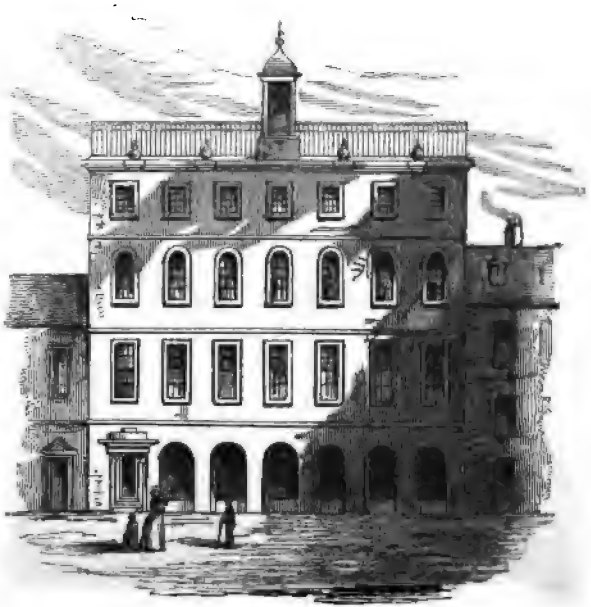
0 5 9 10 20 30 40 50

No. 16.

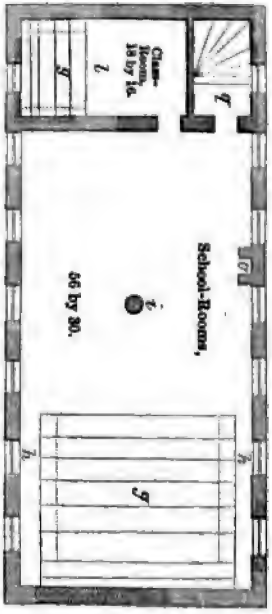


No. 17.—LONDON AND CITY LANE MORAL TRAINING SCHOOLS,

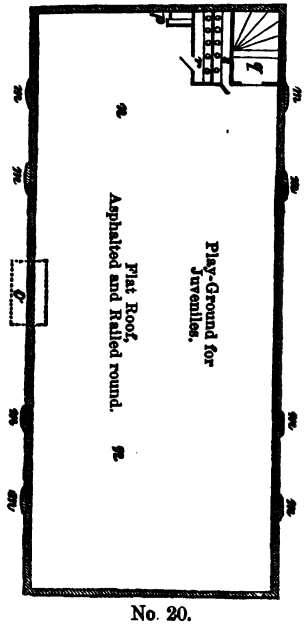
ON A LINE WITH THE STREET OR LANE, OR RECEDING 5 OR 6 FEET BACKWARDS.



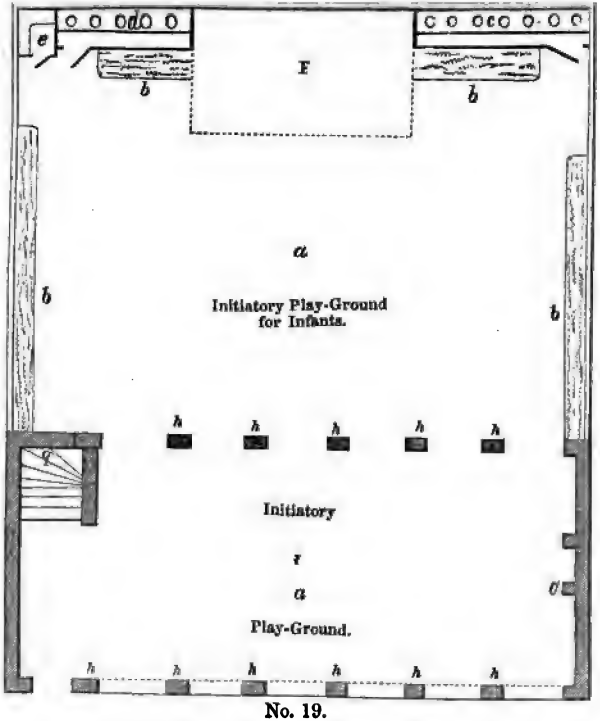
No. 18.



Play-Grounds, Ground-Floor, and on Roof, the latter railed round 7 feet high, and admirably adapted for RAGGED or Industrial Moral Training Schools. The ground floor—a play-ground, having wire work and shutters *for security*, but not with glass windows.


Play-Ground for Juveniles.
Flat Roof, Asphalted and Railed round.

No. 20.


Initiatory Play-Ground for Infants.
Initiatory
Play-Ground.

No. 19.

DESCRIPTION OF PLATES.

Plate No. 5.

The details of this Plate being the same as No. 2, a particular description of it is unnecessary. It is inserted to show what must be done when the shape of the ground will not admit of the arrangement as shown in Plates No. 1 and 2. The play-grounds are in front.

Plate No. 5 shows two schools, Initiatory and Juvenile. On the ground storey, an Initiatory School for 120 scholars, with an entrance porch and class-room. If it be desirable that 120 or 130 should be accommodated, the class-room and porch require to be thrown into the school, and the class-room erected in the situation marked A upon the plan shown by dotted lines.

If the width of the play-ground do not admit of the water-closets being placed in the situation shown in the plan, they may then be erected in the places marked B and C, always keeping the door of entrance in sight from the play-ground.

The second floor of the same building shows a Juvenile or Initiatory school, large enough for the training of 120.

N.B.—The doors of the class-room to the Initiatory school must open *direct into* the play-ground; the door from the class-room of the Juvenile school must open *direct* to the stair, and the door at the foot of the stair also *direct into* the play-ground.

E represents flower-borders. It is preferable to set each of the schools at least five or six feet back from the front of the street, or fifteen to twenty, should the ground permit.

Plate No. 4 shows a Training school, with or without a master's house. If with, the porch may be formed into a stair.

N.B.—The walls of both schools are lined with wood all round, to the height of four feet six inches above the floor.

The bottoms of the windows are *three feet above the floor*.

In the Juvenile Department, on each side of the gallery next the wall, there may be placed small intervening steps for the children to march easily down upon. For the proper height of gallery seats, see Plate No. 10.

G Entrance porch to the Initiatory school.

H Stair and Entrance to Juvenile school.

M. Door from class-room into play-ground.

Female School of Industry.

Plate No. 9. This gallery would seat 84 girls at work, or 100 advanced

children at any of the higher branches in a training school. Slates for composition or sketching may be suspended in front of the children, against the pillar of the small tables, the school-bags on the side, and the small top for a book, compasses, etc. The height of each wooden stalk is 29 inches to the top of the table; thickness, two inches. The top is oval, and is 11½ inches in length, including the ledge, and 5½ in breadth, at the centre. A brass wire runs through the turned ornament at the top of stalk, which holds the cotton bobbins for sewing, and on which they are strung. The table stalk is placed close to, and in front of, the railing for the children's backs, so as not to interfere with the *sunken* passage behind. A hole is cut through the seat for the pillar, and it is secured underneath the gallery. There ought to be one post for every two children, and the top of the small table divided into two equal parts by a piece of wood ¼ inch broad, and ½ inch high. The increase of the width of the footboard at every third step is to afford room for the mistress of the school to walk along and examine the work without disturbing the children.

N.B.—By adding one seat, and omitting the small tables for hanging the work-bags, such a gallery is well suited for a Senior Department.

London and City Lane Moral Training Schools.—Plate 17.

Except in the suburbs of London and other large cities, it is almost impossible to find sites for Moral Training schools, each with a play-ground, for that *sinking* or *sunken* class of our population, whether ragged or otherwise, who inhabit the lanes and alleys, and which imperatively require this system of intellectual and moral training. Without such an expedient as these plates present, we should despair of the Moral Training System being universally adopted in London;—with such an arrangement of school-buildings and play-grounds, however, the system may easily be established.

The school premises, in the most crowded lanes, with the roof as a small play-ground, will accommodate 150 or 200 infants in the Initiatory Department, and 80 to 100 juveniles (boys and girls). The ground floor, arched and without windows, being the play-ground for the Initiatory Department; the second storey the school; the third storey the school-room for the Juveniles above six years of age, with a flat asphalted roof, and railed round seven feet high, their play-ground. The fourth storey may be omitted, provided there be room for a dwelling-house for one of the trainers at the back, marked F. on ground plan. Part of the fourth storey would suit a female school of industry, but the class-room of the Initiatory school would suit instead, for two hours during the afternoon.

The site of two ordinary houses of 40 or 45 feet each, with ground behind, will, no doubt, be costly, but the saving from the diminution of crime *alone* would be annually four-fold the amount of expenditure.

PLATE No. 17.

Ground floor Ceiling, 12 feet high.

Second storey—Initiatory School-room, 14 feet high.

Third storey—Juvenile School-room, 14 feet high.

Fourth storey—Dwelling-House, 10 feet high.

Roof asphalted, and slightly inclined, to permit the water to run off freely; also railed round seven feet high, to prevent the possibility of accident.

PLATE No. 18.

School-houses, viz., second storey Initiatory, and third storey Juvenile. Ground floor play-ground for the Infant's or Initiatory Department, and roof for the Juveniles.

Size of each school-hall, 56 by 30; class-room, 18 by 16.

q Stair.

i Thick iron pillars for supporting floors.

g Galleries.

h Side passages to below Gallery, for caps, cloaks, etc.

o Fire-place.

PLATE No. 19.

a a Play-ground from front to back, partly covered by the school-house, and open in the court-yard; arches open throughout, only those in front may be secured by wire-cloth, and hinged shutters at night.

b Flower-borders.

c Girls' W. C.

d Boys' W. C.

e Retiring place for boys.

q Stair.

o Fire-place.

h Strong Iron pillars from bottom to top of building to support floors.

F Spot on which a schoolmaster's house may be erected, provided the fourth storey be not built.

PLATE No 20.

n n Play-ground for juveniles, railed round seven feet high, asphalted, etc.

The length of the site being 80 feet, this small play-ground, allowing six inches for supporting the railing, will be 79 long by 33 broad within railings.

q Stair.

r Girls' W. C. } Doors hooked half open.

s Boys' W. C. }

p Retiring place for boys.

o Light small wooden belfry.

m m Projections and recesses for flowers and plants.

SECTION VIII.

CHAPTER XLV.

EDUCATION IN INDIA.

THE LATE HON. MR BETHUNE—BABOO TAKOORDOSS CHUKERBUTTY.

ALTHOUGH the following reports do not present any particular statement in regard to the extent of popular education in India, yet, coming from enlightened and philanthropic Brahmins, their sentiments are well entitled to serious consideration. The analysis of the Training System, it will be acknowledged, is one of the best that has appeared.

These reports also merit a serious yet melancholy consideration, from the fact that the Hon. Mr Bethune, who took such a deep interest in general philanthropy, and particularly in education, was very soon afterwards gathered to his fathers. India, therefore, has reason to mourn the loss of one of her most active and sincere friends.

REPORT OF JONYE TRAINING SCHOOL, NEAR CALCUTTA.

On the occasion of the distribution of the prizes to the students of the Joyne Training School, there were present the Honourable Mr Bethune, Captain Hayes, Pundit Goureesunker Turkobagish; Baboos Ramnarian, Mookerjee, Chunder Nauth Gangolly, Chunder Kanto Mookerjee, Doyal Chaund Bane jee, Poornoo Chunder Mookerjee, and many other respectable inhabitants of Joyne and surrounding villages. Mr Bethune was in the chair. Baboo Takoordoss Chukerbutty, with the permission of the assembly, read the report of the proceedings of the Committee of Management for the year 1850–51, together with a memorandum written by one of the members, explanatory of the system of education pursued in the school.

The Honourable Mr Bethune delivered an address to the Assembly, which was followed by one, in vernacular, from the editor of the *Bhaskur*, Pundit Goureesunker Turkobagish, who dwelt on the exertions and liberality of Mr Bethune, and on the advantages of knowledge.

The following are extracts from the report :—

'The system of education pursued in the school is Mr Stow's Training System, which has been successfully carried out for years in the Glasgow Normal Seminary, and other schools in Scotland, and has of late been also adopted in several educational institutions in England and her dependencies.

'This system, and the circumstances which led to its adoption in this school, are explained in a separate memorandum, prepared by a member of the managing committee. The chief object of the system is not merely to impart to youth moral and intellectual instruction, but to train them in the actual practice of virtue, morality, and good manners; or in other words, it combines with moral and intellectual instruction, moral and intellectual training. It has been put into operation only for the last eight or nine months, and from the manner of its working, and the good which it has already done to the school in so short a period, as is observable in the discipline and improved appearance of the boys, it is not too much to expect, that if the system were adopted and faithfully observed in all the schools in Bengal, the moral tone of the native society would be greatly changed for the better.

'The school is supported partly by schooling fees, collected from the boys, and partly by contributions made by Baboo Ramnarain Mookerjee, Zemindar. The students are charged for their tuition some at one rupee, and others at eight annas per month, according to their circumstances.'

The following letter was addressed by one of the Committee of Management of the school :—

'To D. Stow, Esq., etc., etc., etc.

'Sir,—I have the honour, with the concurrence of the Committee of Management of the Jonye Training School, to forward to you a copy of the *Calcutta Morning Chronicle*, of Saturday, the 22d March ult., which contains a report of the above Institution.

'From this report you will learn, to your heart's satisfaction, that the Training System, which your philanthropic exertions and anxiety for the moral elevation of your fellow-brethren have enabled you, through the blessing of the all-merciful God, to work out, has been adopted with some degree of success in a village school in this distant world. This system has been heretofore unknown in India. The circumstances which led to its introduction in the school at Jonye, are explained by me in a memorandum which is appended to the report.

'In submitting this report, I am requested to convey to you the warmest thanks of the Committee, and the high sense which they entertain of your benevolent exertions, and the unflinching interest you take in the cause of education, and in elevating the moral character of your fellow-creatures. The Committee feel too sanguine not to believe that the days are not distant when the Training System which you have discovered will be extended to all parts of the world where western science and literature are introduced, and will be the means of reclaiming many nations from the paths of vice and misery. Thus, Sir, you have, by working out this natural system of education, rendered yourself entitled to the gratitude, not only of a nation, but of all mankind, and have raised for yourself a monument in their grateful memory. We fervently pray that the all-merciful Father of the universe may grant you a long life to enable you to continue promoting the happiness of your fellow-brethren.

'As the circumstances of the school at Joyne being conducted on the

Training System gives you "a local name and habitation" in its history, and entitles it to your sympathy and patronage, I solicit most respectfully that you will be pleased to favour us with your kind advices from time to time, as occasions may require, in order to the System being fully carried out.

'With a view to enable you the better to do this—I may say, your duty—I deem it worth while to inform you as to the locality, population, and condition of Jonye and surrounding villages, and the present requirements and future prospects of the school under notice.

'Jonye is situated in the district of Hooghley, some twelve miles distant from the metropolis of British India. It is mostly inhabited by a respectable class of Koolin Brahmins, and was scarcely seen by any European until the Hon. Mr Bethune's visit to it on the 27th of Feb., 1850. It contains about 300 houses. The several villages surrounding Jonye are also thickly peopled. The want of a school in such a populous part of the district was greatly felt, as the majority of the inhabitants could ill afford to send their children for education to Calcutta, or to the Sudder Station of Hooghley, which is also about ten miles distant from Jonye. To supply this desideratum, the school in question was established by the inhabitants under the auspices of Baboo Ramnarain Mookerjee, on the 1st of January, 1850, and since eight or nine months ago the Training System has been adopted. The Institution consists of two departments, one Juvenile and the other Senior. The students are taught in the elementary branches. We have no Infant school as yet.

'The partial success which has attended the working of the training method in our school, notwithstanding we have not as yet been able to procure all the requisites for carrying it out *fully* and *faithfully* in all its bearings, justifies the hope that all the beneficial results which it is calculated to produce will be shortly secured to the people of Jonye and adjacent villages. You may be led to inquire how *even partial success* could have attended the adoption of the system in the Jonye school, where want of means prevented its being fully put into operation. In answer to this, I would beg to state with due deference that the unremitting exertions, zeal, and perseverance of the superintendent and head master, Baboo Prossonno Coomar Ghose, have enabled him to work his way through the many obstacles that impeded his career, in giving fair play to the Training System in India. The following extract from one of his letters to my address, will give you some idea of his character:—

'"Permit me to take this opportunity to tell you, that I have determined to return to Jonye, not for money or honour, but only for giving a fair play to a system of which I approve much." We are about to adopt measures for providing soon a suitable house for the school, together with necessary apparatus and a well-furnished library, and we will spare no pains or trouble to bring about this desirable end.

'To enable you to form some idea as to how little the Training System is understood in India, and what encouragement we can except from the press—except the *Morning Chronicle* here—I would take the liberty to quote a paragraph of Mr J. Marshman, editor of the *Friend of India*, who is reckoned here to be a great educationist, as published in one of his recent issues:—

'"We are sorry, however, to see the supporters of the school giving way to an idea like the following:—'Gifts of prizes to meritorious students in a school are calculated to injure the moral sensibilities of students.' Fudge about moral sensibilities: the prospect of prizes in a school has precisely the same effect as the prospect of prizes in after life, viz., it makes the slothful diligent, and the diligent more diligent still."

'Let him say his say. We will not fight with him in words, but belie his

assertions by facts. A year more will show whether he or we are on the right side.

'Notwithstanding the indifference and coldness with which the Indian press have treated our exertions for carrying out the Training System in India, we calculate much on the encouragements which the Hon. Mr Bethune deigns to afford us. He treats us with much condescension and kindness. He visited our school twice, suffering much fatigue and privation in his journey. He expressed his unfeigned satisfaction at observing the improved method introduced in our school, and has promised to come shortly again to Jonye on a school day to see the practical working of the system before he brings the circumstance to the notice of his colleagues. We are much indebted to him. Happily for India that such a benevolent man has been sent to preside over the education of her benighted children, and we thank the Government for appointing him to the post. What he earns by his service in India he expends almost for the intellectual, moral, and social improvement of her children. He has set himself heartily to the work of female emancipation; and a noble building is now being raised by his private munificence for the girls' school, which he has founded at Calcutta for the education of the daughters of respectable Hindus. This edifice will cost some 60,000 rupees. He contributes much to the support of several schools, and pays the schooling fees for many indigent boys. Amidst his multifarious duties as legislator of India, he finds time enough not only to look to the details of the educational department, but personally to inspect the several colleges and schools in the several districts of Bengal. He has given a great stimulant to the cause of native education, and has drawn many wholesome rules for the good government of the educational branch. I have dwelt at large on the philanthropic exertions of this honourable gentleman, merely to show you the practicability of the Training System being introduced by his instrumentality in all the Government schools in Bengal, and thereby securing its blessing to my countrymen. He is open to conviction, and if he be satisfied with what we stated in our report in respect to its advantages, we are fully persuaded that he will procure us some aid from the Council of Education, at least in way of experiment; and if we succeed, there is no doubt that he will take measures for assimilating the Government plan of education with the Training System. Please, therefore, to communicate with this great personage on the important subject of the Training System being extended to India.

'I remain, Sir,

'Your most obedient and faithful servant,

'TAKOORDOSS CHUKERBUTTY,

'A Member of the Committee of Management.

'Jonye Training School, 7th April, 1851.'

The following is the memorandum referred to in the above extracts. The Normal school mentioned as having been in a tottering state, was allowed to decline for want of funds. It was for several months under the superintendence of Mr Knighton, the Rector, who was formerly a student in the Glasgow Normal Seminary. He was afterwards Professor of Logic and History in the Hindoo College at Calcutta, and is now superintendent of the Training Department of Whiteland's Church of England Institution, Chelsea. Subjoined to the memorandum is an extract from the address of the late Hon. Mr Bethune, a warm friend to education, who took a cordial and intel-

ligent interest in the introduction of the Training System into the Government schools in India :—

Memorandum by BABOO TAKOORDOSS CHUKERBUTTY.

'The system of instruction, as pursued in the Government schools and colleges, was first adopted in this institution, but a few months have not elapsed before the Training System was, as alluded to in the report, introduced in its stead, at the instance of the superintendent and head master, Baboo Prossonno Coomar Ghose, and the following was the circumstance which led to its adoption here. This gentleman attended the Normal School for about two or three months before its abolition, with the intention of learning the art of teaching. He received no very great advantage from his attendance at the school, as it was then in a tottering state. But his connection with the Normal Seminary was notwithstanding productive of a great advantage. It brought into his hand a book—a very valuable book, entitled, "Stow's Training System of Education." This book he carefully perused, and mastered all the rules therein laid down. As the system treated in the above work professes not merely to impart instruction to youths, but to train the whole child morally, physically, and intellectually, in the same manner as mothers in Europe train up their children, by precept and example, he felt a longing desire to try its efficacy in this school, and earnestly recommended me to read the work, requesting me at the same time to obtain, in the event of my approving it, the sanction of the other directors to introduce it in the several classes of the institution here.

'Agreeably to his suggestion, I went through the whole work, and found the system to possess superior advantages over all those which obtain in the several educational institutions in India. The whole body of the directors were moved to sanction the measure, and with their concurrence the system has been adopted in this school for the last eight or nine months.

'It is quite impossible to explain the mode in which the system is worked, and convince any one of its efficacy, which can only be tested by a prolonged observation of the manners, conduct, and deportment of the boys. Suffice it to say, that under this system boys are taught and trained in the natural way, that is to say, in the way in which infants are brought up by their mothers, not by rewards and punishments, but by caresses—[we presume what is meant is *kindness*]—and attention. The instructions are imparted in a pleasant way. It supplies the place of domestic education, which is not known, or rather impracticable in this country, in consequence of the incapacity of the women here to undertake the early education of their children—a duty which legitimately belongs to them alone, while it possesses an advantage which the mother does not, *i.e.*, "the sympathy of numbers."

'In the report just read, this system is said to combine with moral and intellectual instructions, moral and intellectual training. Now, this may puzzle many. Teaching and training, although two quite distinct things, are always confounded, and understood to be one and the same thing. Teaching or instruction implies telling a child not to do such and such a thing; but training, which also includes teaching, is to see that he actually observes the precept given. Mere moral instructions do not make people moral. They ought to be trained from early years to put into practice the moral lessons they are taught. Such is the difference between teaching and training.

'Now, I would beg to explain how the system is worked in all its bearings; notwithstanding, all explanation on this head must be meagre without a careful and practical observation of the same on the part of those who wish to

know what it is. Its chief features are—The "picturing out of ideas in words to the boys by analogy and familiar illustrations; simultaneous reading and answers, questioning the same subject in a variety of expressions, and filling up ellipses;" review over the deportment of the boys in the play-ground and class rooms; physical exercises at play and at intervals; when studying, "no change of place, no reward, no punishment, and no threatening." The system is a union of moral, physical, and intellectual education, *i.e.*, care is taken of the mind, health, and habits of the boys.

'To illustrate singly the above principles and the advantages derivable from each would be to inflict too much on the patience of the respectable men here assembled. I beg, therefore, with all deference, to recommend the friends of native education, and those who take some interest in it, to read attentively in their leisure hours Mr Stow's work before alluded to, where the system with all its details is minutely described, and I feel persuaded that the perusal will be amply repaid. I would accordingly content myself with explaining in a general way the advantages of the system as suggested by our own experience of the beneficial results which attended its working in this little school, not to say the vast amount of good which it has wrought in Scotland and other foreign countries.

'That the Training System on the whole is a powerful and efficient antidote against crime and demoralisation, that it makes the children love their school, their master and their books, that it improves their social and moral habits, and thereby renders them useful members of society, are facts which have been almost proved by its effectual operation in this school. The boys here like more to be in the school than at home; they have a singular fondness and love for their masters—*singular*, I say, because, under other than the Training System, the students, especially the less prominent and neglected ones, generally possess a feeling of hatred and fear towards their teachers, whilst the Joyne boys look on their masters as their best friends. They entertain no envy, no inimical feelings towards their class-fellows, and they love each other as brothers. There are scarcely any bad boys in the classes. These beneficial results are owing to their not being actuated by love of distinction, or other lower motives. The noblest of motives, that of pleasing their best friend, their master, is too powerful in their minds to admit of any other. Their moral sensibilities, intellects, and health have been greatly improved under this Training System, and it is hoped that if sufficient means be placed at the disposal of the managers to enable them to carry out the system in all its bearings, the moral and intellectual character of this part of the country would be greatly elevated. The good that is likely to be realised from the adoption of this system of education, is alone expected from the energy and zeal of the teachers and directors.

'Now it may be asked, do not the various systems of education which are pursued in the several schools and colleges in this country, both Government and private, possess the same advantages as the one under consideration, and equally improve the moral habits of the boys? In answer to such an inquiry I would say, No; it is nevertheless true that these systems, so far as regards intellectual instructions, are good, and have produced many excellent men well proficient in science and literature, but the advantages resulting from them fall considerably short of those which the Training System is calculated to produce.

'Under any other than the Training System, a master can at the most teach thirty-five boys at a time, and the period allotted to him for instructing his class in a particular study is too short to admit every boy's reading and explaining individually the whole lesson given, so that a small paragraph only

falls to the lot of each. In consequence of this the master cannot ascertain whether or not such a boy in his class knows his lesson other than the part he read and explained, and has therefore no opportunity of correcting any mistakes which the lad might have fallen into in respect to the unread portion of his lesson. It may be said that the lad may learn his lesson completely, if he does not know any particular sentence or passage, by hearing his class-fellow whose turn it was to read that part. Exactly so. He has opportunity indeed of correcting his own errors and learning his lesson fully and completely. But it must be remembered that young boys are always found to be buoyant and inattentive, and it is not infrequent that while a boy at the head of the class was reading or explaining his lesson, the others at the bottom were playing or conversing with each other.

'Under the Training System much time is saved by simultaneous reading, which forms one of its principal features, and which enables all the boys in the class to read the whole lesson given, whilst it secures "the most perfect concord as to tones of voice." He can by this mode of procedure teach about 100 boys at a time. With regard to the explanation of the sentences, I would beg to say that it is done on a much more improved plan. The ideas are pictured out in words to the boys, by analogy and familiar illustrations, in the simplest way possible, and in order to enable the boys to acquire a firm grasp of the ideas thus explained, they are questioned on the same point in a variety of expressions, and are made to fill up ellipses. To secure the master's eye over all the boys in the class, the benches are placed in parallel lines, the second row being placed higher than the first, the third than the second, and so on, and not in semi-circles or squares as in other schools, where, while the master is hearing a boy on one side of the class, the others behind him may be seen playing or conversing together, as already stated before. In order to keep up the attention of the boys during the lessons, and to correct their manners and intellectual and moral habits, the boys are exercised physically at intervals.

'Under this Training System, the boys are superintended by their master on the play-ground, who, mixing in their play, becomes familiar with their real habits, which if bad he corrects when the boys are assembled in the school, by the gentlest mode possible, and by the influence of the sympathy of numbers. In other schools the boys are left unsuperintended on the play-grounds, and consequently the masters cannot know the real propensities of the child, which are alone exhibited whilst at play.

'Such are the advantages which the Training System is calculated to produce. It must not, however, be understood that all the beneficial results derivable from it have been secured to Joyne and other adjacent villages by its adoption in this school. Here it has been introduced for the last eight or nine months only, and if we were to judge from the good which it has already wrought in so short a period with regard to the morals, health, and minds of the students, we would not be too sanguine to hope that all the blessings contemplated in the system will be fully realised in the course of a few years. But there is some difficulty in faithfully carrying out the system in all its parts. And this is owing to want of sufficient pecuniary means.

'The requisites have not all been available, and consequently the energy and zeal of the Head Master have supplied what the want of funds prevented from achieving. It was owing to his strenuous exertions and disinterested conduct, amidst many inducements of better situations, that the system has been successfully worked for nearly a year.

'It is therefore earnestly hoped, that Government, in way of experiment, will kindly afford some assistance towards enabling Baboo Prossonno Coomar

Ghose to try fully the efficiency of the Training System, or in other words, to give it a fair play. Should the fund appropriated for the maintenance of the late Government Seetapore School be assigned over to this Institution, and Baboo Ramnarain Mookerjee and other inhabitants of Joyne undertake to provide a suitable house with all necessary apparatus, there is no doubt that the Training System could be most effectually conducted to the satisfaction of all parties who take much delight in the improvement of the moral, social, and intellectual condition of the natives of India.

'If the experiment succeed in this school, it is not unlikely that our benevolent Government will establish in all parts of British India moral training schools, both vernacular and English; and in order to supply these institutions with efficient trainers, it will be necessary to open normal classes in the several central colleges. But as it would be difficult in the first place to get trainers for these normal students, the Council of Education should, as the Wesleyan Conference committee have done, send a large number of Christian teachers of good parts to Scotland to be trained in the Glasgow Normal Seminary. I say Christian teachers—because scarcely any Hindu inhabitant of Bengal, however enlightened he may be, could be prevailed over to make a journey to Europe.

'I cannot conclude this memorandum without expressing my grateful sense of the kind and philanthropic endeavours of the Honourable Mr Bethune for the social and moral resuscitation of the natives of this country, and for raising them in the scale of civilisation. Were it not for the encouragements which he at all times shows by his liberality and condescension to those who labour in communicating to their benighted countrymen the blessings of education which they themselves have received, this school, and many others like it, would never have been ushered into existence, and thus the progressive benefits which such institutions are calculated to produce would have been lost to many poor families.'

EXTRACT FROM ADDRESS OF HON. MR BETHUNE.

'I have listened with the closest attention and deepest interest to the remarkable report which has been read to us. This is the season, as you know, when I devote a considerable portion of my time to visiting the principal educational establishments of Bengal. I have just returned from Kishnaghur and Dacca; you do not need to be told the flourishing state of these institutions. On my way back to Calcutta, I visited a young but promising school at Fureedpore, set on foot mainly by the active philanthropy of the late magistrate, Mr Lautour, who was well seconded by the efforts of his native friends at that station. I now come here to a school which has been established, and is supported wholly by native agency. My casual visits, to which you have alluded in your report, though they probably have encouraged you, have had nothing to do with the foundation of the school, which, under such management as I find here, must have prospered though I had never heard of it or came near it. It is your own institution, and one of which you have good reason to be proud. It furnishes a signal proof of that great and encouraging fact, that people of this country are awakening to a perception of the truth that the education of their children is a matter which mainly concerns themselves; and this spirit, when thoroughly roused among you, will accelerate your moral and social elevation with tenfold greater rapidity than the strongest impulse that can be given by any Government, however powerful, and however well intentioned toward you. Government may and ought to second your efforts. Heaven helps those who help them-

selves; but whatever you do for yourselves is of far greater value than all that can be done for you.

'I cannot but look on it as a remarkable circumstance, and pregnant with hope, that in this quiet and secluded Brahmin village, I should have to listen to a well-written, well-reasoned commentary on the Government system of education, and find here an improved method, not only recommended in theory, but actually reduced to practice, and, as the report avers, with striking and almost unlooked-for success. I was much struck by the observation which was made to me in conversation this morning by Baboo Takoordoss Chukerbutty, that the mothers of the pupils who attend this school have become attached to it from the marked improvement which it has produced since this new system was introduced, in the manners and behaviour of their children. And I repeat that you have tried this experiment of your own free unassisted will. It seems that your head master was a pupil of the late Normal School in Calcutta; and, although he was not attached long to that institution, he must be a young man possessed of considerable self-reliance and power of independent thought. It is to him that you owe the introduction of the system which you have found to work so well; and great indeed will be the credit due to him if further experience justifies all that you expect of it. I regret his absence to-day from ill health; I should have been well pleased personally to have expressed to him my sense of his merits, and to have thanked him for the zeal and energy he has displayed. I own that I am not practically acquainted with the Glasgow method. I have heard much of it, but I do not remember having inspected any school in which its principles are adopted. I shall not of course accept, without further evidence, all that is stated in your report on this subject; it is a matter of too much importance not to call for the fullest inquiry; but I shall take the earliest opportunity I can find for returning here, to see your school, not indeed on a holiday, but to examine it on a working day, and see the practical adaptation of the system, in the details of which I admit that I see some things requiring further explanation.

'I shall not fail to bring this interesting question under the notice of the Council of Education, and if further and careful inquiry leads us to the conclusion that you really have introduced an improved method of education, I shall experience the most lively pleasure from the circumstance that it will be an improvement wrought out by native sagacity and energy, with only the remote influence of European ideas, germinating and bringing forth good fruit in a native mind.

'For the present, therefore, I bid you farewell, with the assurance that I mean very shortly to repeat my visit.'

SECTION VIII.

CHAPTER XLVI.

PROGRESS OF THE SYSTEM.

WERE we to trace the progress and effects of the Training System, from its commencement in 1826 to the present day, it would be both tiresome and uninteresting. The small dripping stream has indeed become a river, which, week after week, and year after year, has sent, and is sending, its refreshing waters to many parts of our own and other lands.

During the earlier editions of this work, when the system had only been a short time presented to public notice, we felt it necessary to furnish a number of proofs of its efficiency. Now, however, these effects are so much a matter of history and experience, that we regard their introduction here, to any great extent, to be unnecessary. From every quarter, at home and abroad, imperfect and incomplete as our course of training has been, the results are of the most satisfactory character. The testimony of nearly every student—of innumerable clergymen and directors of schools, and the parents of the children, bears witness as well to its progress as to its powerful effects in the intellectual and moral habits of the young.

The commencement was made in 1826–7 in a single school for children under six years of age. Three years afterwards, as soon as it was clearly seen and satisfactorily proved, that the same *natural* principles of intellectual, physical, and moral culture might be applied to children of all ages, and in all

branches of a school education, another school was added for children of from six to fourteen years of age, with class-rooms for the normal students under training. The Juvenile school was subsequently divided into two departments, each with first and second masters. There was also added a Female School of Industry, and also what is termed *a mixed school* as a model for country parish or private schools, where not more than one can be established for children of all ages, and therefore where a proper classification of ages and attainments cannot take place. See Chapter XLI., Section VII.

From the commencement, Teachers, male and female, were trained and appointed to schools in different parts of Scotland, England, Ireland, the West Indies, Australia, and Canada. Several of these were missionaries and catechists.

The inquiry may be made, What are the results of the system on society in general? The difficulties and prejudices which naturally required to be met during the establishment of a new system of popular education, prevented our attention being taken up with minute statements of actual results. These, however, have greatly exceeded the most sanguine expectations of all its promoters; and we may so far refer to the testimony of parents and clergymen.

EFFECTS OF THE MORAL TRAINING.—What are the effects of the system upon the children? is a natural inquiry. The fluctuations in their attendance during the first few years, arising from the ignorance or prejudice of parents, and other causes, have, in a measure, broken that chain of evidence which, in future years, we hope may be kept more entire. Enough, however, is known to prove the efficiency of the system upon the conduct of the children at home, and among companions out of school (the only sure proof of the effects of moral training.) One of our masters alone can trace above one hundred of his scholars, now young men and women, all doing well, and in most respectable situations. We scarcely know of a single instance of a decided falling away. Whole families we are informed of who have been

benefited by *the reflex influence* of one or more of their children attending these moral training schools. Twelve or fourteen hundred letters are in our possession, from parents and guardians, and very many also from directors of schools, illustrative of the good effects of the system. The seeds of improvement are laid in the delight the children feel in the ordinary school exercises in-doors and out-of-doors, and which they prefer to remaining among such companions as they can pick up on the streets. It has been already proved to be a preventative of crime.* The effect upon the students has been most salutary, the whole course of the Seminary tending to generate and confirm good principles as well as correct habits.

IMPROVEMENT IN EXTERNAL APPEARANCE.

One effect must not be overlooked, although of less value than the intellectual and moral improvement of the children, and it is this:—From the general and sometimes particular inspection which the children undergo, and *the natural influence of sympathy*, the whole scholars appear much cleaner and better dresssd than in ordinary schools. This has led visitors to imagine that our model schools are not attended by the children of the poor and working classes. Without, however, giving the children one article of dress, or so much as once in a week requiring a child to wash his hands or face in school, except when accidentally dirtied, the effect of the system is to produce habits of cleanliness and good order.

AFFECTION FOR SCHOOL.

We believe school is now liked better in general than in days of old; but we were scarcely prepared for such a change, as that even during a summer vacation the children should prefer remaining in school, when in their power to leave. Yet such is the fact. During one of the annual vacations in the Seminary, in order to employ some of the normal students who felt it inconvenient to return home to England, an attempt was made to retain a few of the children of the Juvenile Department, leaving them at perfect liberty to remain or not, as they pleased. Out of 180 children (boys and girls), 120 remained in close attendance (a larger number than was desirable);

* Although for many years the Seminary was placed in the most sunken portion of the city, yet, after the most minute inquiry, it is not known that more than two boys were ever accused of crime or brought before a magistrate.

and when asked the reason why they remained, they gave for answer, that they had, between their lessons, better *fun* in the playground than they could get on the streets. A similar disposition was manifested at one of the late vacations, when almost the entire girls in the School of Industry requested permission to remain during the whole month allotted to the vacation. The universal feeling seems to be, 'School is a pleasure.'

CONSEQUENT INCREASE IN TEACHERS' SALARIES.

One highly-important effect which we have laboured hard to accomplish, has followed, and is of itself a sufficient return for all the time and expenditure bestowed. We allude to the fact that this Institution has been the means of raising the emoluments of private teachers in general fully 30 to 50 per cent. At the commencement of our labours £50, £60, or £70, were in general the highest sums offered for schoolmasters, and sometimes only £30 or £40. £100 a-year has been a very common amount offered; £80 we consider a remuneration; £70 is the lowest we can accept. In many cases, however, very much higher salaries have been offered, as in the cases of grammar schools, academies, and as superintendents of Normal Seminaries; also, of late, in private schools.

We have, of course, different qualities of trainers, A, B, and C. Their qualifications are very varied, partly natural, and partly acquired. In some cases the most highly educated have a bad manner or are deficient in energy. In others, very moderate attainments are united with great fire, and a winning and impressive manner. In many more instances, a fair and improvable manner is united with respectable attainments. To all these qualifications in a trainer of youth a comparative value is, of course, attached. Thus, A in actual knowledge may be only C in the method of communication and in manner; such, then, must take the place of B. If high in both, then for such persons a high salary is obtained, and so on.

We were frequently urged by friends, at an early period, to direct our efforts to the obtaining of higher salaries for teachers in the first instance, and to train them afterwards; but we preferred the true mercantile principle, to provide a superior article, and then claim a higher price. This has been the uniform and successful mode of procedure.

We may notice a few of the places to which the students have been appointed:—

TRAINERS APPOINTED.

To the West Indies between twenty and thirty for private schools, including those for the Mico Charity, one catechist, and several missionaries.

To Australia, fifteen years ago, eighteen, assisted by Government.

To British America several have been appointed to private schools, and one as rector of a small Normal Seminary.

Repeated orders have been received from the United States, but we failed in inducing any to accept of the situations offered.*

Several trainers were furnished to the model poor-law establishment at Norwood, and the talented head master of method at the Training College at Battersea (Mr M'Leod) was trained in this Seminary several years ago. Mr M'Leod has since been appointed head master in the Royal Military College, Chelsea.

Three or four of our students were selected during 1837–8 as school-trainers for the Battersea Training College, while it was supported by the private liberality of Mr (now Sir J. P. K.) Shuttleworth and C. Tuffnell, Esq. It is now under the National Society, and conducted on a different system.

Some clergymen and licentiates have undergone a course of training, as also several foreign missionaries and catechists. Among these, three German Moravian Brethren, who have lately proceeded to Africa as missionaries, and three school-trainers, two male, and one female, natives of Africa.

The head master of the Home and Colonial School Society of London, in the year 1836, was sent down by the directors to be trained in this Institution. Our means of observation do not enable us to ascertain the precise system that is now followed in that influential establishment; but there is one point of essential importance, which, although not moral training of itself, yet it affords an important platform for the exercise of that principle, viz., this society now recommends that boys and girls, above seven years of age, be taught in the same schools.

Clergymen of the Church of England in various counties have ordered trainers for their parish schools. We regret not having been able to supply more than a fourth or a fifth of such orders, from the limited number of Episcopalian students. Many, however, have gladly employed Presbyterians who expressed a willingness to conform to the Church service. The demand continues undiminished, or rather increases, to the present time. Cheltenham Normal College and Whiteland's Training Institution now, however, supply a considerable number of school-trainers for Church of England schools.

In Scotland, a large number have been appointed in towns and in the country for private, and a few for parochial schools,—to the former more frequently, however, from the difficulty of inducing the heritors to be at the expense of altering the construction of the parish schools, and providing *play-grounds* and other apparatus.

The whole number sent to, or rather ordered from, Ireland does not exceed twenty or thirty individuals. We have had many students, however, from Ireland, who have been appointed to schools in Eng-

* One of our former students, however, has been lately Inspector of Schools in one of the southern provinces, having in view the establishment of a Normal Seminary.

land and the Colonies, and we are happy to be able to testify to their uniform success. The well-educated Irish in general make excellent trainers; and when prepared in our Institution twelve or fifteen months, they readily receive thrice the amount of salary they could do at home.

DIOCESAN TRAINING SCHOOLS.

A highly-respectable deputation from the National Society, consisting of a noble Lord, two M.P.s, and a National Schoolmaster, visited this Seminary nearly fifteen years ago,—after which were established the Diocesan Training Schools of England for preparing schoolmasters. The system of intellectual *instruction* pursued in them, excellent in itself as it must be, from the high literary attainments of the masters, *is not, however*, the Training System. They adopted our title, Training School, a name we had given previous to this period to every school we had established throughout the kingdom, for training 'the child.' We therefore altered the title of our institutions for children to Moral Training Schools.

NATIVITY OF STUDENTS.

During the last eight years, the number of students, male and female, has varied upon the average, from 85 to about 95, and these have been received from almost very county in England and Scotland, and a few from Ireland and the Colonies.

In 1845, the students were from twelve counties of England, ten of Scotland, four of Ireland, two from the West Indies, one from the East Indies, one from Caffraria, and one a soldier from the 92d regiment, then stationed in the Infantry Barracks.

In 1847-48, the proportions were pretty nearly alike each year, viz., from eighteen counties of England, seventeen of Scotland, and six of Ireland. In the latter year, one from Madeira, three from Africa, and three from Germany, etc.

In October, 1849, from nineteen different English counties, from twenty Scotch counties, from four Irish counties; one from Jersey, one from Madeira, and one a Christian native, from Madras. In all, ninety-three students.

NUMBER TRAINED.

Since the commencement of the Institution rather above 2000 have been trained, about one-third of whom were females. The greater proportion are now conducting popular schools in Great Britain and the Colonies, some Grammar-school masters, seven are rectors of Normal Training Institutions, a few are missionaries and clergymen. A few of the females are engaged as governesses in private families.

STUDENTS' PERIOD OF ATTENDANCE.

As formerly stated, when the system was first being established, twenty-seven years ago, the idea of a schoolmaster requiring to be trained was scouted and laughed at. When the Institution commenced its operations, however, a few presented themselves as students, both male and female, who thought that a fortnight or three weeks was ample time to acquire the system. Many more thought that one or two days of looking *at* the system in operation must be sufficient, and some of higher 'self-esteem' insisted that no system whatever could be presented which they could not master in half a day by simple inspection, and many notes from clergymen were received to that effect respecting teachers sent by them for the purpose of being so *instructed* by looking on. As well might we be prepared to ride a race at Epsom by seeing a jockey doing so. However, as those who remained only three or four months generally procured good situations, and were comparatively more successful than their wholly untrained neighbours; and as the demand increased greatly beyond the supply, we gradually raised the price of our 'material,' and appointed none except on our own terms, and according to merit; and rejected all who would not remain at least three months, a precaution absolutely necessary for the credit of the system—too short, indeed, as such a period has certainly been found to be.

Directors, however, from a distance, impatient to get a trainer in some way or other, visited the Seminary, and not unfrequently *quietly* engaged, without our knowledge, some of the students whose course was not half expired. About the year 1832, therefore, a security was demanded against such misdemeanors, by requiring each student, on being enrolled, to lodge £3 3s., which was returnable provided they finished the prescribed course. This so far succeeded in checking the evil; but as we generally had better situations to fill than mere *chance* afforded, the students gradually found it to be their interest to go hand in hand with us in the appointment to situations. This arrangement continues to be the practice, with much peace and comfort, to the present day.

As annual subscriptions failed in producing the requisite amount, about the year 1836, it was made a rule that the £3 3s. which was held in security for regular attendance, should be made a charge, to assist in defraying the expenses of the Institution, and that the minimum course of training should in all cases be at least six months. This continued till 1847, when it was extended to twelve months.

The present course, viz., TWELVE MONTHS is even too short* for the most highly-educated man to acquire the system of communication and moral training, so that after leaving the Institution he may continue to train and perfect himself. But when students require to have much added to a previously defective English education,

* See Note, page 348.

and also to be taught the classics and the outlines of mathematics, a THREE YEARS' course is absolutely necessary. To struggle to cram all into a *twelvemonth's* course is destructive of the purpose for which the Normal Seminary was originally established—viz., to acquire the practical power of communicating knowledge and of moral training. As we have elsewhere said, a knowledge of what is to be communicated should be previously acquired in Elementary and Grammar-schools or Universities.

Nothing but the want of funds to assist the students in supporting themselves, prevents us from extending the minimum course of training beyond twelve months, and now, since several elementary branches of instruction have been added, to at least three years. Were three or six months a sufficient course, we believe ten times the number of students would readily enrol themselves. It has been our weekly, nay, almost daily duty, painful though it was, to decline such applications for admission, and frequently from persons of the highest attainments.

THE UNDIVIDED ATTENTION OF STUDENTS REQUIRED.

From the year 1832, we were under the necessity of refusing all students who were attending the University, and who could not give their attention the whole day in the Seminary. The attendance of even one class in the College occupied not merely about two hours during the best part of the forenoon, but divided their attention so as to retard their acquisition of the method of communication and moral training, which were, and still are, the primary objects of the Institution. Whilst clergymen and directors of schools are freely admitted, all teachers are excluded, except on visiting days, otherwise we might have, at some seasons of the year, at least fifty daily looking on, to the inconvenience and annoyance of the real students, while conducting lessons under the superintendence of the master-trainers. And besides this, it was found that, at an early period of the existence of the Institution, some who had attended perhaps only a very few days, on applying for vacant situations, stated that they were well acquainted with the Training System, although they had not even conducted one lesson, and in some cases they in consequence received appointments. Shortly, however, notices arrived from directors, complaining that the masters who, they understood, had been trained by us, could not conduct the system as they themselves had witnessed in the Seminary. A strict adherence to rule, therefore, became absolutely necessary, even in justice to those students who were spending their time and money in prosecuting a regular course.

ANNUAL DEMAND FOR TRAINERS.

Some idea of the demand for trainers, the amount of correspondence, and influence of this Institution, may be formed, when we

state, that for many years we generally had in our possession, officially the appointment to situations varying in value together from £800 or £1000 to £1500. The value of situations ordered during ten or twelve years has been on the average each year about £20,000, although, from the limited number of students that could possibly be brought forward, the value of the actual appointments may not have exceeded £7000 annually.

From very many clergymen and directors of schools we have received the most satisfactory testimony as to the powerful effects of the system, in some cases, indeed, too laudatory to transcribe. The condition of children generally, in every part of the country, is stated by our students as being low in the extreme, intellectually and morally requiring cultivation, and this has been fully corroborated by the directors who appointed these trainers to their respective situations.

Persons of all evangelical denominations, Churchmen and Dissenters, have been regularly under training in this Institution, some for home schools, and others for foreign missions, all joining with the most perfect unity and good feeling under our Christian masters, and Scriptural system; and it is pleasing to notice that while many clergymen and directors of schools required trainers of their own communion, whom we were sometimes unable to appoint, they frequently, in the spirit of charity, accepted for their school-trainers persons of other communions.

ESTABLISHMENT OF THE SYSTEM.

Having stated the origin and distinguishing features of the system in a former Chapter, we shall now notice a few of the leading points regarding its establishment.

YEARS 1822 to 1826.—As a proof of the difficulties which required to be surmounted at the first establishment of the Training System, we could only prevail upon one gentleman (the late Mr Basil Roberton,) to engage in the enterprise, which he did, by agreeing, for the sake of exciting public attention, that we should each write articles regarding the system in one of our public journals, the one setting forth its practical advantages, and the other presenting the difficulties of accomplishment. After long and frequent discussions with various parties at private meetings, the public mind was, to a certain extent, prepared for the establishment of the first Model and Normal school in 1826. Mr Roberton, during the same year, before passing to his eternal rest, at the early age of 26 years, gave a substantial proof of his desire for the best interests of the rising generation, by bequeathing £1500 for the object, subject to the life-rent of a near relative, which sum, within

the last three years, has been paid by his executors to this Institution.

The late eminent Professor Welsh of Edinburgh, who was at that period minister of St David's of this city, felt a lively interest in the Institution from its commencement, and in 1834 came to Glasgow to lecture on the subject. His luminous address stirred up some of our wealthy citizens to provide *concentrated* buildings for the comfortable working of the entire Institution—the premises, as formerly stated, being then situated in two localities of the city, viz., Saltmarket, and Annfield. The consequence was, that subscriptions to the extent of £2,400 were procured. The amount expended, however, at the termination of three years was about £14,000, part of which was received from Government by the several grants of £1,000, £1,000, and £2,500.

The committee of directors appointed in 1826, which became *de facto* extinct from 1828, was resuscitated in 1834 by the exertions and able pen of the Rev. George Lewis, then editor of the *Scottish Guardian*, so that new life was experienced in money matters. The erection of the new buildings, which were opened in 1837, by some point of law were subsequently lost to the Institution, so that in 1844, accommodation for the masters, students, scholars, and for the working of the Training System, was required in place of that we were compelled to leave.

Our esteemed convener, the Rev. Dr Buchanan, of this city, then set to work with his usual energy and perseverance, to procure subscriptions for the requisite new buildings, and was so successful, that, united with a grant from the Free Church Committee at Edinburgh, and £3,000 from the Lords' Committee of Council on Education, the complete buildings, with play-grounds, etc., costing £10,500, were finished, and are at this moment free of debt. (See frontispiece.)

RECTORS APPOINTED.

No official or paid rector was appointed for the Normal Seminary during the first nine years of its existence; this duty naturally devolved upon myself, as Secretary, for that period, and during the intervals between the appointment of the different rectors. In 1836, the late Mr John M'Crie, son of the Rev. Dr M'Crie, author of the lives of Knox and Melville, was chosen, and was sent for nine months to inspect the schools in Prussia, and the system of education pursued on the Continent. For this Mr M'Crie was well fitted, being an excellent German scholar, and highly accomplished. Mr M'Crie's lamented death took place during the autumn of 1837, only nine months after entering upon his seminary duties. The office was again filled two years afterwards, in the person of the Rev. Robert Cunningham, late professor of languages in the College of La Fayette, U.S., a gentleman of piety and high attainments as an educationalist. Mr Cunningham left the Institution about three years

afterwards, and is now at the head of a very flourishing academy, at Blairlodge, Stirlingshire, for the education of young gentlemen. After the lapse of three years, viz., in 1844, the office was again filled by Mr Robert Hislop, a gentleman whose Christian character, literary attainments, and success as a trainer, are universally acknowledged. Mr Hislop, in 1851, resigned the office of rector, and entered into partnership with the former rector, Mr Cunningham. In 1852 the present talented rector, Mr Thomas Morrison, formerly of Inverness Academy, was chosen to the office.

MASTER-TRAINERS.—It may be interesting to know, that Mr Caughie, Head Master Trainer of the Initiatory Department, who has filled his high and important office with so much Christian energy and success for twenty-seven years, has the pleasure of seeing one of his earliest pupils, Mr Stark, now the successful trainer of one of the principal departments of this Institution.* We cannot forget the eleven years' unremitting services of Mr Fraser, to students and pupils, as a highly-accomplished intellectual and Christian trainer, who is now pastor of the Free Middle Church at Paisley; nor Mr Sugden, whose Christian and literary attainments, and experience as a trainer, rendered him the chosen Rector of the Wesleyan Normal Seminary and College in Westminster, lately established, and which is in a most flourishing condition. In the Female Industrial School, the much-respected superintendent, Mrs Chamberlain, still maintains the position she has so honourably occupied for many years. To the zeal, ardour, and Christian character of our more recent appointments, we have great pleasure in bearing high testimony.

AFRICAN STUDENTS.—Several natives of Africa have been trained here, and have returned to their native land to teach the everlasting gospel to their ignorant brethren, and to train them practically to its duties. Among these, we have had one female student—Miss Notishi ——, also a convert to Christianity, a person of good taste, quite a lady in mind and manners, and a very beautiful reader of English. Miss N. had declined to become the wife of a native chief, on the ground of his being a heathen; and being pursued in consequence, she fled to one of the missionary stations, and was sent here by the missionaries with a view of preparing her for the work of a school-trainer. After being trained above a year, she returned to Africa. The following public notice of her school, evidently from no great friend to Christian Missions, may be interesting to some of our readers:—

'A KAFFIR SCHOOL.—A door, apparently in a wall, opened. No sound of uproarious mirth, angry remonstrance, or ill-humoured

* Mr Stark, within the last few weeks, has sailed for Prince Edward's Island, by appointment of His Excellency, Sir A. Bannerman, Bart., Governor, as Inspector of the 110 schools now in the island. He is to be followed by two master-trainers, with a view of establishing a Normal Seminary there, to be conducted upon the Training System, of which Mr Stark is to be Rector.

complaining, proclaimed the character of its inmates, or indeed gave one the idea that it was occupied at all. We entered; some twenty Kaffir boys of various ages, almost all tolerably clothed, presented themselves to our view, some reading, some studying their lessons, and others writing. The centre of the group was Notishi—a Christian Kaffir girl. Now, Notishi had been brought to England, and a certain clique of people at home chose to say that she was one of many hundreds, nay, some thousand Christian Kaffirs. The fact is that Notishi, instead of being the rule, is the exception. She is one Christian Kaffir among many thousand heathens! What struck us most forcibly in Notishi's little school was the repose of the scene. The Kaffir children are as calm in their manner as their warrior fathers; and we were singularly impressed with the musical tones of both teacher and pupils, as they read their Bible in English and in their own soft language. Strangely sounded, among these children, Notishi's question, "Who was Jesus Christ?" And a little Kaffir boy lifted up his dark eyes, and answered reverently, "He was the Son of God." And then they sang, or rather breathed, a hymn; and we went out from that little place of refuge very hopeful for the Kaffir children under the care of the good emigrants, but unaltered in our notion of the irreclaimability of the older generation.'—*Past and Future Emigration.*

The Rev. Dr Duff, Principal of the Free Church College at Calcutta, who once honoured this Seminary by a visit, expressed a desire to the directors at home, three years ago, to have, as his assistant there, a well-educated gentleman of missionary spirit, and who had been trained in the Glasgow Normal Seminary. This order has not yet been executed.

TRAINERS APPOINTED TO POOR LAW UNIONS.—We have sent, since 1837, about 200 trainers to the Poor Law Unions of England, four-fifths of whom, from one cause or another, have changed places, and are employed in neighbouring parishes, or other schools where they are not subjected to the overwhelming and unprofessional labour which, by present arrangements, they are generally required by guardians to undergo in these institutions.

The Poor Law guardians in general so little understand the proper position and office of a schoolmaster, that it is not surprising that paupers have sometimes been employed as teachers; hence they have been required not merely to teach and train the children, but to superintend even dormitory matters, which are duties only suitable for female servants. Their whole day, till late at night, also, is so fully occupied with teaching, superintending, and taking notes of the condition, etc., of the pupils, that it is not wonderful, seeing that the system which they have introduced into all the unions wherever they have been placed, and the striking moral, and intellectual, and physical improvement manifested, that clergymen and directors should offer better situations to these trainers, where they are relieved from such unprofessional work. Our trained students are so much in demand in England, that we believe nine out of ten

have been picked up by neighbouring clergymen at much higher salaries. *Commercially*, a fair price must and should be paid for a good article, according to the principle of demand and supply. The Poor Law Commissioners with the most enlightened views, have sometimes been able to convince one or two influential men in a few of the Boards of these evils, and the other guardians adopting their views, some of our trainers have, even in a Poor Law Union, experienced much comfort and respect, so as to induce them to remain permanently.

WESLEYAN STUDENTS.

The Wesleyan Education Committee, between the years 1842 and 1850, sent to and supported in our Seminary 442 students, who are now actively employed in England and in the Colonies. Several of these are missionaries. The same society has lately established a Normal Seminary and College, which we shall subsequently notice, not as an opposition, but a sister institution for training students.

THE TRAINING SYSTEM INTRODUCED INTO PARKHURST PRISON, ISLE OF WIGHT.

About thirteen years ago, one student (Mr Smith) was appointed, who, after labouring with great zeal and success, was cut off by death. Again, in the year 1843, two students, Messrs Craig and Barlow, were selected by order of the Right Hon. the Home Secretary, Sir James Graham, and who continued to labour there with indefatigable zeal, till the superintendents of the prison determined that military discipline should take the place of moral discipline, and then, the former was appointed Superintendent of the Ragged Schools of this city, and the latter of the boys of the House of Refuge. Two better fitted for such situations could not have been selected. The result of their labours in Parkhurst will appear from the following letter and facts: Twenty-one of the most improved prisoners received Her Majesty's free pardon,* and are now employed as mechanics or labourers, under respectable masters, who take a Christian surveillance of their conduct. I may mention the fact, that their fellow-workmen do not know that they had come from Parkhurst, and had been sentenced to transportation. Besides these, above forty, who could not find suitable situations at home, have also received her Majesty's free pardon, and were sent out to Australia to push their fortune. As one proof of Christian conduct in these lads, when a small rebellion broke out in the grounds, and 60 or 80 panes of glass had been broken by stones thrown by the bad boys of one of the two schools; out of 160 young men of the junior ward, who had been some time under the Moral Training System, and who had received 'the good-mark,' as it was termed,

* I was much gratified lately, on receiving a call here at Glasgow, from one of this number, now a respectable draper in a large town in England, accompanied by his late school-trainer, Mr Craig.

only six lifted a stone or engaged in the riot. To such lads this was a miraculous self-control, when we consider their former habits. In regard to the improved state of some of the boys in his department, Mr Craig thus writes :—

'JUNIOR WARD, PARKHURST, Nov. 18, 1845.

'DEAR SIR,— . . . . . .

. . . The blessing of God has shown itself upon the Training System in a most remarkable manner. The fostering care of our worthy chaplain, and the diligence and hearty activity of my assistant, to all human appearance, have been the means of turning many from darkness to light—from the power of sin to the service of God. Symptoms of a complete change in the general sympathy of the boys have been apparent from the time the system has been more fully in operation, but at last a flame has burst out, if not of religious fervour in all, certainly in some; this has extended through the whole of this part of the establishment, so that those who remain in a hardened state dare not exhibit their malevolent propensities.

. . . . . .

'The blessing of God accompanying the *training* of these poor fellows, steeped to the lips in crime, has accomplished the effects which may indeed be expected, wherever the Training System is introduced.'

This moral training school was visited by Her Gracious Majesty, Prince Albert, and suite. Her Majesty expressed her high approbation of the conduct of the boys, and astonishment at their attainments in secular and Scriptural knowledge.

Having had occasion to visit London early in April, 1846, I went to Parkhurst, and, after a long examination, found the reports fully confirmed; and being desirous of having the testimony of the worthy chaplain, I addressed a note to him on my return to Glasgow, expressing my wish to know the extent of what he considered real conversions, he being daily occupied in holding private conversations with the lads. The following is the Rev. Gentleman's reply :—

'PARKHURST, April 23, 1846.

'DEAR SIR,—I should have replied to your letter sooner, but I have been more than usually occupied for the last day or two.

'It is with deep thankfulness to God for the work of His grace, that I express my opinion, that *several* of the boys in the junior ward prison have been, during the last eighteen months, brought to sincere repentance, and have exhibited and do *continue* to exhibit, by their entirely changed conduct, the fruit of a lively faith in the Son of God. I use the word *several* instead of *many* of the boys, because my past experience in the ministry has made me more cautious and less sanguine; but I can add that of *many* I have good hope, but require a longer "continuance in well-doing" before I dare to speak of them confidently.

'Your system of imparting (and *following up* by practical application) Scripture knowledge, has been to these poor boys eminently useful. The blessing of God has indeed accompanied it, and I most sincerely hope, that the day may not be far distant, when you may have in some degree a present reward for your valuable efforts in seeing your Training System adopted in all our parochial schools, and numbers GLADLY receiving that religious

knowledge from which they have too frequently turned away with weariness and disgust, produced by the dry and injudicious method of teaching hitherto in general pursued.

'I remain, my dear Sir,

'Yours very truly,

'THOS. E. WELLBY.'

The Rev. T. E. Wellby, Chaplain of the prison alluded to, being about to remove to a parochial charge, these poor criminals, desirous of expressing their gratitude to their worthy pastor, spontaneously drew up and presented the following address:—

To the Rev. Thos. Earle Wellby.

PARKHURST PRISON, 19th May, 1846.

REVEREND SIR,—We, the undersigned, having been for the last two years under your immediate ministry and care, and having been thoroughly impressed by your disinterested kindness towards us, both in a temporal and spiritual way (and to some of whom you have been spiritually useful), now tender our humble and fervent expressions of gratitude and esteem, hoping that you will receive them; assuring you, that your departure causes us much grief and sorrow, but still thankful to the Almighty God that he has enabled you to continue your ministry so long with us.

We also assure you that your memory will ever be cherished by us, in whatever quarter of the world Providence shall see fit to place us; and that a place will ever be found in our prayers for your eternal welfare, and that God would bless your ministry to those over whom you may have charge.

We beg to subscribe ourselves,

REV. SIR,

Your humble and obedient Servants,

Signed by 166 of the 206 lads in this department of the prison, (40 were not permitted to sign, not having yet attained the *good mark*).

Parkhurst Prison is divided into two establishments, distant from each other a few hundred yards, with one Chaplain over each, having a distinct staff of officers and schoolmasters; one of the divisions being conducted on the Training System, and the other not so. The whole establishment is under one governor, who is an officer in Her Majesty's service, and a decidedly Christian man. When the reports of Parkhurst Reformatory for young men under sentence of transportation are presented to Parliament, the results of the two divisions being given as one report in one document, have not, therefore, given the exact truth as regards each separate ward.

ANOTHER PRISON.—One of Mr Craig's assistants, who had been removed to another sphere, thus addresses his former master:—

'I rejoice that I was the humble means of effecting a small portion of the good which you have since matured and perfected. Having seen the extraordinary effects of the Training System, I cannot but avow my partisanship, and am fully resolved to pursue the same course at —— as at Parkhurst. In

so doing, my firmness will be severely tested. Some of our masters, not even excepting the —— students! characterise our views as utopian—something that may be dreamed of, but never realised. If I could show them all the fierce tempers you have subdued and softened—all the vicious propensities you have laid asleep—all the evil habits engendered and fixed by a life of sin, you have eradicated—and all the desperate characters you have reclaimed, then the system would be established without fear of refutation.'

NORMAL INSTITUTIONS ESTABLISHED ON THE TRAINING SYSTEM.

The following Seminaries or Colleges have been established on the Training System, viz., Antigua, Ceylon, Cheltenham, Homerton, Westminster, and Chelsea.

ANTIGUA NORMAL SEMINARY FOR TRAINING NATIVE TEACHERS, UNDER THE MICO CHARITY.

WEST INDIA ISLANDS.—During the year 1837 the venerable Archdeacon Trew, of the Bahamas (then Rev. Mr Trew), took out eighteen or twenty students who had been trained in this Seminary, to occupy situations as trainers of schools in the different West India Islands, under the Mico Charity. At the same time he established a Normal Seminary in Antigua under one of the students, Mr John Miller, for the training of native teachers. This has been a most successful enterprise, and a large number of intelligent well-trained native students have left that institution, and are now following their Christian calling among the negro population. The effect of all these movements has been the adoption of the Training System by the Danish Government in their islands, and by the German missionaries of the Moravian Brethren one of whom has translated 'The Training System' into German, and it is now on sale in his mother country—Prussia. Mr Miller's duty as rector of the Normal Institution at Antigua, and superintendent of the moral training schools in the different islands, was found to be greatly beyond the strength of one man. His Christian and unquenchable ardour, however, impelled him to persevere in the work till his constitution became so enfeebled that he was obliged to return to his native land, and he is now the devoted pastor of a congregation in England. He is succeeded as superintendent of the Normal Seminary at Antigua by Mr Sydney Stead, also a former student at Glasgow, a man of experience as a trainer, truly Christian and energetic. We doubt not he will be as highly successful in Antigua as he has been at home. He is now assisted by another trained student, lately chosen and sent out by the directors of the Mico Charity.*

* In the memoirs of Sir Thomas Fowell Buxton, Bart., we find a notice of the Mico Charity, from which we may give a few short extracts:—

'Lady Mico died in 1710, and left a sum of money to redeem white Christian slaves in Barbary. . . . . In 1827, it amounted with interest to more than £110,000, and there being no white slaves remaining in Barbary in 1834, when the negro slaves were emancipated, Sir T. F. Buxton conceived that the

ISLAND OF CEYLON—GOVERNMENT APPOINTMENTS FOR TWO NORMAL SEMINARIES.

The Right Hon. Earl of Derby, when Foreign Secretary, transmitted to us an order for two rectors, one for each of two Normal Seminaries to be established in Ceylon, viz., Colombo and Kandy. To the latter Mr Murdoch (United Presbyterian) was appointed. To the former situation Mr Knighton (Episcopalian) was appointed, who was afterwards chosen principal of the normal department of the Hindu College of Calcutta, after having established a flourishing training institution at Colombo, and sent out to schools in the island some excellent trainers. The health of Mr Knighton's family having caused his return to England, he is now head master of method in Whitelands Training Institution, Chelsea, under the National Society of England, and conducted on the Training System.

CHURCH OF ENGLAND NORMAL COLLEGE.

CHELTENHAM NORMAL COLLEGE.—This has been established on the Training System by the Rev. Messrs Close and Bromby, according to the principles of the Church of England. Three trainers, two male and one female, were sent from our Institution, as heads of departments. The highest energy and Christian zeal are put forth by these reverend gentlemen. The unremitting exertions and enlightened views of the Rev. Mr Bromby on the subject of true education—who, during the last six years has acted the part of principal—have produced important results. The College buildings of the Institution—a convenient and very imposing erection, will accommodate eighty male and thirty female students. The cost

interest of the money might be legitimately applied to the Christian instruction of the emancipated slaves in the West Indies. This was acceded to, and to the interest of this sum Government added a temporary grant of £20,000 per annum, for the same benevolent purpose. . . . . The Rev. J. M. Trew (now Archdeacon of the Bahamas) who had won Mr Buxton's highest esteem by the sacrifices and efforts he had made on behalf of the negroes during a long residence in Jamaica, was appointed superintendent of this educational Christian mission. Sir T. F. Buxton desired that the system should be on liberal and comprehensive principles, and inquired at Mr Trew what his view of the case was. "My view of the case," said Mr Trew, "is simply this, I take the Word of God to be the only right basis upon which a Christian education can rest. Will you concede this?" "Granted," Sir T. F. Buxton replied, "and let me assure you that on no other principles would I have anything to do with this charity." Upon these principles he commenced, and by those principles he and his co-trustees ever after continued to be governed.

'The schoolmasters, about 20 in number, were all trained in the Normal Seminary at Glasgow. . . . . In those islands, for which comparatively little had been done previous to their emancipation, as in Trinidad, St Lucia, Mauritius, Seychilles, etc., schools were established with a view to the training of native agents. Two normal schools were established, and in the course of a few years, under the blessing of God, upwards of 500 native

of these, and the model schools, will be altogether about £17,000. The play-grounds are very spacious. When sufficient funds are granted them to assist their students in remaining THREE YEARS instead of one, this institution will greatly extend its influence, and be a blessing to England.

CONGREGATIONAL NORMAL COLLEGE.

HOMERTON NORMAL COLLEGE, NEAR LONDON.—This Normal Seminary, under the Congregational Educational Society, (the Rev. W. Unwin, principal,) is now in full operation for male and female students, having model or practising schools for children of both sexes. The head master was trained by us ; and Mr Unwin spent a considerable period at Glasgow, to fit him the better for his high and important Christian work. While the Training System is professedly adopted, a reserve is made for any improvements that may be presented from any quarter. This is precisely what we also hold ourselves bound to do at Glasgow. The fundamental principles of the system, which are copied from Scripture and from nature, we are sure the reverend gentleman at the head of this institution appreciates as highly as we possibly can do. We believe we differ in no point connected with the system but in the mode of support: we think, from experience, that we cannot do without Government assistance, until voluntary contributions at least are given with a less sparing hand,—while they conscientiously object to the principle in any form. We sincerely trust that they will be successful in finding ample means of support.

teachers were trained in these model seminaries, and that too for every denomination of Christian missionaries.'

In a letter by Mr Buxton, to one of his friends in 1839, he mentions Mr Miller, who, since 1838, had been superintendent of the schools in the various West Indian islands belonging to this charity, and rector of the Normal Seminary, established on the Training System in Antigua:—'I send you Mr Miller's letter from Antigua, telling me that he has already ten good Christian blacks ready to be located on the Niger.' The writer continues, 'I am more and more impressed with the importance of normal schools. It is not only that there will be a great demand for schoolmasters in the West Indies, but I have a strong confidence that Africa will ere long be opened to commerce, civilisation, and Christianity, and then will there be need indeed of educated and religious black schoolmasters. The idea of compensation to Africa through the medium of the West Indies is a great favourite with me, and I think we shall see the day when we shall be called to pour a flood of light and truth upon miserable Africa. Pray, therefore, bear in mind that we ought to do a great deal as to normal schools.'

WITHDRAWAL OF THE GOVERNMENT GRANT.—Most unfortunately, during the last few years, the Government grant of £20,000 a-year has been entirely withdrawn, thus limiting the Mico Charity to their own funds in their Christian efforts for the intellectual, religious, and moral cultivation of the emancipated negroes.

WESLEYAN NORMAL COLLEGE.

The Wesleyan Normal Seminary and College was opened three years ago, and is now filled with children and Normal students, and the whole institution is in the most flourishing condition.—Rev. J. Scott, principal; Mr Sugden, rector. Cost of the institution, including play-grounds, etc., £38,000, £7000 of which was received from the Lords' Committee of Council. During the eight or nine years previous to the opening of this institution, the Wesleyan Educational Committee supported students, male and female, in our Institution, for a twelvemonth's course of training—in all 442 persons. The accomplished rector and superintendents of the schools have all been selected from this number—the rector alone had four years' previous practice in our Normal Seminary. The students, generally, are located throughout the different counties of England, of whom we hear very flattering accounts, and have greatly stimulated other Christian bodies to pursue the Training System—a few are in the Colonies, and some have gone as missionaries to the heathen. The institution embraces accommodation for Initiatory, (infant) Juvenile, Senior, and Industrial, (female) model and practising schools, with halls for the students, and a boarding establishment for 100 students—each model school has an excellent playground.

SECTION VIII.

CHAPTER XLVII.

TESTIMONY OF CLERGYMEN, DIRECTORS, INSPECTORS, ETC.

THE testimonies of parents, clergymen, and directors of schools are so numerous, and some of them so extremely laudatory, that but for the usual expectation of the public, that some testimonies should appear in the work, we should have declined making any selection.

FROM A MINISTER OF THE CHURCH OF ENGLAND.

'Having visited many of the best schools in this country, and one or two on the Continent, I do not hesitate to say, that the very best, in my opinion, in point of discipline and advancement, is the one at Glasgow, over which you preside. The Training System appears to me to possess peculiar elements, which render it, more than any other, suited to the wants of our large towns and agricultural villages. My own experience of it, in the schools of my present parish, (although short,) confirms all my past expectations. The picturing out in words—the mixture of questions and ellipses—the

drawing out from the children the *morale* of the lesson—the admirable manner in which a profitable use is made, by means of the gallery, of that powerful principle, the sympathy of numbers—the great moral advantage of the uncovered school or play-ground—these, with many other points—above all, the Bible being employed as the groundwork of the whole—render the system one which cannot fail to commend itself ultimately to general public adoption. . . . . .

'The *As* and the *So* method of communicating knowledge has vast charms for the children, and great and lasting effects upon their minds. It is, in fact, nothing more than copying our Lord's own method, which was invariably to picture out in words before the lesson he intended to convey was actually drawn. Just in proportion as I humbly endeavour to carry out your principles in the services of the pulpit, do I find the people interested, and my sermons understood.

'It would indeed be well if every candidate for orders were called upon to spend six or twelve months in your Seminary, to learn this simple but most Scriptural and natural system.—I am,' etc.

FROM A MINISTER OF THE FREE CHURCH OF SCOTLAND.

'It is difficult for me to appreciate fully the effect which practising the Training System has had on my own mind. It is easier to trace its influence *objectively* on the children, than to delineate its reflex processes *subjectively* on the trainer. I shall simply notice a few of its more obvious effects.

'*First.*—It seats itself *within*, and regulates the trainer's own thoughts. It not only discriminates carefully between the essential and the non-essential to a lesson, but notes the steps by which truth was reached, that the pupils may be steadily led by the same path.

'*Second.*—By its constantly enforcing a definite *pictorial setting* of thought, it almost invariably increases the power of placing truth in the most striking light. This interests the imagination, and by proceeding 'step by step,' the argumentative faculty is exercised and gratified.

'*Thirdly.*—It gains, by the close observation it inculcates of the eye of each pupil, and of the general expression of the countenance, quickness in noticing, not only when attention is awakened, but when the subject is understood.

'*Fourthly.*—The play-ground superintendence often reveals deeply-interesting features, both of intellectual and moral character, and gives a clearer exhibition of the laws that regulate the inner world than can be obtained from years of close study of our best writings in metaphysics and ethics.

'*Fifthly.*—From these result simplicity in *thought*, simplicity in *arrangement*, and simplicity in *expression*.

. . . . . .

'So deeply sensible am I of the benefits to be derived from a thorough knowledge of the Training System, that, had I the power, I would make it imperative that every candidate for the ministry attend the Normal Seminary, and for a time practise with *children* those principles that can alone, humanly speaking, successfully reach the multitude. They would not only see a new beauty, but feel a new power in enforcing every form of truth through the media of "natural illustrations." The principle is Scriptural, and meets the character of young and old. It has been my experience, as it has been, I believe, of all clergymen who have passed through your Institution, that the practice of conducting training lessons with children proves the necessity of first "picturing out" the premises by "analogy or illustration," in order to the doctrine, or precept, or figure being fully appreciated, instead of, as is too

generally the case, blending the two confusedly together, or first insisting on the abstract truth, and then adding a very brief illustration by way of appendix. The people are arrested by the *picture* drawn, and are forced, to a certain extent, to appropriate the practical lessons when they have a distinct perception of the relations between the As and the So.'

FROM A MINISTER OF THE MORAVIAN BRETHREN.

'I am only discharging a debt which I owe to your invaluable system of Bible training, in requesting you to add my humble testimony to that of many others who have enjoyed the privilege of being trained at the Glasgow Normal Seminary. Fifteen years' experience of the wonderful facility which it affords of securing the attention and fixing the truth upon the minds of the young, has served to show me the great benefit which ministers of the gospel would derive from a twelvemonth's training, previous to their entering upon their duties in the pulpit. For myself, I can assure you that my meetings of the young are felt to be the most interesting and profitable part of my work. Not a few of our members who have attended these, which are held every Sabbath morning, before the morning service, assure me that they derive more benefit from them than the public services. As a proof of which I may add, that our missionary prayer meetings, which used to be attended by a very small number, are now, since I changed the name into "*children's* missionary meetings," crowded to the door.

'I have often been humbled to find so little of what I had said in the church comprehended by the people, and this has led me to carry out the training as nearly as I could in preparation for the pulpit. Lately one of my candidates for confirmation observed to me, that he understood and carried away with him more of the sermon than he had ever done before. I only regret that custom prevents us occasionally putting a question from the pulpit. No doubt it might shock the *taste* of some whose standard is a style of address beyond the mass of the hearers of the gospel; but I am satisfied, if preaching were less an oration, and more conversational, we should hear of more good being done. "These are they that understand the word," etc.

'I mentioned to you, when I had the pleasure of seeing you in Glasgow, that I had taken the liberty of suggesting to our elders, when permitted to address the members of the Synod at Hernhut, that it would be most important that every missionary, previous to going out, should attend the Seminary at Glasgow for several months. I should rejoice indeed to know that anything I could say in favour of the Training System might induce any fellow-labourer in the gospel to turn his attention to the necessity of a simple and more natural mode of address, even to the adult mind. Most certainly no one who desires to make himself useful to a congregation should hesitate to acquaint himself with the Training System. When on a visit lately to Yorkshire, a young brother, who is about entering on the ministry, mentioned to me his having purchased a copy of your last edition. He said, "I see it, but I cannot lay hold on it. What I want is, to attend the Seminary, which I grieve I cannot do. If I had known it before, I should certainly have made an effort to attend for a few months."'

FROM A MINISTER OF THE FREE CHURCH OF SCOTLAND.

'The practice of teaching according to the Training System, in my opinion, enables a clergyman in many ways to find the nearest road to the understanding and convictions of his hearers, and to express himself in simple, clear, and effective language. Concerning the propriety of putting the *As* before the *So*, the wonder seems to me, how there should be any doubt. In

all that is peculiar to the Old Testament dispensation, with its rites and observances, we have the *As;* in the New Testament economy,* with its development of spiritual truths, we have the *So.* There is only one case in which I should suppose one justified in beginning with the *So,* and that is when the *So* is so well understood that it is unnecessary to enlarge upon it; but I am afraid our average congregations are scarcely in a state in which this course could be successfully followed.'

A MINISTER OF THE ESTABLISHED CHURCH OF SCOTLAND, who was trained in our Seminary some years ago, thus writes:—

'It is with feelings of the greatest pleasure and gratitude that I look back upon those days I spent in the Glasgow Normal Seminary. In my own experience, I have felt the greatest advantages derived from the system there practised, not merely in the facility which I acquired there in imparting knowledge to children in my visitations, but even in my pulpit ministrations. My humble opinion is, that a certificate from the Normal Seminary is as essential, if not more so, than many of those which students are required to have before license. I have introduced the Training System into two parish schools, though at first with much reluctance to the teachers, yet afterwards with their highest approbation, and the most beneficial results. My kindest wishes for you and your zealous endeavours for the moral and intellectual training of youth.'

A MINISTER OF THE CHURCH OF ENGLAND writes as follows:—

'I am happy to say that the Training System, introduced two years ago into my national school, has been attended with the best success. In reading, writing, and arithmetic, both slate and mental, the school will bear comparison with any other which I have seen. But there are some particulars in which the system appears to produce results almost, I should think, peculiar to itself. I will select two or three of the most gratifying of these results in our own experience.

Moral Effects.—'During the whole of the last summer we have no reason to suppose that, in any single instance, were any of our gooseberries, currants, or strawberries, in our noble play-ground, taken by any of the children. The fruit, when ripe, was gathered and divided among them in the school-room.

Scriptural Knowledge.—'At the last public examination which I attended the children showed an acute and accurate acquaintance with a large portion of the Old Testament, such as would have done credit to candidates for ordination. They displayed also an intelligent acquaintance with the leading doctrines which are referred to in our articles.

Geography.—'The knowledge conveyed to the children of the great outlines of this branch of knowledge, I consider to be perfect; by which I mean something very different from what is usually taken away from the more respectable schools in England.

Intellectual Habits.—'As the understandings of the children are, under your system, continually *exercised* upon the subjects before them, it is utterly impossible but that they are acquiring a habit of intelligence that fits them for entering into any department of life into which they may be grafted. I can truly say, from what I have seen, that I would rather employ a mason, a carpenter, or a servant who had gone through this preparatory education, than any who had merely passed in the ordinary routine.

* Subsequent to it in manifestation.

'My impression is very strong, that you cannot confer a greater blessing upon the public, than by preparing young men of intelligence and piety for the situation of master in our national schools—selecting such young men of intelligence and piety from the church in whose service they would be employed.

'P.S.—144 children have entered this quarter; 100 was the highest winter number in old times.

'I have just inquired of the master, who corrects my statement, by telling me that *one* boy was detected in taking a gooseberry. And I may add, that so perfect is the principle of moral training pursued in my school, that after the examination, which lately took place, I was enabled to present to the children no fewer than ten pints of red and white currants, which they pulled and brought to me, and which had been permitted to ripen in their play-ground.* A noble proof of the power of the Training System.'

Extracts of a Letter from the Rev. W. HAUSER, *Superintendent of the Mission of the United Brethren in the Danish West India Islands, to a brother Minister.*

'"You will be interested to hear of the publication of a work in the German language, translated from the English, entitled Stow's Training System, which, as you well know, I value extremely. The appearance of this excellent work, and the publication of its incomparable system in my native land, where it has hitherto been quite unknown, is not only a matter of rejoicing to me on its own account, but also inasmuch as I may consider myself the cause of its publication." . . . "What our young brethren had been accustomed to in our school service in Europe and America, as I had been twelve years myself, was quite useless in the West Indies, till they had made themselves acquainted with the Training System—the only one which is suited to the capacity of the negro youth." . . . "I read this excellent book as well as my knowledge of the language then enabled me, and was convinced that this was the only educational system based throughout on Christian principles. I remarked to a friend at the time, Our Lord would have written such a system had he been a writer; nor do I now retract the assertion. In this system the Bible guides the way to subjects for which I could not have used the Bible previously, or for which I thought I could not. Here is admirable unison, there is culture for spirit, heart, and mind, and for the body besides, which is too often neglected. Here teaching and training go hand in hand, and are interwoven like body and soul." . . . "Here Christians are formed, as far as can be done by teaching; the errors of other systems are rejected, and knowledge is measured by religion, while religion is enlivened by knowledge; here God's love is the axle on which the whole revolves." . . . "Such must the schools of the first Christians have been, if there were such schools,"' etc.

PUBLIC EDUCATIONAL MEETING.

November 4th, 1853.—At an educational meeting held at Glasgow, the Rev. Dr Candlish of Edinburgh, Convener of the Free Church Education Scheme, and of the Edinburgh Normal School, during his speech thus expressed himself in reference to this Institution:—'I venture to say—and I

* Similar facts might be stated elsewhere. For example, in Cumberland, in the play-ground of a Juvenile Training School, the pupils picked up the ripe fallen apples day after day, and delivered them to the master, which were afterwards sold for 20s for the benefit of the school funds.

could point to the Report of Her Majesty's Inspectors to confirm what I say—that if you take at random out of the Normal School here either a certain number of students or of ordinary pupils, they will excel in point of secular learning, and secular skill in teaching, any corresponding number from any institution in all England, Scotland, and Ireland—unless it be perhaps the Normal Institution in Edinburgh.' (Laughter and applause.)

Extract of a Letter from the Rev. JOHN EADIE, D.D. LL.D., *Glasgow, Professor of Biblical Literature to the United Presbyterian Church.*

'I have said more than once that I could tell which of the boys and girls in my junior Bible Class were attending the Normal School. I made this detection, not simply from their ready answers as to the facts of Scripture, and their general promptitude in replying to other questions—but from repeatedly observing that their minds had been awakened to reflection, that the power of thought had been stirred up within them—and that, while their memory had been charged with many important truths, their mental faculties had also, and especially been developed through the tuition and training which they had enjoyed.'—*December*, 1858.

SEPARATION OF THE SEXES IN SCHOOL.

On this important subject one of her Majesty's Inspectors thus expresses himself:—'We have for some time inclined to the opinion that it is desirable to teach, or perhaps we should now say to train boys and girls together, whether under a master or mistress, or both.' And again:—'It is found that a very civilising effect is the consequence of its adoption; that the boy's manners become gradually softened, and the girl's intellectual faculties sharpened, and both are materially improved in character and self-respect. It is true, evils may arise if the school be not ably conducted.* The practice will greatly conduce to the forwarding of virtuous domestic arrangements among the people. Each sex in such schools is a check upon the other.'

SIMULTANEOUS EDUCATION OF THE SEXES IN WORK-HOUSES AND RAGGED SCHOOLS.

'The work-house boy is educated in the exclusive society and under the exclusive authority of his own sex. Deprived of all connecting link with the other sex, the orphan or deserted boy soon forgets his sister in the girls' ward, and no longer asks to see her. The girls, of whom he has only a silent view at dinner time, become an object, perhaps, of some curiosity, but certainly of rude contempt. The exertion of superior strength is his only pride and his only pastime. With these feelings and habits, but with the growing passions of adolescence, he leaves the work-house and enters a society founded on a principle the direct opposite of that on which he has been educated. The indifference of boyhood is there soon succeeded by an opposite feeling; but the contempt for the weaker sex and the pride of brute strength remain; and this combination of attraction and contempt, unless counteracted by some fortunate circumstance, rapidly degrades him into a low and selfish *debauchee*. The effect of separate education upon the girls is not very dissimilar. The sisterly affections are as much weakened as the brotherly; the feelings of propriety and modesty are left equally unexercised by the exclusive association of their own sex; and they are also less carefully

* *i.e.*,—If the children are not superintended, and the whole system conducted by a good trainer.

developed by the mistress than they would be under the sense of responsibility created by the mixed organisation. This influence upon the conduct of the teachers themselves is, indeed, one of its greatest advantages; as the opinion that pauper children are naturally lower than other children of the labouring classes, is likely, without that sense of responsibility, to occasion a laxity in the enforcement of propriety amongst the girls. I have accordingly, in general, remarked a superior gentleness and modesty in those brought up in mixed schools compared with those educated separately from the boys. The association of the two sexes under the authority of a respectable master and mistress, and the control of school discipline, supplies, indeed, to some extent, the place of a moral and well-regulated family; and the kindly feelings created by a common occupation afford some substitute for family affection of which the greater part of these children are necessarily deprived.'—*Report of Mr H. G. Bowyer, one of Her Majesty's Inspectors of Schools.*

Her Majesty's Inspectors have taken a very enlightened view of many points of education and training, and they have much in their power. The foregoing is highly valuable, as recommending a fundamental point in moral training, which for a quarter of a century we have not ceased to advocate. *We hope to see the principle ere long universally adopted in England.* Independent of this consideration, it will be impracticable to provide man and wife, or brother and sister, for elementary schools on the separation principle.

GOVERNESSES.

Our female students in general have been very successful trainers. One gentleman writes:—'I cannot express my gratitude to you for the governess you have sent. She is everything Mrs ——— and I could wish. Lessons are now a delight to my children, and their manners are greatly improved. I am now a decided friend to the Training System. I thought that I had always paid particular attention to their religious instruction, but Miss ——, by her Bible training lessons, has succeeded, within three or four months, in communicating more scriptural knowledge than I have done, or could do, in as many years. Her lessons on botany, and other secular subjects, are fully understood by even the youngest, which they often prefer to being at play.'

A lady says of another female trainer:—'Miss —— is all I could wish. The children get on admirably,—all is life, activity, and cheerfulness.'

Extract of a Letter from the Rev. Thomas B. Glanville, Wesleyan Missionary, dated Bangalore, August 3, 1853.

INTRODUCTION OF THE TRAINING SYSTEM INTO THE LARGE EDUCATIONAL INSTITUTION IN BANGALORE.

'The opportune and very acceptable arrival of Mr Garthwaite has enabled us to introduce the Training System into our Native Educational Institution, a measure, the benefits of which we already perceive. . . . Although we cannot manufacture Christians by this or any other means, we feel assured that all the principles, and most of the details of the system, are admirably adapted to Missionary educational purposes. . . . A

large piece of ground, conveniently situated in front of the Institution, has just been obtained from the Government for the purposes of an increased school, (viz., play-ground.)'—*From 'Wesleyan Missionary Notices.'*

SIR MICHAEL SHAW STEWART, BART., OF ARDGOWAN.

Whilst PLAY AND AIRING-GROUNDS are absolutely necessary to every school for training the child, they are also highly valuable, both in a moral and physical point of view, for the adult population of every large town. We have therefore great pleasure in bearing testimony to the princely gifts of the noble proprietor whose name appears at the head of this note in both of the departments of philanthropy which we have mentioned.

GIFTS TO THE INHABITANTS OF GREENOCK.

1. Site to the Highlanders' Society 10 years ago for three schools, Initiatory, Juvenile, and Senior, with play-grounds front and back, 3725 square yards. (See Plate No. 3.)
2. The Ground of Well Park, near the centre of the town, (a free grant) five acres one rood, imperial.
3. The Ground of Wellington Park, at the east end of the town, seven acres two roods, imperial, (a free grant.)
4. Ground for a proposed Academy, (at a trifling feu-duty) two acres one rood, imperial.

These are all most valuable grounds, and the best situations for the great objects in view. What if noble proprietors and wealthy merchants followed this princely example? They were free and unsolicited grants during life and youth—not merely the last will and deed of the testator.

SECTION VIII.

CHAPTER XLVIII.

WRITTEN TESTIMONY OF PARENTS.

A MOMENT's reflection will enable us to perceive, that parents are the best judges of the effects of moral school training upon their children. Directors and inspectors may determine as to the extent of intellectual knowledge by examination, but of moral training they have not the opportunity. During a public examination, the children attending even the worst-conducted and inefficient school uniformly behave orderly and well. We have always, therefore, looked to parents for their testimony, especially as to the effects of the moral training in school. Accordingly, in the years 1829, 1831, 1834, 1839, 1846, 1851, and the present year, 1853, schedules were issued, with from 10 to 16 printed queries, to be filled up by parents and guardians in the course of a couple of days, and again returned to the masters by the children. A small blank space only was left to each query, excepting the last, on which they might expand. Those issued in 1829 and 1831 were quickly filled up by the parents who could write, and were expressed in the most laudatory terms. Those who could not use the pen came in crowds to the Institution to testify their very high approbation of the whole system, and the marvellous improvement in the conduct of their children at home. Similar answers were received at each of the subsequent periods above named. We hold in all above 2000 written answers. In 1846, 272 answers were received, and the first hundred which were returned being shown to the editor of one of our public journals, he published the following selection as a fair specimen of the whole. We may add that those received on the previous occasions were expressed in precisely the same spirit of approbation.

Query 3.—'*Are you satisfied or not with the amount of Scriptural instruction, or, as it is termed, Bible training, which they have received?*'

Answers.—Uniformly 'satisfied,'—'perfectly satisfied,' etc.

Query 8.—'*Do you find the health of your children injured or improved by the system pursued in the training school.*'

Answers all in the affirmative, 'Naturally robust, but no doubt that the exercise is very favourable to his health;'—'My son and daughter were weakly for a long period, but the play-ground and other exercises of the training schools have greatly improved their health. I have to thank the masters for their tenderness and very great attention to my children in every respect;'—'Not injured;'—'Improved;'—'Much improved;' are the general replies.

Query 9.—'*Do you find your children more or less obedient to you at home, since they entered the training school?*'

Few parents will confess to strangers that their children are not obedient, and therefore we have an amusing and characteristic variety of answers, as follows:—'Much improved,'—'more obedient,'—'better,' etc.; but such as the following occur:—'They are always obedient;'—'they were always obedient, *for this obvious reason*, they *had* to be so, and it still seems to cling to them;'—'commonly very obedient, perhaps more so since he attended;'—'do not know any difference;'—'they are certainly not less obedient, but being brought up in habits of obedience, the effect of the system is not remarked;'—'they were always obedient;'—'no difference;'—'they have always been obedient to their parents;'—'they were obedient before going to the normal school, and I have no reason to say they have changed,' etc.

Query 11.—'*Do you find the system has induced your children to be more or less attentive to their religious duties on week-days and on Sabbath?*'

'More attentive,' is the general answer.

Query 12.—'*Do you find, upon the whole, that the system of moral superintendence at school has proved any assistance to your family training at home?*'

Answers.—'He communicates his instructions to his brothers and sisters, which is, in my estimation, of great importance.'—'No doubt it has assisted us in our instructions.'—'I consider the system a great assistance to family training.' The answers are all in similar terms.

Query 13.—'*Do you find your children anxious to attend school?*'

The answers to this query are very strongly affirmative, such as 'Unless very sick, I cannot keep my children from school,' etc.

The parents, in reply to another query, express a decided preference for the Training System over the old system pursued in schools. This is still further brought out in their answers to the last query:—

Query 16.—'*What effect on society in towns would the Training System, in your judgment, have, if universally established?*'

Answers.—'A very great effect for the better, and a decided improvement for the next generation.'—'A much to be desired effect indeed.'—'In my judgment, if such a mode of teaching were universally adopted, and the children generally brought under such training, the effect would be, that instead of having our bridewells and penitentiaries filled with criminals, the number of such would be comparatively few.'—'This is more than my pen can indite; the effects would be of greater good than our minds can conceive.'—'Taking even our own children as a specimen, we are very much inclined to think that it would have a very good effect.'—'As far as I am able to judge on so interesting and important a subject, I am of opinion that if universally established, the system would very generally improve the character and increase the comforts of society.'—'Would be fraught with incalculable good.'—'Would greatly diminish crime, and prove a blessing to society, both in town and country.'—'It would have a great effect; for my part, I wish that my children had been sooner sent to it.'—'A very beneficial influence.'—'It would mate-

rially improve society.'—'Would have a good effect in two ways; first, by being not so confining as the old system, it encourages children to attend school, and gives them a desire to learn; second, the fees not being so high, the poorer classes have an opportunity of giving their children education, which may be the means of both their spiritual and temporal welfare.'

'I think the effect would be highly beneficial both to the individuals themselves and to society at large, both in a spiritual and moral point of view, and I would like to see it universally adopted.'

'I think it is eminently calculated to produce the intended effect, namely, to infuse into the young mind correct habits of thought, affection, and outward behaviour; and could it be universally adopted, must soon produce a very beneficial result upon society.'

'Laying the foundation of general knowledge, and forming useful and intelligent members of society.'

'In my opinion, judging from the many examples that come under my notice, it would materially tend to improve the morals, sharpen the understanding, and diffuse very general habits of obedience, perseverance, and industry.'

'It would have the effect of preventing the formation of many bad habits; at the same time it would promote the formation of many good ones; and, if universally adopted, would lessen crime, and elevate the rising generation in the scale of virtue and happiness.'

'My children, three in number, are greatly delighted and improved by the Bible and moral training lessons. As a Sabbath school teacher for more than twenty years past, I think an invaluable benefit would be conferred on the rising generation, were your worthy secretary, Mr Stow, to draw up a set of Bible training lessons for the use of Sabbath school teachers, such as are daily given in the Normal Seminary.'

'The effect would be, that, from being a moral wilderness, it would become as a well-watered garden—ignorance, crime, and irreligion, would be banished, and poverty and wretchedness would be comparatively unknown.'

'First, I consider we would have no need of policemen; second, No restraint in allowing admittance to the public into public gardens, as I am satisfied not a plant or shrub would be injured; third, That superiors, inferiors, and equals, would then hold intercourse as Christians—in fact, it is my humble opinion, "it would sweeten the breath of British society."'

'A most beneficial effect, and no need for police.'

'Most certainly a good effect.'

'It would produce a millennium.'

'In my judgment, the Training System, if universally established, would be of the most incalculable value to the interests of morality and religion in towns, and in a few years would dissipate much error and vice from the land.'

'It would raise the tone of morality in a very great degree; and I think that it should be the duty of Government to provide similar institutions all over the country, and enable those who are not able to pay for the education of their children, to get admission to them gratis. They should use every inducement to get them to attend; nay, I would say, should compel them to attend—the interest of the whole community being at stake.'

'It would, in my opinion, do much good in a moral point of view, besides giving that natural ease and modesty of deportment, which I think it is calculated to instil into the young.'

'In my opinion the adoption of the system would change the character of the rising generation. It would expand their minds, improve their hearts, and give a proper bent to their affections—cause moral and relative duties

to be a pleasing obligation, and religious duties to be better fulfilled. It would decrease crime, and increase habits of industry; and, in fact, in a few years, would change the aspect of society much for the better, especially among the middle and lower classes.'

'I believe the Training System, if universally established, would be productive of the best consequences to society, especially in large towns, as the youth of all ages and grades come so readily into contact. The more expert knave finds little trouble in communicating his experience to the less perfect, and his mind being a mere blank, is susceptible of any impression; but the universality of the Training System would, of course, cultivate a far greater proportion of the human mind. Vice, then, for want of embodiment, would, in a great measure, disappear. These are the hasty answers I have been enabled to give to the queries proposed; and as I believe the cultivation of the human mind to be of the very highest importance, both as it affects our present happiness and future prospects, here and hereafter, my warmest gratitude is due to the secretary and teachers of the Glasgow Normal Seminary, for their arduous and continued exertion in the cause of the education of youth.'

'We believe that the Training System of education would tend greatly to promote the moral improvement of society, by leading children to avoid those pernicious habits and customs so ruinous to man, physically, morally, and intellectually.'

'The Training System, if universally adopted, and brought within the reach of all children, would, in my judgment, have a most beneficial effect in raising the intellectual and moral character of society.'

'Such a beneficial effect as could not be easily estimated. Secular knowledge, not based on sound Scriptural training, does not deserve the name of education.'

Nov. 30, 1853.—On this occasion we reduced the number of queries to ten, of which the following are a fair specimen of the whole number received, viz.,

A FEW OF THE ANSWERS RECEIVED EARLY IN DEC., 1853.

I. How long have your children been in the Seminary?

II. State the name and age of each.

To these queries, I. and II., answers need not be quoted, but we may only state, that some parents have five, six, and seven children attending the seminary, and that in one case, eleven have attended it during a period of seventeen years. (Altogether, 581 returns were received.)

III. Are you satisfied with the progress they have made in those branches which they have been learning?

With the exception of Reading, or Writing, or Sketching, which strike the senses, or perhaps lessons that are to be committed to memory at home from books—parents of the working classes seldom have the opportunity of investigating closely any of the elementary lessons their children are taught in school, and, therefore, we have generally received such as the following answers: 'Perfectly'—'Very much so'—'I am satisfied'—'Very well satisfied'—'Yes,' (*repeated very often,*)—'Very well'—'We are very much pleased with the progress William and John have made'—'I am very much satisfied with the progress they have made'—'I have no occasion to be dissatisfied'—'Quite satisfied with the progress made'—'Highly satisfied in every

branch of learning that she is studying (15 years of age)'—'Quite satisfied' is a common answer—'Yes, he has made considerable progress in all he has been learning'—'I am satisfied both in the particular branches, and with the general knowledge acquired in the Seminary.'

IV. Are you satisfied with the amount of religious instruction they receive in the School from Bible Training?

'I am satisfied with the Bible training they get; and the more of religious instruction they get, the more would I be rejoiced'—'Quite satisfied'—'I am sure the religious instruction will be attended with beneficial results'—'Yes,' this answer is very often repeated—'Satisfied'—'As far as I can judge, the religious instruction imparted is of a suitable and salutary nature, and calculated to benefit the children'—'Am quite satisfied therewith'—'I am very well satisfied with his religious instruction; nor would I send my children to any school where the blessed truths of the Bible are not read or communicated to the youthful mind; but it is painful to think, that those who ought to be our pattern and guide in this important matter, seem to dread the use of the Bible as a school-book. May Scotland never see such a day!'—'The Bible training is entirely to my mind'—'I am satisfied as to this'—'Perfectly'—'I am, and consider, that my child is highly privileged in having the words of holy writ brought to bear on her every day actions, as they are in your valuable seminary'—'In this I must say, John (aged 14,) was not sent for religious instruction, as I would prefer the secular mode were it convenient.'—'Yes, under the impression that it is my earnest wish to see religious and secular education even more firmly combined'—'Yes, quite satisfied,' frequently repeated—'Quite satisfied, they seem much interested in the Bible lessons, and in their lessons generally'—'I return you my sincere thanks for the extraordinary pains taken in making known the way of salvation. I beg leave to inform you, that your labour has not been in vain in the Lord, as my daughter, Jane, (13 years of age,) prizes the Bible lessons above all other lessons, and gives satisfactory evidence that she has found the pearl of great price.'

V. Has the system pursued been attained with good or bad effects upon the health of your children?

'The system pursued has had a very good effect on her health'—'I think has been attended with good effects'—'Very good effect'—'Yes, he has been in excellent health since he went to school, and have no doubt that, with the system pursued, he has kept better health than if under another system'—'Good effects'—'No bad effects upon his health'—'During the last year I consider his health is improved'—'Good,' *repeated often*—'I should say conducive to health'—'Our boy has excellent health since he went to your school'—'The system pursued has been attended with good results'—'On this point I can speak with great satisfaction, as we took Elizabeth from the Institution in the year 1850, and sent her to a lady's school, where she suffered so much from ill health, occasioned by the want of her accustomed exercise, that we were glad to send her back, and she has continued well since that time.'

VI. Do you find your children more or less kindly with each other or with companions at home?

'I do find my children more kindly, both among themselves and others'—'We observe improvement in Willie's conduct'—'We cannot complain'

—'Satisfied'—'More kindly with each other, and also with companions'—'I think so'—'The system followed promotes this kindly feeling, and my son, I doubt not, has profited by it'—'They are very friendly with all their companions'—'They are kindly and affectionate at home'—'I find she is very kind to every one with whom she is associated, more particularly at home'—'More kindly.'

VII. Are your children more or less attentive to their moral and religious duties since they entered the Seminary?

'I can assure you she is most arduous in her religious duties, during the period she has been in the Seminary'—'More attentive'—'They are more interested in Scripture reading'—'Much more attentive'—'Cannot say'—'He is more attentive since he entered the Seminary'—'The form is carefully attended to, and his knowledge increased'—'More'—'I think they are more'—'Not less attentive'—'Their minds, in this respect, seem to be considerably more improved'—'I think I may answer *favourable* to this question'—'She is regular in her private devotions, and attentive to her lessons'—'They are more attentive to their religious duties since they entered the Seminary'—'More attentive'—'More so'—'My children are a good deal more attentive, since they entered the Seminary, to their religious duties.'

VIII. Do you find your children willing to come to school?

'They are always delighted to go to school'—'Yes,' (seems a frequent answer to this query.) 'Our child is most willing'—'Perfectly willing'—'Quite willing'—'Exceedingly anxious and willing to go to school,' (those are very frequent answers)—'My son is very willing to go, we have no trouble with him in this respect'—'Always in great haste to go to the school'—'Yes, anxious; will not be absent unless from some absolutely necessary cause'—'She delights in going to school'—'Very willing'—'Yes, yes, yes'—'They are all much attached to the teachers and the Seminary'—'Never heard a grumble except when occasion arrived to go somewhere else'—'Likes the school and also the teachers'—'So willing that no threat so terrible as that of being kept from school.' (Ages 7 and 13.) 'Over willing'—'Very much so'—'Exceedingly anxious to attend school'—'They are quite unsatisfied when they have to remain at home from sickness,' etc.

IX. Do you find that the moral and religious training they receive in school assists you in your home training?

'Very much'—'Yes,' (these are very frequently repeated.) 'Such training I find to be of great importance'—'I certainly do'—'It does'—'A powerful auxiliary'—'Yes, certainly'—'It certainly has that effect'—'There is no doubt it has'—'I have been greatly assisted'—'A blessed help to me'—'It is well calculated to do so'—'Both act together very well'—'It does'—'Altogether our boy is much improved'—'I find the moral and religious training in school to be a great assistance to home training, and consider it to be an advantage which every parent should seek to obtain for their children, especially those who are so situated as to be little at home with them except on Sabbath, or at times that training of any kind is next to impossible.'

X. What effect would the establishment of such schools have upon the children of the working classes, in large towns, and upon society at large?

More blank space was left to this last query than to any of the former. Some of the answers therefore are very extended. Our limits only enable us to present a very few :—

'I think such educational establishments as this would have a very beneficial effect upon the whole community, and I should rejoice to see them increased and extended, and Government support more liberally bestowed upon them, as I consider it one of the duties of Government to see that a sound moral and religious education is given to the people, and the Free Church schools in general are, in my opinion, a very proper model for a national system of education.'

'The advantage would be incalculable.'

'It may reasonably be expected that the establishment of such schools in large towns would, in time, induce persons to avail themselves of them; and no doubt the effect would be favourable on the child *attending* them, as, from what I can see, the *morals* and *health* of the children are held to be of primary importance in the system.'

'I am of opinion that such institutions would have a very beneficial effect upon the minds of the children of the working classes in every large town, and society at large would be benefited, both morally and physically, as such institutions would be the precursor of lessening crime, and also a reduction of local taxation, with which the public is burdened at present.'

'The establishment of such seminaries in Glasgow and large towns, according to the population of the inhabitants, would be of great benefit, and the sooner such is done, we think, the better.'

'I wish we had more schools upon the same principle in all large towns and rural villages; I think it would have a good effect upon society at large; education is what is wanted through the length and breadth of Scotland.'

'If such schools were established throughout the land to meet the great want of education, and all the children attending them, the effect that it would have upon the children and society at large would be very great for good.'

'The effect of the establishment of such schools over the country would be to drive ignorance and crime, such as we now hear of, from the country, and be greatly instrumental in bringing in that happy time when "Righteousness shall cover the earth.'

'If proper attention were paid to children by their parents at home, so that the good instruction they receive in the Seminary is properly followed up in the domestic circle, I humbly think such establishments would be a great blessing for society at large.'

'Just that kind of effect which political reformers have guessed at as the result of their several schemes—a people happy and obedient in all the relations they sustain. By the establishment of such schools on a scale commensurate with existing and growing wants, the children of the working classes would enjoy a *training* fitted to bear them up and bear them on in whatever condition Providence may place them. They would become good citizens, good tailors, joiners, etc., etc., because the establishment of such schools is simply bringing within their reach the instrumentalities by which they can alone become good *men*. By these instrumentalities the children have their intellectual being quickened, developed; their moral nature probed, purified; and their spiritual affinity to the world above identified, manifested to themselves. Who that realises the faithfulness of God in connection with his promised blessings and those instrumentalities, shall venture to call the man a dreamer who predicts that, when all our children are brought under the edge of such instrumentalities, our poor-houses and prison places

shall gradually crumble into dust; our taverns deserted, shunned as a moral charnel-house; the profane, senseless, and too often impious conversation of the workshop, exchanged for the salutary sound of enlightened mind, as well as the home circle, the scene of suspicion and discord, absorbed by the entreaties of love, peace, joy? Let none characterise *this* as the *future* of a dreamer. It is founded on a conscious adaptation of means to an end, and supported by an experimental conviction that no scheme will ever succeed in reforming society which does not aim at reforming the individual, and that individual reformation is most effective when radicated in the plastic soul of a child. Such are my views of the effect of the establishment of such schools; and I am sure the man who shall succeed in securing these for Scotland will at the same time secure for himself a place in the affections of every reflecting working man in the land, nearest the objects which it is always *virtue* to love and admire.'

'I have no doubt but that the effect would be to make them more orderly, cleanly, and industrious, strengthen their moral and mental faculties, and greatly increase their desire for more general information.'

'If the Training System adopted at the Free Normal Seminary was extended to the working classes in large towns, the benefit to society at large would be incalculable; indeed, it would be the cheapest police to the nation, by preventing crime and pauperism, which are so rapidly increasing, and raising the standard of religious education.'

'We are of opinion, that such schools would have a good effect on all classes. Also, that the parents of the working classes should be compelled (by law) to see to the education of their children; the Government to pay half of the school fees.'

'The establishment of such Seminaries, both in large towns and country, could not fail to prove beneficial, and be attended with the greatest amount of good for the proper training of the young, were they more widely extended.'

'My opinion is, that were such schools established, and generally attended by children of the working classes, the effect would be, that instead of that ignorance, immorality, and vice which prevail to such an extent, they would become intelligent, moral, and respectable members of society; our jails and bridewells would be emptied, comparatively speaking, and our schemes of church extension would unquestionably succeed to an extent far beyond the most sanguine expectations of their promoters.'

'I have no doubt that the establishment of such schools, conducted on the same Christian principles, would have a most beneficial effect upon the working classes, if means could be devised to bring the benefits of the system within the reach of all. The great difficulty, however, is, not the merits or faults of the system, but the religious and political elements it would have to contend with. As the basis of a national *Bible* system of education it is unexceptionable.'

'It would have a marked effect, not only on the children themselves, but also on their parents and others with whom they come in contact, inasmuch as children attending Training schools frequently teach their parents many things they were before ignorant of, and by the lessons and hymns, etc., learnt at school and repeated at home and to their companions has frequently had a great effect and done much good.'

'I think it would counteract a great deal of positive sin, for in my opinion the children of the working classes are too much neglected by their parents, in not only getting common reading, but, most of all, the want of Bible training. And I think it ought to be made imperative on all parents to have their children to attend such an establishment as the Free Normal Seminary. If the

children had right principles grounded in them, there would arise a generation that would bless the founders and promoters of such a great scheme. As far as I can observe, and my experience together, I am persuaded that the children that are running on our streets desecrating the Sabbath are not children educated at the Free Normal Seminary, likewise the parents of such children do themselves require moral and religious training.'

'They would be very beneficial both for their moral and religious instructions, both in small and large towns, and even society at large.'

'Assuredly a good effect in my opinion.'

'The establishment of such schools would confer a great amount of benefit on the children of the working classes and on society at large.'

'They would, if conducted on the plan of the Free Normal Seminary in Glasgow, have the effect of elevating, in the highest sense of the term, the families of the working classes, and sweetening and cementing the tone of feeling between them and the upper ranks, have a beneficial effect upon society at large.'

'Judging of what I have myself seen at home and elsewhere, this great city would be mightily benefited were such schools more extensively planted in our streets and lanes, and might not the very appearance of such schools have a beneficial effect on careless parents, and thus be one means in the hands of God in bringing the little children to Jesus. Oh that there were more unanimity amongst ministers and others in this matter also, and so put to shame the folly of the secularist!'

GENERAL CONCLUSIONS.

General conclusions certainly ought not to be drawn from particular premises; but when there is an almost uniform result from a particular course, one feels at liberty to draw a decided argument, if not to make a positive assertion.

In reference to the state of society, we assert that in the training of the young there still exists a gap which the Moral Training School alone can supply; also, that when children are subjected to its practical influence, a moral elevation is as certain as cause and effect.

From the universal experience of all who have faithfully followed the Training System at home and abroad, we conclude that the Moral Training School is the great, although somewhat *expensive* desideratum still required for the elevation of the youth of our country generally, and especially the masses of our towns; and that, without its adoption, all the secular knowledge that can possibly be communicated must fail of success,—a system alike suited to Ireland; the ragged school; the tradesman's children, and those of the wealthy.

GLASGOW:
PRINTED BY S. AND T. DUNN,
PRINCE'S SQUARE.

SUMMARY

OF POINTS IN THE TRAINING SYSTEM,

PECULIARLY SUITABLE FOR

RAGGED AND REFORMATORY SCHOOLS.

TRAINING *as well as Teaching*—HABITS *as well as Principles*—SCHOOL-TRAINING *instead of Street-training.*

THERE are certain points in school instruction and training, which, a quarter of a century ago, were worked out and embodied under what is termed The Training System, and which appear in the foregoing Manual.* These, or at least some portions of them, have been adopted in many public seminaries, from the village and parochial to the grammar and normal school. In only a few, however, have the complete machinery and principles of action been introduced.†

The chief peculiarities of the System, forming one entire practical machine, were intended primarily for the physical, intellectual, and moral cultivation of the poor and working classes, but more particularly for the *Sunken* and *Sinking* masses in large towns—sunken from the natural tendency of *the Sympathy of Numbers.* The first Models were placed, therefore, in the lowest localities of Glasgow. No particular systems of education or of training adapted to youth in towns had been provided, different from those usually pursued in rural districts. The Training System was intended to supply this defect in popular education.

The establishment of what are termed RAGGED and REFORMATORY SCHOOLS, is *at present* the object to which Educational philanthropy seems to bend its attention. The

* For particular points of the System, see Table of Contents.

† In the year 1841, the Most Noble the Lord President of the Council on Education, stated to a deputation from this Institution, who prayed for a grant to assist them, that 'all the improvements in education, worthy of the name, that of late years had appeared in England could easily be traced to the Normal Seminary at Glasgow.'

mere names, of course, are as nothing, compared with the practical system which is or may be pursued.

The following School System, wherever faithfully and perseveringly pursued, has never failed, under well-trained masters, of physically, intellectually, religiously, and morally elevating the youth of the Sunken and Sinking Masses in Towns. I therefore consider it peculiarly appropriate for every RAGGED *and* REFORMATORY, *as well as* ELEMENTARY SCHOOL. The reasons and necessity appear in the preceding chapters.

REQUISITE PREMISES FOR PHYSICAL, INTELLECTUAL, AND MORAL TRAINING.

1. A SCHOOL HALL, capable of accommodating 80 or 100 pupils, in which, as part of the furniture, a gallery is placed. The hall should be large, well ventilated, with a lofty ceiling.

2. A GALLERY capable of seating the whole scholars for simultaneous physical exercises, and the conducting of oral training lessons.

3. A PLAY-GROUND (or uncovered school-room), at least *thrice* the area of the hall (or covered school), contiguous to, and directly accessible from it, for bodily (and mental) health, but more especially for the development and exhibition of the real character and dispositions of the pupils, during their free and unrestrained sports and amusements—they being uniformly under the moral superintendence of the master-trainer during those periods that are allotted for play. Both master and scholars take luncheon during the mid-day play hour within the premises.

PRACTICAL ARRANGEMENTS—OR PECULIAR FEATURES OF THE TRAINING SYSTEM.

4. PHYSICAL EXERCISES or movements, under the guidance of the trainer, precede and accompany the progress of every lesson, whether conducted in the gallery or in subdivisions, as a means of promoting health, but more especially for the

sake of order, and to arrest and maintain the intellectual and moral attention of the pupils.

5. SINGING was introduced in this Institution, in the Model Practising Schools, and for the Normal Students, about 1827–8. Since that period it has been extended into schools very generally.

The purposes of its introduction as part of The Training System were—that it might act as a physical exercise in producing order at intervals during lessons, and whilst marching to and from the gallery and play-ground; it also tends to soothe and tranquillise the mind, prepares the children for singing in the family and in the sanctuary,—whilst the varied lively moral songs displace other songs of a very questionable character, in common use.

6. PLAY-GROUND EXERCISES at intervals during school hours, and at mid-day play hour, under the superintendence of the master-trainer (not a substitute), who subsequently reviews the conduct of the children.

7. REVIEW OF MORAL CONDUCT that may have been exhibited in the play-ground, on the children returning to the school gallery, viz., any particular instance of bad or exemplary good conduct that the master-trainer may have witnessed, which review is conducted as an oral training lesson in the presence of all the pupils, *so that all may learn.* The Scriptures are made the basis and standard of all the moral training—a knowledge of which the pupils gradually acquire during the daily Bible training lessons.

8. ORAL BIBLE TRAINING LESSONS IN THE GALLERY—the first exercise each morning, to the whole pupils of whatever age, on their coming in from the play-ground, where they have assembled,—which, with a simply-expressed prayer,—singing of two verses of a psalm or hymn, after being shortly analysed and *pictured out*, so that the understanding may accompany the singing,—occupies the first hour of the

day,—and, as already stated, forms the basis for the moral training. The Scriptures being the complete and unalterable standard of morals, the foundation of the lesson is read from the Bible, which is in the hands of every pupil who can read—it is not read from any book of extracts.

The Bible-trainer must be a christian man, but he must not preach; to do so is contrary to the system. That, he leaves to the ministers of the gospel. His simple duty is, day by day, to analyse and picture out the varied points of Scripture, and having done so, to draw from his pupils, in their own terms, the natural and particular lesson deducible from the passage before them. The Bible-trained scholar generally makes an attentive and intelligent listener to pulpit ministrations.

9. ORAL TRAINING LESSONS ON NATURAL SCIENCE AND THE ARTS.—These are not confined to the limited knowledge conveyed on any subject presented in ordinary school books, but they are rendered applicable chiefly to ordinary life and things. The object of the establishment of these oral training lessons, which were introduced into the Model Schools in 1827–8, and practised ever since, was,—that a knowledge of some point of science or of art should be communicated daily to the whole pupils in the gallery, and that such might be illustrated, with or without expensive apparatus or real objects. They form the first exercise immediately after the mid-day play hour, and may occupy about half-an-hour. These *oral* training lessons, whilst new, and an addition to popular education, cultivate the powers of the mind in a high degree, and are valuable alike to master and pupils.

From these,—lessons may be drawn, illustrative of the wisdom and goodness of God in the works of creation, and their adaptation to the wants and necessities of men and animals.

PRACTICAL WORKING OF THE SYSTEM.

10. The master-trainer and pupils are required to use only such simple language or terms to each other, in common con-

versation and questioning, during the progress of the lessons, as are *within* the experience and understanding of the scholars. Of course it is the master's duty and privilege to train them step by step, to the understanding and use of more complex terms and phrases.

11. SIMULTANEOUS ANSWERS AND SIMULTANEOUS READING form a very important part of the system in every lesson, but not to the exclusion of the INDIVIDUAL principle. The particular method, uses, and principle of action, may be gathered from the preceding chapters under each head. We may only state that ellipses are used in conjunction with questions more or less frequently, according to the age and attainments of the pupils—the ellipsis not being a guess, but part of the process of training.

12. The frequent use of *familiar* illustrations during the progress of a lesson, (assisted it may be by objects at hand,) forms an important part of the system of *Picturing out in words* to the mind's eye and understanding of the pupils.

13. THE SYMPATHY OF NUMBERS* is used as the mainspring or power in every department of training—intellectual, physical, religious, and moral—and whether directed separately to one power or faculty, or in combination to all.

CORPORAL PUNISHMENTS are rendered unnecessary by the operation of the *Sympathy of Numbers*, when applied by a patient and skilful trainer. EMULATION is powerfully influenced by the same sympathy. Places and Prizes are not in use.

14. No change of principle in conducting the instruction or training takes place in regard to children at any age. This was the first system of public education, we believe, under which children (boys and girls) from the age of three up to fourteen or fifteen years, might advance from one stage of progress to another on one uniform and natural principle. The

* See Ch. xii., 'Sympathy of Numbers,' p. 153.

only exception to this rule being, that, in popular or elementary Moral Training Schools, the girls after ten years of age are taught Needlework, etc., during a portion of the day,—such as every female requires, and which may render them tidy, orderly, and economical servants and housewives. In Reformatory Schools for criminals, the boys of course must be taught trades and other industrial work.

15. It is a principle in the conduct of every lesson, that the idea be formed in the mind before the committal of the words to memory, viz., understanding of the subject first, and then clothing it in technical terms. This natural and fundamental principle more permanently fixes the words as well as the idea in the memory.

16. The master-trainer only tells facts which he ascertains the children do not know; the children themselves must, according to the System, uniformly give the lesson or deduction,—not the master. This received by the trainer, in more or less simple terms according to their age and attainments, secures that the pupils *must* know what they thus express. The children giving the deduction, renders the master, therefore, more the leader or trainer, than the instructor of his pupils.

In addition to the peculiar features of the method of training, the following

BRANCHES MAY BE TAUGHT.

17. As to the requisite branches of education for the most *Sunken*, as well as the *Sinking* classes of the community, we would propose the following:—Reading—Elocution and correct Speaking—Writing—Arithmetic, Mental and by Slate—Grammar—Geography, united with History—Linear Drawing—Natural Science and the Arts of Life—Scripture—all being rendered as much as possible PRACTICAL. In addition —for girls,—Needlework, and some of the ordinary principles of household economy.

18. In teaching to read, whilst each syllable must be distinctly articulated, the principle introduced under the System is this, that *a pause, as if marked by a comma, be made at the end of every word during the early stages of progress*, which, with resting upon, or firmly expressing the consonants, is found to be the very best foundation for *impressive* reading and speaking—in other words, for Elocution. Of course understanding and feeling are subsequent stages of the process. Provincialism, monotony, and slurring in reading and speaking are most easily cured or prevented by a distinct pause being made between each word. Impressive speaking and reading are paramount accomplishments even in the ordinary intercourse of life.

19. In the teaching of Writing, there is nothing very different from the usual approved methods. Arithmetic, mental and on slate, is rendered more practical in the higher rules, and the simple rules are frequently revised, as the basis of accuracy in all. Geography is combined with such points of the history of the countries or places referred to, as may exercise the mind, and fix the names of places and things even, more firmly on the verbal memory.

20. We may mention another peculiarity, which is particularly valuable to such schools as those under consideration. From the nature of conducting Oral training lessons, as much knowledge is communicated in school to those who cannot read as to those who have acquired the art of reading, — thus scriptural and scientific knowledge is received from the day the most ignorant and unlearned enter school.

21. Boys and girls may be taught and trained separately, or together in one class. Separately, the moral training is so far incomplete, for if the sexes are to be trained to act properly to each other, this can be better accomplished together than separately, provided they are under proper

superintendence. The more deeply depraved the pupils are, as in the case of criminals, the more caution is certainly necessary. A long or complete separation, however, we are convinced, only generates the evils intended to be cured. This has been our experience in the training schools at Glasgow, in regard to natives of England, Scotland, and Ireland. The Bible lesson, and the oral one on science, might be safely tried with the sexes in one gallery, even in such schools as are now under consideration.

TRAINING OF TEACHERS TO CONDUCT THE SYSTEM.

22. Simultaneously with the establishment of the first Model School in 1826, teachers, male and female, were prepared to conduct the System in a Normal Class, under previously trained masters, the Model being also used as a Practising School. At that period a course of training, for Schoolmasters, was not considered necessary, as in every other art. Now, however, it is universally approved of and required by the State.

23. It is absolutely necessary that the master (and the assistant, if any,) who conducts the System shall have been previously trained in a Normal Seminary, or have trained himself by a less efficient and more tedious process.

The above are the distinguishing features of The Training System, as primarily established in this Institution. The whole, as one practical machine, experience has proved to be eminently successful, at home and abroad,* as an antidote to the demoralising influence of large towns, arising from *the Sympathy of Numbers*, which former systems of education did not present, and is peculiarly suitable for RAGGED AND REFORMATORY SCHOOLS.

* See Testimony of Parents, etc., p. 520; also Parkhurst Prison, p. 506, etc.

APPENDIX.

BIBLE EMBLEMS

FOR DAY SCHOOLS AND SABBATH SCHOOLS.

SKELETON SKETCHES FOR TRAINING LESSONS.

THE following may be considered not as full sketches, but merely as representing some of the leading points of the natural premises, and of the lessons to be drawn. In other words, the As, and the So. *As* the natural, So the spiritual or moral,—a principle fully exemplified in Scripture.

The whole difficulty in conducting such lessons lies in the practical commencement—the first steps; for as the Bible trainer proceeds from one emblem to another, each successive attempt is strengthened by practice; and all the knowledge furnished by each, illustrates to a certain extent, and in *an increasing* ratio, the picturing out of each succeeding one, until both he who conducts the lesson, and they who are the objects of his training, mutually acquire great facility and comfort in the prosecution of picturing out the natural premises and drawing the obvious deduction or lesson.

I presume it will be admitted that Bible emblems, which are so thoroughly natural, familiar, and apposite to the truths intended to be revealed, have not received that practical atten-

NOTE.—*Erratum*—in page 368, "LESSONS ON COMMON LIFE AND THINGS," for "Twenty years ago," read Twenty-*eight* years ago.

tion in any department of Scriptural education, in or out of school, which their infinite importance demands. History, which forms a highly-instructive portion of Scripture, is almost exclusively selected to be read in schools, but without the lessons being drawn which are naturally suggested by the narratives. For example, how seldom, if ever, are the scholars required to notice or picture out on reading of Joseph in the pit, and taken out and sold by his brethren to the Ishmaelites as a slave—the shocking hardness of heart and cruelty exhibited both to Joseph and their father Jacob; or when confined to prison in Egypt by the same brother Joseph, is the conversation that appears to have passed between them at all brought out, as practical lessons to pupils in school. The brethren said, "We saw the anguish of his soul, when he besought us, and we would not hear." Reuben answered his brethren, "Spake I not unto you, saying, Do not sin against the child? and ye would not hear; therefore, behold, his blood also is required of us."

The same exclusion of practical mental training may be observed, in reading the history of David and Jonathan's intense and peculiar love to each other, even when the one by birth was heir to the throne of his father Saul, and the other had been anointed by God to supersede him. This is indeed one of the most delicate, useful, and practical pictures that could possibly be drawn.

History of itself is a picture, and every part of Scripture history contains emblems that require to be simplified and pictured out. The practical picturing out of emblems as separate exercises, naturally leads to the habit of drawing out the general, as well as the particular lessons of Scripture history. We know that to avoid teaching what are termed "the doctrines"—as if the doctrines of Scripture were really not pr- - tical—the history is selected to be read in school with note or comment; to which are sometimes added one or t questions by the teacher on the bare facts read. Th plans are resorted to in order to avoid collision am

professing christians on certain points of doctrine, the fear of which, we believe, would quickly vanish were Training Lessons generally introduced in schools, — provided we were as little afraid of the conclusions to which Scripture would lead us, however above our full comprehension, as we are of geology which discovers the wondrous age of matter, or astronomy the magnitude of space, suns, and systems; nay, even in botany, of the growth of a plant.

Although this Part contains but a few of the emblems and metaphors of Scripture, yet, when these are intelligently gone through, the trainer will be surprised at the amount of secular as well as religious knowledge he himself, as well as his pupils have acquired. Afterwards, he can easily select for himself other emblems out of that inexhaustible mine which is in his possession—the Bible.

We may refer to Chapter XIV. for the Theory or Argument—Chapter XXXIX. for a List of Lessons—and Chapter XXXVII. for the Practical Principle of conducting them.

PRACTICAL EXAMPLES.

(Continued from Chap. XXXVII.)

THE MODE OF PICTURING OUT BY QUESTIONS, ELLIPSES, FAMILIAR ILLUSTRATIONS, ETC.

(With Children at an early stage of Training.)

No. I.

"EVEN AS A HEN GATHERETH HER CHICKENS," ETC.

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not?"—Matthew xxiii. 37.

POINTS TO BE PICTURED OUT.

The As, or natural premises on which the lesson rests, consists in a thorough acquaintance with the habits of the hen and her

chickens when danger is feared, or when actually in it—the ardent defence of the hen, and the confidence of the chickens in running to and remaining under the wings of their mother. The hen may *possibly* be overcome, notwithstanding her most energetic defence; not He who overcame Satan, and raised the dead.

As the chickens are safe under the wings of the mother hen;

So Jesus in his humanity, feeling pity and grieved at the evils that were coming upon Jerusalem, wept over the city, and in his DIVINITY oftentimes would have taken the people under his protection or wings, and kept all the men, women, and children of Jerusalem more safe even than chickens are under the wings of their mother. "But they would not." The people rejected the protection of Christ the Lord — they did not believe *in* him. Chickens do not act so in regard to their mother.

A SHORT REVISAL OF THE FORMER LESSON ON THIS PASSAGE.*

Who can tell me the particulars of last lesson?—(Many hands are held up, and several children are called upon individually, as follows:)—MARY—What do you say? *The Jews killed the prophets.* Mention some of them. *Isaiah and Jeremiah*—and ... *Zacharias.*†—What does this chapter say about what was to come upon that generation? *That from the blood of righteous Abel, to Zacharias, their blood would be required of them.* How required—what do you mean by required? *That the people living would suffer*—for ... *their sins*—for the sin of ... *killing the prophets.* That is to say, that that generation would be punished for all these ... *murders*—because they had not ... *repented of their sins.* God had sent his servants the prophets to ... *preach to them.* And what did the Jews do? *Killed them.* The Jews had killed many of those whom God had ... *sent*,—and now they were about to ... What were they about to do? Whose life were they about to take away? *Christ's.* After they had killed God's servants, the ... *prophets*,—they were about to kill His ... *Son.* As the Bible says, His ... *only Son.* Tell me how Jesus felt when he entered the city. *He rode upon an ass.* True, He rode upon an ass; and what did he say? How did He express or tell how He felt? *He wept over it.* Another part of the Bible says, Jesus ... *wept.* He wept now also when He beheld the city of ... *Jerusalem*,—doomed to ... *be destroyed.* Whether do you think He was grieved for what the Jews were about to do to himself, or was it on their own account that Jesus wept? (Silent, being rather too complex.) Did Jesus weep for himself or for them? *For the Jews.* He wept for ... *them*, because they were soon ... *to be destroyed by the Romans.* He was not sorry for ... *himself.* He willingly gave himself ... *to die.* For whom? *For us*,‡ and for the ... *Jews.* For all mankind that ... *believe in Him*—and trust in ... *Him.* Well, then,—thinking upon what was to happen to them, He ... *wept over Jerusalem.* Do you remember any other occasion when Jesus wept? *At the grave of Lazarus.* Jesus wept with Martha and Mary, who had ... *lost their brother*—whose brother had ... *died.* The Bible says, Rejoice with them that do rejo' and ... *weep with them that weep.* Jesus, therefore, wept with those that ... *wept*—t when he entered ... *Jerusalem*—and at the ... *grave of Lazarus.*

* Every teacher will perceive the importance of revising the previous lesson, howe shortly.

† ... mark an ellipsis. The words in *italics* are supposed to be filled in by the pu

‡ Incidental lesson.

NEW LESSON—OPEN BOOKS, please—VERSE 37—READ, "How—often—would—I—have—gathered—them—together,—even—as—a hen—gathereth—her—chickens—under—her—wings,—and—ye—would—not?" —(Each word read very slowly, separately, and distinctly, as usual.)

TRAINER.—Jesus says He would have gathered all the people of Jerusalem together —"even as a hen ... *gathereth her chickens*—under ... *her wings.*" Can you tell me how a hen gathers her chickens together? Have any of you ever seen a hen gathering her chickens together? *Yes, Sir, my mother has hens.* And have your mother's hens any chickens? *Yes, Sir, a great many chickens.* This girl will tell us if she has ever seen the chickens run under the wings of the mother. *The hen chucks, and they run under her wings.* Chickens are ... What are they? *Young hens.* When do they run under the wings of the mother hen? *When they are frightened.* Fear causes them ... *to run under the hen.* Whenever the hen perceives, that is ... *thinks*—or sees there is any danger to ... *the chickens*—she ... *spreads her wings out*—round about her body, in this way—and cries ... What does she cry? *Chuck, chuck.* And what happens? *They all run under her wings.**

If you held your father's hand on a dark night on the street, or on a dreary road, how would you feel? *Quite safe.* You would think yourself ... *safe*—from ... *harm.* Or if this little girl were to be attacked by a dog, and her mother took her by the hand, how would she feel herself? *Safe.* Very well—the chickens run under the wings of ... *the hen*—when they are ... *afraid of being hurt.* Supposing a cat were to run after the little chickens to seize them, where would they run? *Under the wings of the hen.* And the chickens would feel themselves ... *safe.* And what would the cat do? *Run away.* Why? *Because the hen would "dab" its eyes out.* The hen might peck ... *the cat's eyes out*—if it attempted to ... *touch the chickens*, and therefore you think the cat ... *would run away.*

Now, then, children, do you know how many inhabitants there were in Jerusalem at that time, that is, when Jesus was in this world? *Fifty thousand—more than half-a-million, Sir.*† The last answer is nearly right, children. Jerusalem was an immense city, resembling, but not so large as London. It contained, let me tell you, above half-a-million of people—men, women, and ... *children.* It is said by Josephus, a Jew, who lived about that time, and who wrote a history of the awful destruction of ... *Jerusalem*, that in the city and neighbourhood there were destroyed twice the number you state. This sad affair, which is told by ... Who wrote the book we are now speaking of? *Josephus.* This man lived at the time of our Saviour; and he says that there were a great many strangers gathered together at Jerusalem, just before the Roman army came against it, so that although there were not nearly a million of inhabitants in ... *Jerusalem*,—yet, by one way or another, by the sword when they were ... *fighting*, and by famine and other ... *things*, more than one million persons were slain and otherwise destroyed, not merely men and women, but ... *little children.* It is a sad story—the people not being able to get out of the city, on account of the Roman army that was round ... *the city*—many thousands wanted food so long that ... What happened, think you? *They died;* but, before they died, they were known to eat almost anything they could get; even rats and other ... *animals.* What else would you call these? *Vermin.* What a sad condition they were brought into by the Roman army, and by famine! and what was still worse, children, they fought among themselves. No wonder, then,

* Action is of some importance at this stage of the exercise. The trainer may spread the fingers of both hands, moving them circularly round his body, and pointing his finger to the ground, in imitation of the pinions of the hen.

† Various answers, of course, are given in the gallery.

when Jesus knew all these sad things that were to ... happen—that he ... What did he do when he looked on the city? *He wept over it.* Jesus was ... How did He feel? *Very sorry*—at the punishment that was to come upon ... *them*—for their ... *sins*—and ... *wickedness.* Mention any of these great sins. *Killing the prophets* ... and rejecting ... *Christ*—and what were they now about to do? *To kill Jesus.*

So.—And yet Jesus said, although he knew all this, he would have taken all these people, all this immense number of ... *people*—under ... *his wings.* Look at your books. The Bible says, "How often would I have gathered thy children together!" Jesus here says that He would have gathered all the people of Jerusalem, not merely the little ... *children*, but the ... *big people*—of ... *Jerusalem*—under ... *his wings.* And they would be quite safe—as safe as the chickens are under ... *the wings of the hen. Jesus had no wings, master.* This little boy is quite right; Jesus had no wings. Can you tell me of what use the wings are to the chickens? *To keep them safe.* Then, suppose any of you in the gallery were afraid of being attacked by some animal while you were going home from school, and I were to take you under my arms, what would my arms be to you? *Like the hen's wings.* I could not fly with my ... *arms*,—but my arms could ... *keep us.* My arms could keep or protect the ... *boy* or ... *girl*—just as the ... *wings of the hen*—protect ... *little chickens.* My arms are able to protect one child, and the wings of the hen are sufficient protection to ... *little chickens.* Then to be under Christ's wings is to be under his ... *care*—and ... Another word? *protection.*

Now, would *you all* be safe at this moment were a furious bull or dog to come into this school? *There are too many of us.* Would I be safe under your wings or protection? *No, Sir, we're too little.**

You think that one of you might be safe under my ... *arms*, but the whole school would ... *not be* safe. Let us see what the Bible says:—"How often would I have gathered you together"—that meant ... *all the people of Jerusalem*—"even as a ... *hen gathereth her chickens under her wings*,—and ye ... *would not?*" (Expressed very slowly, and in an under tone of voice.) "And—ye—would ... *not.* Just like too many persons who will not put themselves under Christ's protection. They will not come ... *to Christ.*† They will not put their trust in ... *Jesus*,—or believe ... *in him.*‡ And although Jerusalem was a large city, yet Jesus says, he would often have taken the whole hundreds of thousands of the ... *people*—of the ... *Jews in Jerusalem*—under his wings, and kept them quite ... *safe.* Could I or any here do that? *No, Sir.*§ Who could do that? *God.* God only could ... *do such a thing.* Then, who must Jesus Christ be? *God.* But Jesus did something when he looked on that large city doomed to destruction for its great wickedness. What did he do? *He wept over it.* You remember, also, that Jesus wept ... Where? *At the grave of Lazarus.* It is said in that interesting account, on approaching the grave ... *Jesus wept.* Can God weep, think you, children? *No, Sir.* God cannot ... *weep*—or shed tears as ... *we do*—but ... *Jesus wept.* Then what must Jesus be? *Man.* Why? *Because he wept.* Man because he ... *wept*, and ... What else was he besides man? *God.* God, because he ... *He could take all Jerusalem under His wings*—or under ... *His care*—and ... *keeping.* Then what must Jesus Christ be? *Both God and man*—God and man in ... *one person.*

The trainer may cause the children in the gallery individually or only a few of them, as time permits, to state successively:

* Physical exercises must not be omitted, to keep up the attention in conjunction with picturing out.

† Incidental lesson. ‡ Incidental lesson.

§ By a little more circumlocution and more of training, the answers *Yes* and *No* may be entirely avoided.

very distinctly, in the hearing of all, the various points of the lessons that have been brought out—*as a revisal*, and a fixing of them more perfectly in their memory.

This lesson, when properly pictured out, cannot fail to convince every child that He who could take all Jerusalem under His protection, even as a hen can her chickens under her wings, must be more than man—must be Divine. The lesson, therefore, pictures out both the humanity and divinity of Christ.

PRACTICAL EXAMPLE.

No. II.

"AS THE SHADOW OF A GREAT ROCK IN A WEARY LAND."

Suppose, with Juvenile Children, who have had from one to two years' practice —also in some measure showing how the Bible Trainer may proceed with the succeeding points of a lesson, building upon their previously-acquired knowledge.

POINTS TO BE PICTURED OUT.

"As the shadow of a great rock in a weary land."—Isa. xxxii. 2.*

The natural premises or the As, is short and simple. To arrive, however, at the proper comparison, or lesson, it must be plainly and pretty fully pictured out. The black board may or may not be used to show the different degrees of shaded space at the bottom of a high and a low rock, when the sun is not quite perpendicular —nature of the climate in Palestine—heat—drought—some shade necessary and most refreshing. Thirst—larger the shade more refreshing to the weary traveller in a desert "weary land."

So—Christ to the oppressed weary soul, is as the shadow of a great rock—refreshing—comforting. This may be familiarly illustrated in a vast variety of ways, even within the comprehension of children, the more especially when they have received or

* After the usual preliminaries, including Bibles properly held, and physical movements for the sake of order and attention,—the whole passage is read as described in the previous example. Master—*A man shall be*—Scholar—*A man shall be*—Master—a hiding-place from the wind—Scholars—*a hiding-place from the wind*, etc.

have had conducted with them a number of training lessons on different subjects.

You will remember, children, we had one or two lessons from this verse this day week, and we shall now have one from the last clause of the same verse—Isaiah xxxii. verse 2. Read it very slowly and distinctly. *Trainer*—"As, the, shadow, of, a, great, rock, in, a, weary, land." *Children repeat* after, not *with* the master—"As, the, shadow, of, a, great, rock, in, a, weary, land."

REVISAL OF THE OUTLINES, ETC., OF WHAT WAS FORMERLY PICTURED OUT FROM THE PREVIOUS PART OF THE SAME VERSE.

TRAINER.—I wish you to tell me how you discovered who the man is as spoken of in this verse? It is said, "A man shall be a hiding-place from ...*the wind?*" Go on, children. Repeat altogether very slowly and distinctly, "*and a covert from the tempest:* as rivers of...*water in a dry place.*" I wish to know how you proved that this man was Christ?—the verse does not say so. *Children—Because no mere man could cover us from a tempest.* And therefore you think it... *must be Jesus Christ*—who is ...*meant.* Why? *Because he is God as well as man.** Well, then, when the wind blew violently, he, that is ...*Christ*—was as... *a hiding-place*—a place of... *shelter*—and when the tempest ...*came on.* What do you mean by a tempest? *A very severe storm*—a storm so severe that ...*everything is carried before it.* When a traveller is overtaken with a tempest, he, that is, the ...*traveller*—requires not merely a hiding-place, but a... What is it said God would be from the tempest? *A covert.* That ...*God*—would be not merely a ...*hiding-place,* but ...*a covert,*—something completely to ...*cover the traveller in*—from ...*the tempest.* And that in those dry, hot, countries, what would Christ be like? *As rivers of water.* As rivers of water in. ...*a dry place.* Who will rise up and explain the substance of our last lesson on this passage? (Several hands are up.) Jane, you explained last lesson. We shall take Thomas this time. Thomas, what do you say about the hiding-place? *You told us, Sir, that in the deserts about Palestine the people were frequently overtaken with dreadful storms, and that the sand and dust rose so much that the travellers required a hiding-place;*—and there being no trees in the desert, that when the ...*storm arose, they would have been destroyed*—unless ...*they had a hiding-place*—something to ...*shelter them from the storm.*

Now, Agnes, what do you say about "a covert from the tempest?" A hiding-place might do to ...*keep us from a strong wind*—but...*a tempest requires a covert.* Why? *Because the dust, and sticks, and rubbish fly higher*—and in...*larger quantities*—and what more? *Might bury the person in the dust.* Very right, Agnes. Now, what do you say about "rivers of water in a dry place?"† All the gallery will answer. (Shoulders back, heels...*close*—hands...*on lap.*‡)

Christ is said to be to his people, when they are...*distressed*—by...*affliction,* as...*a hiding-place*—and when these are most severe, and like to overwhelm them, what is he said to be? *As a covert from the tempest.* A tempest oftentimes carries...*everything before it*—trees, and...*houses,*—and...*everything.* What condition would you expect a person to be in, who had suffered a storm or tempest, with clouds of dust flying about?

* This, like innumerable other passages of Scripture, when pictured out, expl it self.

† This, of course, is a mere revisal of what they formerly were trained to.

‡ For the sake of securing attention and establishing habits of order, some physi movements should be conducted *during* the progress of every training lesson.

Very thirsty, very choky. Now, Robert, what do you say about "the rivers of waters?" What would the traveller do were he to meet with a river? *He would take a bath.* And what else? *A capital good drink.* Whether would he bathe or drink first, think you? *Drink. He would do both, Sir.* You think he would...*bathe and drink at the same time.* Why? *He would be so burning and thirsty.*

When God's people, in this world, are troubled and distressed, what is Christ Jesus said to be to them? "*As a hiding-place from the wind*"—and..." *a covert from the tempest*—as...*rivers of water in a dry place;*" but there is something else in a barren, dry, desert land, which refreshes the traveller when the sun is very hot. What do you think that may be? Look at your books, and read after me.

New Lesson—from the same Passage.

"As, the, shadow, of, a, great, rock, in, a, weary, land." *

Tr.—You see the sun shines through the window. Is there any shadow there? *That is a shadow behind the chair, Sir.* Is there any other? *Behind the book-stand.* My hand placed so, behind the...*chair*—or the...*book-stand*—does not receive—What does my hand not receive? *The rays of the sun.* My hand kept in the rays of the sun makes ...*a shadow.*

Now, children, we shall suppose a man travelling in a weary land. What do you mean by a weary land? *A land where one is weary.* True; but why is it called weary? What makes the traveller weary? *The heat* and *thirstiness.* You mean that he will be ...*thirsty*—and...*heated*—in such a land as we are...*speaking about.* The sun there is... *very hot*—and therefore, when he travels under a hot sun, it will be to him...*a weary land.* People sometimes say, O, what a weary world! When do they say this? *When they are in trouble;*—when they are...*afflicted*—very...*much.*

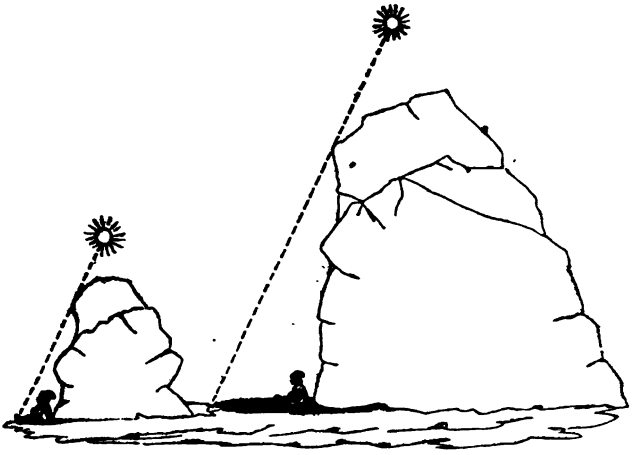
Now—tell me what country is Isaiah the prophet speaking about? Is it a cold or a hot country? *A hot country.* What is the name of the country? *Palestine.* Palestine is a...*hot country.* Why? Look at the map, children, and tell me why? *It is near the equator, Sir.* And you told us that those countries near...*the equator were hot countries*—because... Why are they hot? Because the sun is...*perpendicular*, or ...*nearly perpendicular.* Why not perpendicular? *Because Palestine is not exactly on the equator, but a few degrees from it.*† Were you walking along the street on a very hot summer day, and the sun shining brightly, which side would you walk on? *The shady side*, the side which is...*shaded by the houses.* Or, were you walking in the country, you would like to be... Where would you like to be? *Under trees* (one boy answers)—under a tree or...*shade.* Why? *To keep our heads from the heat of the sun*—and also our whole...*body.*

Now, children, it is said that Christ will be to his people, that is, those who...*follow him.* And why do they follow him? Because they...*love him*—and...*keep his commandments.* Christ will be to his people as the...*shadow of a great rock.* Why a great rock, and not a small rock? What is a rock? *A large stone.* No doubt, a rock is a large stone. Would you call a stone the size of this table a large rock? *No, Sir, larger.* How large, think you? *Like a house.* Would a rock the height of this room not shelter

* This now requires to be pictured out, making use of all the children's previous knowledge.

† This, of course, has been chiefly acquired during an ordinary secular geography lesson. But if ignorant of this, they must then be told.

you from the sun? *But the sun is nearly straight up.* Where? *In Palestine*—and therefore, you think, while a rock or wall the height of this ceiling might shade you from the rays of...*the sun*—in this country, that it would...*not do so in Palestine.* Why? *Because the sun would be nearly perpendicular above our heads.*



Look at this black board. You see what I have drawn.* You see the man sitting under the shadow of the small rock. How is he shaded? *His feet are not in the shade, Sir*—and therefore you think he will...*not be cool.* The man under the high or great rock...has a...*large shadow.* And how will he feel? *Cooler*—more...*shaded*—and therefore...*more refreshed*—not having the sun...*shining upon him*—not even upon his ...*feet.* If the sun were perpendicular, that is, straight above our heads, would you be properly shaded were you standing or sitting at the bottom of the small rock? Observe, children, if the sun were shining down from here (the top), where would it shine upon a man standing or sitting there? *His head.* Supposing, then, the rocks to be quite perpendicular from top to bottom, what difference would the large rock make to the small one? *No difference.* Does the sun, even at mid-day, appear to be immediately above the heads of the people of Palestine? *It is not perpendicular there.* The rays of the sun are ...*nearly perpendicular*,—as you told me before, but...*not quite perpendicular.* Well, if not quite perpendicular, the sun will be... *here* (a little to the one side), and if I draw a straight line in this angular direction from the sun to the highest point of the rock, and if I bring a straight line this way from the top of the rock to where the man is supposed to be, what will happen? *He will be in a shadow*,—just as my hand now is in the shadow of this chair, or this...*book-stand.* Under which of the rocks would the man have the greater shadow? *Under the large one*,—just as you see...*on the black board.* All t children, are not shaped, as you know, like these I have drawn on the board, nc they all...*perpendicular.* But whether they are quite perpendicular or not, yo

* The idea of a great rock being cooler and more refreshing to the traveller in s land and such a climate may be easily pictured out in words—but a rough sketch o black-board may assist the minds of those least imaginative among your pupils.

that a large rock will give the...*best shadow* or...*shade*. The greater the shadow, the more will the weary traveller be...*shaded*,—and therefore...*refreshed*. Why? *Because the large shade will make the shaded place cooler*—because...*it is larger*. Why will the large shade be more refreshing than the smaller one? *Because the sun would be farther from you*—and there would be more...*cool air*—cooler...*air*. Let me tell you that in these weary lands the traveller may walk many miles under the burning sun without finding a house or a tree, or even a small bush to be...*a shade to him*—the larger the rock, therefore, the...*better*—would...*the shade be*—also cooler, and the more...*refreshing*.

So—THE LESSON.—Christ is said to be a great number of things to his people. Mention a few of these. What lessons were we revising a little ago? "*A hiding-place*—from...*the wind*." "*A covert from the tempest*." "*As rivers of water in a dry place*." Mention a few other things which Christ is said to be to his people. *A rock*—to...*stand upon*. A star to...*guide us*. A refuge...*to the oppressed*. And what is Jesus said to be in our lesson to-day? "*As the shadow of a great rock in a weary land*." When his people are afflicted and distressed like the traveller in the weary land, what will Christ be to him? *As the shadow of a great rock*,—not merely as a...*small rock*—which would not...*shade him sufficiently*,—but...*as a great rock*. In another lesson it is said, "We shall sit under the shadow of his wings with...*great delight*." So the traveller would sit under the shadow of the...*rock*—with...*great delight*. Christ's people, you say, children, are those who follow...*God*—and put their...*trust in him*. What is Christ compared to in our lesson? *To a great rock*—to the shadow of...*a great rock*. Suppose the man travelling in the weary desert did not go under the shadow, what would happen? *He would not get cooled*. He would not enjoy the...*shadow*. Well, suppose when we are in distress or trouble, that we do not go to Christ, do not pray to him—do not...*trust in him*—do not love...*Christ*, but run away after worldly and sinful things, like sheep who wander from the fold—suppose this, what will happen? *We would not be assisted*—we would not be—*refreshed*. In all the trials and afflictions of this life, when Christians are faint and wearied, what is Christ to them? *As a shadow*—comforting and...*refreshing*—as...*a shadow*—from the...*heat of the sun*,—like the shadow of...*a great rock in a weary land*. You said, children, that many people when distressed in this world feel it to be...*a weary land*. When in trouble and distress, children (for we must all expect to have our troubles),—when you are troubled, to whom should you go to for relief? *To God*—through...*Christ*, who will be to you as...*the shadow of a great rock in a weary land*.

A lesson may be drawn from this emblem, that Christ comforts all who place themselves under his care; however exposed they may be to the trials of life.

SKELETON SKETCHES

FOR ORAL TRAINING LESSONS.

No. III.

THE KINGDOM OF HEAVEN.

Supposing that one of the following passages of Scripture were the subject of a Lesson: "The Kingdom of Heaven is likened unto ten virgins," etc. Or the Lord's Prayer: "Thy Kingdom come." "The Kingdom of God is within you." "The Kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost."

It would be of great importance that your pupils in the first instance should have a clear understanding of what is meant by the simple term KINGDOM, previous to "Kingdom of Heaven." Initiatory, therefore, to these and similar passages in Scripture, we may, as a primary exercise, confine ourselves to the term itself, in some such way as follows:—

KINGDOM—The children being in order, alert, and attentive by physical exercises.

Now, children, tell me what a kingdom is? What do you mean when you say kingdom? *A country.* When you say *country*, do you mean the land of a country? *A nation.* Say what you mean by a nation? *Every body and every thing.* Then you think that all the people who live in a country, and every thing that is found in the country, is...*a nation.* Well, whether in speaking of a nation, do you mean chiefly the people or the fields and houses? *The people.* The men, women, and children of a country you think mean...*the nation.** A person who rules over a nation of people is called...*a queen*—a queen or a...*king*—and the people and country over which the queen or king rules is called...*a kingdom.* A kingdom like Great Britain or...*Prussia*, or... France has a king or...*emperor*, or... Who have we for our head or sovereign? *A queen.* We call the Island of Great Britain...*a kingdom*—although governed by a...*queen.*

The Trainer may then, by questions, ellipses, and illustrations (after animating the children by some slight physical exercise), may proceed to picture out how far the earthly king or sovereign's authority extends. It extends only to our outward conduct, for we might faithfully submit to and honour the sovereign of the nation, whom we might at the same time actually hate. The next process would then be to bring out by the same principle from the children what it is to have God as our king and sovereign. Would we be subjects of his "kingdom," were we simply to do what we might do to an earthly king—serve him outwardly and yet hate him inwardly? and so on. An earthly king or sovereign demands outward obedience to the laws—he does not know our thoughts. The heavenly King demands outward obedience to his laws; but he also requires inward obedience. Our thoughts, words, affections, and outward conduct must or should be, in accordance to His will. "He knows our thoughts." "He is King of kings and Lord of lords."

No. IV.

"Ye are the salt of the earth."—Matt. v. 13.

Picture out, first—the use of salt—its *preserving* quality applied to meat, etc. Without it, meat would soon putrify. It preserves the food from destruction. In order that the meat be preserved the salt must be in it, not merely near to it.

As salt to food—So the righteous—the servants of Christ—are to this earth. The earth is preserved on their account. They preserve it from destruction—it is for their sake that the earth is preserved. Remove the last righteous person from the earth—then, like Sodom and Gomorrah, it would instantly be burnt up. "Ye are the salt of the earth." Other Bible and natural illustrations may be brought in here.

No. V.

"Be wise as serpents, and harmless as doves."—Matt. x. 16.

Picture out, by illustrations which you may have read, or which have come under your notice, First—the great wisdom of the serpent in the mode of attacking its prey

* In order to bring out the analogy between an earthly and a heavenly sovereignty, a gap remains to be filled up here, for although the earthly sovereignty to a certain extent is over our possessions as well as our persons, yet its cognizance is merely external,—whereas the heavenly sovereignty is over all we possess, as well as our persons, thoughts, and desires. *As an example of the mere mode of procedure, for the sake of space we must content ourselves with the above.*

or defending itself against an enemy; and Secondly, the harmlessness of the dove, and then apply the lessons practically to your pupils. As the serpent is wise for itself, So be ye wise for eternity. Seek "wisdom"—not merely knowledge. Picture out by familiar illustrations, the *wide* distinction between mere knowledge and wisdom—heavenly wisdom. Lay up for yourselves treasures where no rust corrupteth, and no thief approacheth—not on earth, which we must soon leave.

As the dove is harmless, So "be ye harmless, without rebuke, in the midst of a crooked and perverse world." "As much as lieth in you, live peaceably with all men." Let him who was "meek and lowly" be your example, and strive to follow him: "The meek shall inherit the earth." These answers you may readily bring out from your pupils.

No. VI.

"As a sow that is washed to her wallowing in the mire."—2 Peter ii. 22.

The points that may be brought out are—

First,—The nature of the sow—filthy in the extreme, and which, wash it as clean and as often as you please *externally*, if set at liberty, and the opportunity given, will immediately return to, and plunge itself in the mire. *This is its nature.* The nature of a cat, on the contrary, is, that if plunged in the mire, or rendered filthy in any way, it will never rest until it is thoroughly cleaned.

Secondly,—As the sow—So is man, "who drinketh in iniquity like water;" and, as often as opportunity offers, will continue to do so *until his nature be changed*—although, like the sow which had been washed, his *external* conduct be polished and improved.

No. VII.

"Keep me as the apple of the eye;" "Hide me under the shadow of thy wings."—Ps. xvii. 8.

Points to be Pictured Out.

As *the apple of the eye is kept*—So—*the Psalmist prays he may be kept by God.*

After turning the children's attention very shortly to the eye itself, you may then bring out from them its tenderness, and particularly the apple or ball of the eye. The eyebrows turn aside the perspiration of the forehead from the eye. The fact of the eye being placed in a socket of bone all around, and not on the side of the cheek or forehead, etc. More particularly, the wisdom of God in placing the apple, or pupil, or *sight* of the eye in the centre, surrounded by the *white*, which, being near the sides or angles, is more exposed to dust, etc., and less likely to be injured, than the apple or pupil, which is the sight of the eye. You will then draw out from them the instinctive care implanted by the Creator, whereby we shut the eyelids against dust, etc.,—the anxiety we all feel to guard the eye against any injury whatever.

This done, the children will be prepared to go along with you in regard to the spirit of the prayer. As the apple of the eye is carefully kept by ourselves and by nature, so we are praying to be kept by the Almighty—soul, body, and spirit—"me." If we, weak creatures, are so careful of the eye, and the apple of the eye, how much more carefully must we be kept by an *omnipotent* God. If he keeps us as carefully as we do the apple of our own eye—or, as it is said elsewhere in Scripture, "thine eye!" When properly, and, of course, naturally pictured out in words, your pupils will be perfectly prepared to give you the deduction or lesson in their own terms.

If it is a right principle, even in a secular or scientific lesson, that first causes should be traced, and that, when naturally practicable, a moral lesson should be drawn by trainer and pupils; it must be positively proper and right in conducting a Bible training lesson on such a subject as the eye. A Great First Cause and evident Designer will be naturally brought out from your pupils as a motive of thankfulness for such a blessing as the use of sight.

"Hide me under the shadow of thy wings." This might be pictured out as a separate lesson for the day; but should your pupils have had lessons conducted by you previously, on "The shadow of a great rock in a weary land," and "Even as a hen gathereth her chickens under her wings;" and also, "Keep me as the apple of the eye," what the Psalmist means by praying to God that he might be hid "under the shadow of his wings" may be easily brought out in a very few minutes.

You have only to put a question or form an ellipsis (which may be termed half a question). You will remember what the shadow of the great rock in the weary land was to the traveller under a burning sun? etc. etc. What the wings of the hen to the chickens? They hide, etc. To ask to be hid means...*(implies)* that he was in danger of something, (enemies,) and if kept "as the apple of the eye," etc., *he* would be—*refreshed, comfortable, safe from enemies and injury.*

No. VIII.

"I shall be in thee a well of water springing up into everlasting life," etc.—John iv. 13-15.

What is a well?—It is no longer a well when dry. "In thee a well,"—therefore, it it is an inexhaustible fountain within thyself—"springing up," not merely in this life, but "springing up" from this moment "into everlasting life."

As a well of water—So Christ is an everlasting well or fountain, which never does or can dry up, and having which we cannot thirst—we shall be always fully supplied.

You may here suggest and bring out from your pupils a few of the innumerable passages of Scripture in which the blessings of the gospel are compared to water-springs—rivers—showers—dew; and the desire "thirsting after righteousness," etc.

No. IX.

Slow to Anger.

"He that is slow to anger is better than the mighty: and he that ruleth his spirit than he that taketh a city."—Prov. xvi. 32.

This is a very practical lesson; and in order vividly to place before your pupils the force of the comparison, you have simply to picture out the difficulty, yet importance, of being "slow to anger." "A soft answer turneth away wrath." "The meek inherit the earth." The meek man generally walks through the world unattacked—undisturbed; he literally inherits the earth; he possesses it by his meekness. A mighty man of war is weakness itself compared with him.

He that ruleth his spirit has gained a greater victory "than he that taketh a c
A man may have skill and courage enough even to take a city, and yet not
wisdom or courage enough to overcome the enemy within himself—*his own temper.*

The trainer, of course, may apply this text to many particular cases and circumstances of his pupils.

No. X.

"The bruised reed thou shalt not break, and the smoking flax thou shalt not quench."—Isa. xliii. 3; Matt. xii. 17–21.

Picture out, First—what a reed is, such reeds as grow in eastern countries—Egypt and India, for example—strong when it remains a tube, but weak when bruised flat—the condition of a reed *bruised*—easily broken. As the bruised reed has little or no strength, and is easily broken; So, when God's people are in similar circumstances, *weak, and broken-hearted or bruised*, God will not actually break them—He will not utterly destroy them—He will preserve them, bruised though they be.

Picture out, Second—what flax is—not very combustible; not so easily raised into a flame as cotton for example; yet it does burn, but more frequently in a sort of smoking state. There is fire although only smoking—no flame. As smoking flax, So the grace of life, or fire of love, in Christ's people, although weak and not more observable than the fire of smoking flax, will not be extinguished by Him who imparted it.

No. XI.

"Now we see through a glass darkly, but then face to face."—1 Cor. xiii. 12.

POINTS.—*As ancient glass was dimmer when looked through—less transparent than ours, So—in this world we see many things dimly, as through ancient glass—but in heaven we shall see, as it were, "face to face"—nothing will be obscure.*

The points to be brought out in the first instance are—The difference between modern and ancient glass, or other substances which served the purposes of glass. Then the difference in looking to objects through the ancient and modern glass. Glass, in the text, is said to be comparatively dark—we see through it "darkly." A child very naturally looks through the window, and perceiving it tolerably clear, wonders at the statement; shuts his eyes because he does not understand the subject, and reads on *the whole chapter*, till his prescribed task is completed. A lively child, however, may possibly think of bottle glass, but the passage does not speak of bottle glass; probably he has never looked through bottle glass, and he again reads on as before.

The trainer, of course, will tell the children, if they do not know, that glass such as we use is a recent discovery. If he possesses a piece of mica, he may show it—if not, he must picture it out:* that the glass of the ancients, or persons who lived when the Bible was written, was probably mica, or a substance like clear, semi-transparent bone, which every child must have seen; or, you may illustrate its semi-transparency by noticing a tortoise-shell comb (although much whiter). That when looking through such a (semi-transparent) substance, every object, a child's face, for example, will appear dim, and the features will be very imperfectly seen; that, in fact, the object or objects must be seen through the glass, or what was formerly used as glass, "*darkly.*" Through eternity we shall not see as at present, "darkly" and dimly, as through ancient glass or mica—we shall see "face to face."

Some would make this emblem refer to highly-polished steel, used as mirrors by the ancients, from which the face or any other object was reflected, "as face answereth to face in water," etc.; but this is not the natural meaning—it is not *in* a glass darkly, but *through*; we cannot see "through" the most highly-polished steel.

* This, in a week-day training school, the children may have had fully pictured out as a secular lesson, consequently the Bible lesson would be facilitated.

The lesson (or the So) is extremely obvious. "Now," in this present world, the things of God, whether in the works of nature or of providence, or as is more particularly meant here, the work of grace, we see *darkly;* we know little, we see but imperfectly as through mica, or ancient glass; but in eternity, in heaven, we shall see clearly as face to face. Many of God's ways of dealing appear to be unaccountable, and contrary to what we expect, but what we know not now, "we shall know hereafter." We ought to exercise faith in the wisdom and providence of God; we only see as it were the surface or outside of things, we see "darkly," as through ancient glass, but in heaven "we shall see face to face." We see and know as little of God's ways here as an insect does of the effect of the fly-wheel of a steam-engine on which itself may be rapidly revolving. The trainer may hold up the object, or picture out how imperfectly one person can see another through such a substance as mica—but in heaven, there shall be no such veil to the love of God, or to the exercise of our own love—we shall not merely "know in part," but, as it were, "see face to face."

No. XII.

"We all like sheep have gone astray."—1 Peter ii. 25.

Picture out what almost every one knows, the stupid or instinctive blindness by which one sheep runs after and follows another on a road, jumps over a style, or even a precipice, so that a whole flock may be injured or destroyed, or at least wander and go astray. As sheep follow each other, and wander or go astray, So every human being has wandered and strayed from God, and is apt, equally blindfoldly, to follow one sinner or one wanderer after another—"the multitude to do evil."

No. XIII.

"Like rain upon the mown grass."—Ps. lxxii. 5, 6.

The first thing is the mowing of grass, and then the state of grass when mown,—the juices rising up rapidly from the root to that portion of the upper part of the grass which is cut off. Then the exposed condition of each stem so cut, when under a hot burning sun—it is quickly dried up, and the roots being now more exposed to the rays of the sun, they also cease to supply the stem with its accustomed moisture—consequently in a short time likely to be entirely dried up. The effect of rain on grass newly mown in these circumstances, must be vividly pictured out.

As rain upon mown grass, So the influence of the Divine Spirit, falling on the soul of the distressed, and, it may be, bereaved christian, refreshes and preserves him, as it were, from withering and utter destruction.

No. XIV.

"Christ is the door of entrance."—John x. 7–9.

A door—not merely made of wood, such as the doors we have, but an entrance. "The door," the place by which we enter, whatever form or shape that may be, whether a perfectly open space, or having wood, as now, or a large stone, as of old, to close it up. "As a door moveth upon its hinges, *so*," etc.

As the door is the proper place of entrance, and not the window, or any other way, So Christ is *the* door of entrance; not merely *a* door, but *the* door by which we may, and *alone* can enter heaven.

No. XV.

"I am the Rose of Sharon, and the lily of the valleys."—Song of Solomon ii. 1.

POINTS TO BE PICTURED OUT.

As—the Rose of Sharon, for beauty and fragrance; and the lily of the valley, for surpassing purity—So—*Christ and his church, of which he is the Head, may be compared.*

Before making the slightest application of these emblems to Christ or his church, the trainer will picture out in words, or rather draw from the children, what a rose is—its beauty and fragrancy—where roses grow best—whether better on the top of a hill, or in a sheltered valley or field, or garden—whether in a hot or cold climate. These points being brought out, every child of experience will tell you whether in hot or cold countries, and in what spots of a country roses are likely to grow the best. The map of Palestine may then be presented, or you may tell the children that Sharon is in a hot country, that it is a valley sheltered by the neighbouring hills or mountains, and the children, without being told, will tell you that roses, fine as they may be in England, Scotland, or Ireland, where the climate is changeable and comparatively cold, must be peculiarly fine in beauty and fragrance in such a place as Sharon.

So—You may then apply this emblem to Christ and his church; and in order that the children may understand why such a comparison is made, you may remind them, or rather draw from them that elsewhere Christ is compared to "a sun," "a shield," "a star," "a light," "a way," "a rock," and his eyes to "the fish-pools of Heshbon," etc.

Next, picture out as before, that in well-watered and sheltered valleys, lilies grow most luxuriantly, and exhibit incomparable whiteness,—"the lily of the valley." Draw from the children its incomparable *whiteness*. That white is the emblem of purity even in ordinary life, may be brought out from the children. The saints in glory are said to be clothed in white, the emblem of perfect purity, etc. This done, the whole may be brought out from the children, *elliptically* and *interrogatorily*, according to the system, that Christ is lovely and fragrant *as* the rose of Sharon, and pure, etc., *as* the lily of the valley.

No. XVI.

"Like grass upon the housetops."—Ps. cxxix. 6.

You have simply to picture out the rapid growth of grass on a housetop in a hot climate like Palestine, with little or no soil—heavy dews during night, and great heat—small roots—or scarcely a root at all—rapid decline after the rising of the sun before being fully grown *up*. Then apply it. As grass in such circumstances is quickly destroyed—So the worldly—the wicked, and all workers of iniquity—all those, also, who, whatever appearance of spiritual life, have no proper foundation—"no root in themselves," will be quickly destroyed, and that without remedy.

No. XVII.

"Out of the pit and the miry clay, and set my feet on a rock," etc.—Ps. xl. 2.

In order to the proper understanding of the deliverance experienced by the psalmist when he said "God heard his cry"—that "his feet were set on a rock," and "his goings

established," the trainer will first picture out what these horrible pits were, which the ancients dug to entrap their enemies, and the miry clay at the bottom of these pits, or the miry clay roads on the earth's surface in the neighbourhood, through which the warrior or traveller was compelled to walk.—Compare walking in clay, and on a rock, as to firmness, ease, and comfort—firm as a rock.

As in a horrible pit, So David felt himself to be imprisoned—unable to move, or get free—and yet was delivered out of it. *As* a person walking in miry clay is retarded at every step, *So* was he; but God inclined his ear—listened to and heard his cry—David waited patiently—(a good practical lesson this is to all)—God took him out of the horrible pit—set him free—set his feet on a rock—firm footing—goings established—stood firmly and walked securely—so different from what he could do in or on the miry clay.

The experienced Christian, of course, alone can fully feel and understand the beautiful analogy and import of these emblems. *Your pupils, however, meantime, may understand them intellectually*, and apprehend the analogy in future life.

No. XVIII.

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."—Isa. xl. 31.

As—the eagle moults, and has its strength renewed; So—the christian believer who waits upon God in his ordinances.

The first thing here is to bring out something of the natural history of the eagle;—its moulting—feathers grown—strength renewed—capability of mounting high in the air—and of looking fully at the sun with *open eyes*. That when its strength before moulting is renewed, when it gets invigorated, it mounts very high. These facts being told the children, supposing they are ignorant of them—The trainer will then draw from his scholars the natural results of mounting so high in the air—the cities will appear as villages; the hamlets as mole hills; trees as so many shrubs; the forest nearly as a plain. In other words, the higher the eagle mounts through the vapoury atmosphere, does the sun appear clearer in his eye. Every object on the surface of the earth diminishes and becomes less apparent—he loses sight of none of them, but they all gradually sink in his view. When these things are vividly pictured out to the mind's eye of the children, they are placed in as favourable circumstances as they can be, *intellectually* at least, to perceive the beautiful analogy; first, *as* the eagle—*so* the christian.

You then picture out the real meaning of the expression: "They that wait." To "wait" implies patience and perseverance; not fits and starts. We must wait upon God in all his appointed means for receiving strength; in his ordinances—whatever these may be, as revealed in His word—public and private worship—the duties of life, whether of business or of friendship—above all, in prayer. That in the exercise of these, however feeble the christian may formerly have been, like the eagle when moulting—he renews his strength; he acquires new vigour, he mounts high in his thoughts; Christ the "Sun of Righteousness" appears fuller and clearer in his eye earthly objects are not lost to him, and he is not required or permitted to despise th but, *as* when the eagle mounts high, earthly objects bulk less in his view—*so* the ch tian, in exact proportion as he rises in thought, and beholds Christ the Sun of R teousness more clearly, loses sight as it were of earth; earthly objects are still seen felt to be near, but they seem less and less in his view and esteem. All this the dren will tell you from the analogy.

As the eagle—so the christian, is so rich a subject that it cannot be exhausted in one lesson. A full analysis at once delights the simple-minded and the most profound. The running and not being weary, and walking and not fainting or failing, when so engaged and so exercised, will readily appear, and may be very easily brought out from the children.

No. XIX.

"As iron sharpeneth iron, So doth the face of one man his friend." —Prov. xxvii. 17.

This is extremely simple in itself, and may be applied to the ordinary intercourse of friendship, in secular or sacred affairs. It forms a short, yet a good training lesson, for both master and pupils.

The points to be brought out are:—Iron, when rubbed against another piece of iron, sharpens both pieces. Will one piece of iron *brought near* to another piece sharpen it? Will one or both pieces be sharpened *by touching* each other? *No.* What must be done? They must *rub the one against the other.* "So doth the face of one man his friend." Nearness wont sharpen—contact wont sharpen—rubbing alone sharpens.

We must not be merely near our friend—see his face, or sit close by him, in order to be sharpened up; we must rub, as it were, our intellects and ideas together, and then each finds himself sharpened and improved.—The silent presence of a friend's sympathy may partially cheer the soul of the depressed, or give confidence, but communication of ideas is necessary to sharpen and improve the mind. At all events, the mutual communication of ideas by friends, as certainly sharpens and improves both, as two pieces of iron rubbed against the other sharpen both.

A Sabbath school—a prayer or missionary meeting—the family fireside—the daily intercourse of friends, afford familiar illustrations of the truth of the text.

No. XX.

"Who is this that cometh out of Edom with dyed garments," etc.—Isa. lxiii. 1-5.

You have first to allude to Edom as famous for its grapes—then the manner of treading out the grapes in the wine-press—a large vat or tub filled with red-coloured grapes—trodden by persons generally dressed in white linen loose robes, tied tightly at the ancle—several persons were generally employed in the same press, to tread out the juice of the grapes—the effect of pressing or treading out the juice of very ripe grapes on their white robes—*as if covered with blood*—how much more besmeared would the dress appear if one had to tread the whole quantity "alone." Here, then, is the picture of Christ, who trod the wine-press of his Father's fury against sin "alone"—"His bloody sweat"—"His garments dyed in blood"—yet, "travailing in the greatness of his strength, mighty to save."

As the appearance of the wine-presser from Edom, So Christ was red in his apparel.

No. XXI.

"Though your sins be as scarlet, deep as crimson," etc.—Isa. i. 16-18.

You picture out—First, the colours scarlet and crimson as INGRAINED die,—WHAT INGRAINED MEANS,—not external merely, or of the nature of painting,—but in the grain,

—not capable of being washed out, as other colours are. It is not because they are bright and showy, for so are yellow and blue, but because they are *ingrained*. As crimson and scarlet are ingrained, and not external, So sin is in us. As sin, which is ingrained in us, cannot be washed out by ordinary appliances (outward acts of worship, for example), neither can our guilt. Christ's blood, shed on the cross, alone can wash out sin *ingrained* in the soul, and render it pure and white like snow. The Scripture says that the Holy Spirit alone renews the "will" or desire of the sinner, and leads him to "the blood of sprinkling," the fountain filled with blood. The blood of Christ washes out the ingrained nature of sin—brings the sinner back to God, *ingrained* though his sins be as scarlet and crimson die, and eventually places him pure and holy in His presence, as Adam was before the fall.

No. XXII.

"The Wind Bloweth where it Listeth," etc.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."—1 John iii. 8.

The Bible trainer, in conducting a lesson on the new birth, or conversion to God, as contained in the third chapter of St John, will find that whilst other points of the narrative must be pictured out besides the one which is selected as the basis of this skeleton lesson; yet that, when this one is clearly brought before the children in its natural bearings, the whole will more easily chime in, so as to exhibit the great lesson, viz., what is meant by the new birth, or regeneration,—being "born again."

Picture out the qualities of wind. We do not see it, but we feel it. We know it by its effects; we know the wind blows, by the moving of the leaves of a tree, by the flying of dust or any light substance; we feel it though we see it not—it may impede our progress when we walk against it. If a strong wind has blown during the night, we know it by its effects; the trees may have been broken or uprooted—the chimney-tops may have been blown down and strewed on the streets; we have not seen the wind, but we believe it has *blown*, by its effects. The effects prove that the wind blows, or has blown.*

"The wind bloweth where it listeth." It is not necessary to give the philosophy of the formation or continued agitation of the air, so as to produce *wind*. It is enough to know that it does blow, that it bloweth where it listeth, and that everywhere it leaves traces of its existence.

As—the wind bloweth, and we see not "whence it cometh nor whither it goeth," but uniformly see its effects; So—every one who is "born of the Spirit,"—every one whose heart is, as it were, breathed on by the Spirit of God, must exhibit something of its existence. If the Spirit breathes on the soul, like the wind, the emblem used to illustrate this, although certainly unseen by the eye, and the "where" and the manner how, even unknown, will yet be seen by its effects. Wind cannot blow on the still or death-like walks of nature without exhibiting its effects. The Spirit cannot breathe the still and death-like state of the heart, without showing effects. Cause and effe are inseparably united.

As life is manifested by motion, and wind by its effects, So the new birth, or conve sion to God, is manifested by its fruits. We cannot love God without keeping h

* The trainer will find repetitions and reiteration in practice absolutely necessary.

commandments, and the keeping of them, to a large extent, is visible. By nature we love to do or walk in our own way, not God's, and that also is visible.

As a skeleton of a lesson, it is unnecessary to draw out the infinite variety of ways the trainer may take in applying this to the understanding and consciences of the children, and how the child who has received a new heart, or a new will and affections, *new likings*, must exhibit outwardly these likings; just as certainly as dust or chaff flies when the wind blows, or the broken-down trees, or wreck of a vessel, exhibits the previous storm.

Although strong wind, or storm, may be used more vividly to exhibit the effects of such a change of heart, yet the change of heart is oftentimes more gentle and not so stormy in its effects on the individual, or its outward effects on the character. Wind is the emblem used—not storm—nay, it is sometimes like dew, "the dew of Hermon," falling gently, yet refreshing, and *as* certainly showing its effects as "Hermon's Hill" does in its rich luxuriant pasture, while all the surrounding country is barren and dried up.

Let this be the first verse you picture out in this chapter, and your task will be comparatively easy. The 12th verse even will be light as day to the minds of the children. "If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?" As if Christ had said, When I tell you of the spiritual change produced on the heart, and illustrate it by such earthly things as the wind, and ye believe not, how shall ye believe were I to speak the language of heaven, which, not being represented by anything earthly, you certainly could not understand? Like Paul, when he was caught up into the third heavens, and heard things which it was not lawful to narrate, or which he could not tell, simply because no earthly language could express them.

No. XXIII.

"The wisdom which is from above," etc.—James iii. 17.

WISDOM.—The term *wisdom*, in the abstract, deserves a distinct lesson from every Sabbath as well as week-day teacher, whenever it occurs in a lesson.—It is vital in Bible-training, and is almost uniformly misunderstood, or misapprehended, and is supposed to mean simply *knowledge*. To know, or to be instructed, is to be wise, we have almost uniformly found to be the answer in Sabbath and in week-day schools, and by many hundreds of young persons even beyond the age of 18 or 20.

The most simple illustration, however, will immediately picture out the error. For example—*I know* that a certain quantity of poison will injure me or cause my death. Should I take it, the children will readily say I would not be wise.—*I know* that by thrusting my finger into the fire, I should be burned and suffer pain. Should I do so, I would certainly *know;* I would have the *knowledge* of the fact; but, would the application of this knowledge be wisdom? I might be told by a faithful witness, that the house I sit in, is burning above my ears. This certainly would be knowledge, or instruction; but would it be a right application of my knowledge—would it be *wisdom* in me to sit still?

The trainer will bring out from the children most easily and vividly by this process, that WISDOM is not simply knowledge or instruction; but *the right application of it*.—We may be big with knowledge, and yet great fools.

I have counted above 300 passages of scripture in which the terms wisdom—wise—fools—folly appear, and these of most vital and practical importance. For example—Wisdom's ways are ways of pleasantness, etc.—Seek for heavenly wisdom.—The wise lay to heart their latter end.—Thou fool, this night thy soul shall be required of thee.—

Be wise as serpents.—The children of this world are wiser in their generation than the children of light.—Such passages may be easily pictured out and applied.

The idea that knowledge, or instruction is *wisdom*, is akin to the practical and almost universal mistake that *teaching* is *training*. Vary your illustrations, and be sure to picture them out from real and common occurrences, if possible *within* the experience of your pupils, and in which they will naturally sympathise. Our Saviour uniformly adapted his illustrations to the condition and circumstances of his auditory. To his fishermen-apostles he *wisely* told them that "from henceforth they should catch men" —they were henceforth to cast their missionary-nets into the sea of life. He trained as well as taught, and his system, of course, is the best model.

No. XXIV.

"Until the day-star arise in your hearts."—2 Pet. i. 19.

The first thing to picture out is the brightening and cheering effect which the appearance of the morning or day-star had upon the mariners of old, when they had experienced a night of storm, and it might be of peril. Without the compass of modern times, when "no moon nor stars appeared," they knew not which way to steer. Their hearts were heavy, but the appearance of the day or morning-star cheered the mariners. This being done,—Christ, "*as* the Day-star arising in our hearts," cheers up the perplexed and desponding soul after trial, and difficulty, and doubt; as the morning-star indicates the approach of day, So the Day-star, *Christ*, arising in the heart, cheers up, induces the hope of the sun shining brighter and brighter unto the "*perfect day*."

No. XXV.

"Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil."—Jer. xiii. 23.

POINTS to be pictured out. . . . . *As neither the Ethiopian's black skin nor the leopard's bright spots can be washed out by any ordinary washing*—being *ingrained*—*So* —*those who are* IN THE HABIT *of doing evil cannot* LEARN *to do well.*

Two questions are put here, which, when analyzed, by being fully pictured out, the children will tell you that those who are *accustomed*, or *in the habit* of doing evil, will find it as impossible to do good as the Ethiopian to change his skin, or the leopard his spots,—that the continuance of bad habits prevents the practice or *learning* of good ones, —that the practical bearing of this on moral *doing* is highly important, whether the doing be thought, feeling, or outward action; for the habit of doing what is wrong is a barrier to the doing of what is right, just as the habit of doing good strengthens the principle and practice of what is good.

You will first picture out the blackness and ingrained nature of the Ethiopian's skin. It is not on the surface of the skin, but in the grain. Next—what in the grain means —filth, such as *soot*, may be washed from the skin—not the blackness of the Ethiopian. The reason why—It is natural: it belongs to every native of that country and climate.

Next, "nor the leopard his spots." Can a shepherd wash out the red marks usually made on the back of his sheep? He may. Could a farmer wash out the coloured spots of his cattle—for instance, a calf? He cannot—they are ingrained. If you have the picture of a leopard, show it; if not, tell them that it is spotted like such or such an animal with which they are acquainted. Then ask them, since the marks made on a sheep's back can be washed out, why cannot the spots of a leopard be washed out?

They will answer, of course, that the latter is natural and *ingrained*, or *in* the grain, not merely on the surface or outside—The former is not so.

You are then in circumstances to draw out from the children, that the nature must be changed of those who are accustomed to do evil, and who show, by the habit of doing evil, that their nature remains unchanged. That they never will do good so long *as they are accustomed* to do evil. Two things—good and evil—cannot be done at the same time; and that it will be as impossible to do so as to wash out the natural colour of the Ethiopian, or the natural spots of the leopard. Your pupils will readily tell you all this.

You may illustrate this passage by boys who practise lying, stealing, swearing, or Sabbath-breaking. That these bad habits become, as it were, a second nature, and shut out the influence of any good principles, by which they may be plied by parents or teachers. That bad practices shut out good ones, and that although the Spirit of God can change such a heart, and without a change of heart there cannot be a real and permanent change of life; for, "out of the heart are the issues of life;" yet such evil conduct, the being accustomed to do evil, will prevent them learning to do well, which you may illustrate by the example of the world in general.

A change in an openly wicked person is extremely rare. Children, therefore, ought to guard against the very first steps in sin, not merely in outward action, but in thought and desire.—In fact, we cannot pursue a good course so long as we continue in a bad one,—quite as impossible, indeed, as, without a change of nature, that "the Ethiopian can change the colour of his skin, or the leopard his spots."

No. XXVI.

"Avenge not yourselves." "Heap coals of fire on his head."—Rom. xii. 19-21.

The trainer has a wide scope here for practical Christianity, if, indeed, the term can be admitted, that there is any Christianity at all without practice. Before doing so, however, he must draw out the natural picture. *First*, "*Avenge not*," which may be quickly done. *Second*, "*Give place unto wrath*," which is more complex, and requires more simplification. *Third*, "*Heaping coals of fire*," requires still more analysis and illustration. The way being partially cleared, you may then proceed in regular order through the three verses.

In regard to heaping coals of fire on the head, and the effect of this natural process in overcoming the greatest ill-will and obstinate refusal of an enemy to be at peace; you may picture out the effect of some piece of very hard metal being placed in a crucible or pot, or even without such, on a fire or furnace, first, with burning coals under it; next, with live coal at the sides,—still the metal remaining unmelted or undissolved; but when you *heap* coals of fire above it—on its head, as well as at the sides and under it, it will melt or dissolve. This is evidently the meaning of the allusion! and until this fact is known, the Bible reader loses much of the value of this illustration. "Be not overcome of evil." Do not permit injuries, ill-will, or speaking evil of you by any one, to overcome you, so that you would return "evil for evil, or railing for railing;" but rather, "if smitten on the one cheek, turn the other also" (in meekness, however,) return not the blow, and you will assuredly disarm your enemy—you will render his second blow powerless, or it will never be inflicted. So safe is it at all times to follow the commands and dictates of Scripture. We have seen the effect often exhibited in school—we have seen it in the family circle. Bring home, therefore, to the sympathies of your pupils, not to be overcome of evil, "but to overcome evil with *good*." "Heap coals of fire on his head."

As, therefore, this process, So, by feeding your enemy when hungry, and giving him

drink when thirsty—by heaping kindness upon kindness, in every way and manner, upon him, you will melt his enmity, you will dissolve his obstinacy, you "heap coals of fire on his head." Our enemy may not be melted, like the metal in the crucible by fire under, or even at the sides, but it will scarcely fail if to the former, coals be placed on the top also. The children will readily apply this.

No. XXVII.

"Even Solomon, in all his glory, was not arrayed like one of these."—"The lily of the field."

1.—Solomon—something of his character, rank, wealth, etc., must first be brought out, which the children may already know—if not, they must be told. 2.—What is glory—what is meant by the term—what was Solomon's glory. In this passage the glory alluded to is his dress, equipage, splendour, etc.—"*arrayed.*" 3.—Beauty of the lily of the field to the eye—still more so when viewed through a microscope.

It is of great importance that the term *Glory*, be simply and naturally pictured out; for, as in the case of the term *Wisdom*, this is necessary to the right understanding of a great many passages of Scripture. The meaning of such terms not being visible to the mind of the child, the proper idea intended to be conveyed is not understood.

The term *glory*, is frequently used in common life as well as in Scripture—in regard to worldly glory, you may bring out from the children—the glory of a soldier—in what does he glory, or what lustre or glory is reflected by him—so of a statesman—the glory of Solomon, etc.—different degrees of glory are reflected by each—the labours of a great or good man may be termed his glory: it exhibits his character, acquirements, and handiworks—all, however imperfect—any and all of man's works or ways, however glorious to the eye of the world, are still imperfect.

In the natural world you may picture out the glory of the sun—the moon—the stars—each is perfect—so is every blade of grass—every flower of the field—every leaf of the forest. All show forth the power, and wisdom, and perfections of God—all show forth his "glory"—Solomon in all his *glory* (of gold, and silver, and precious stones, finished by the most cunning workmen), was not arrayed (in perfect beauty) like "the lily of the field." The same microscopic view which exhibits the beauty and perfection of God's work in the latter, discovers the greater roughness and imperfection in the former.

You may next allude to man's condition before the fall as glorifying God, being "made in his image, in righteousness and true holiness." What is man now?—he no longer reflects the glory or perfections of his great Creator and Preserver. "The gold has become dim." You may state the command of scripture that "whether ye eat or drink, or whatsoever ye do, do all to the *glory* of God;" and the children will tell you from the minute occurrences of their every day life how far short they come of obeying this Divine command. *Lastly*, "Seek for *glory*, honour, and eternal life,"—"glorious in holiness." "Moses and Elias appeared in glory"—saints in glory—appearing in the perfection of their Lord and Saviour—Christ.

In bringing out the meaning of the first question of the Shorter Catechism, you must fully picture out what it is to "glorify God," before you attempt to draw that this "man's chief end."—In fact it is his *only* end.—The end of man's creation and redemption, whilst for his own happiness individually, at the same time was to show forth—exhibit the *glory* of the Divine perfections—His image.

S. AND T. DUNN, PRINTERS, UNION STREET, GLASGOW.

ADVERTISEMENT TO TENTH EDITION.

With a view of saving time in correspondence respecting many individual and relative points in the Training System, (as one entire machine for instructing and training 'the child,') which are partially at least attempted to be unfolded in the foregoing pages, we think that the following short Summary of each Section may somewhat assist the reader and practical student.

Section I.—The General Argument—The nature of real Education—State of education in the various countries of Europe.

Section II.—Educational Statistics, Intellectual, Physical, and Moral—Necessity of improvement and additions, in order to the thorough teaching and training of the 'child,' or *whole man*, according to the rule of Scripture.—Teaching is not Training.

The Training System primarily established as an antidote to the untrained Sinking and Sunken masses, and the demoralizing influence of towns—employing the Sympathy of Numbers, for *good*, which, when left to its own natural influence, increases, if not produces *evil*. This part of the System, with the practical points of Sections III. and IV., is termed Moral Training. The System, however, Intellectual, Physical, Religious, and Moral, is found equally valuable and applicable to rural districts.

Section III.—Origin and Distinctive features of the System—Sympathy of Numbers—Oral Bible Training Lessons—Oral Training Lessons on Science and the Arts, &c., suited to ordinary life, and on common things—Separation of the Sexes—School premises, with, as special requisites, a Gallery and Play-ground, since widely introduced in Elementary Schools.

Section IV.—Norma, or rule for conducting the Training System—Physical Exercises — Questions and Ellipses — Simultaneous

Answers, &c.—Familiar Illustrations—Simplicity of Language, by both master and pupils—all combined, forming what is termed *Picturing out in Words*—the Master drawing the Lesson from the Children in their own Language—also, Emulation—Prizes—Punishments—Singing—Principle of teaching Reading, Elocution, Composition, mental and written—with other Elementary branches of Instruction—Hints, and Memoranda to Students and School Trainers.

SECTION V.—Normal Seminary—Course of Training in preparing Teachers to conduct the System—Introduction of the Training System among the wealthy classes—Oral Training Lessons on the human body and its health.

SECTION VI.—Practical Examples—Oral Bible Training Lessons—Oral Training Gallery Lessons on Science and Arts, &c., whereby children, before they are able to read, even from the day they enter school, receive the same religious, moral, and scientific instruction as those who can read. These oral training lessons formed a fundamental principle from 1826-7, when the first Model and Normal Training School was established, in which above 2600 male and female teachers have been practically trained, and sent forth to situations at home and abroad—Selection of Texts or points of Scripture for daily Oral Bible Training Lessons.

SECTION VII.—Routine of Training Schools—Initiatory, juvenile and senior—Plans of Training-school premises—Apparatus, &c.—A few hints to Directors of Schools—Selection of subjects for daily Oral Training Lessons on Natural Science, Arts, Manufactures, &c.

SECTION VIII.—Miscellaneous—Progress of the System—Testimony of Parents—Of Clergymen—Inspectors of Schools, &c.

APPENDIX—Summary of points in the Training System p liarly suitable for Ragged and Reformatory Schools, more c cially *the direct Moral Training* based on Bible Training.

PREVENTION as well as, or rather than, CURE.